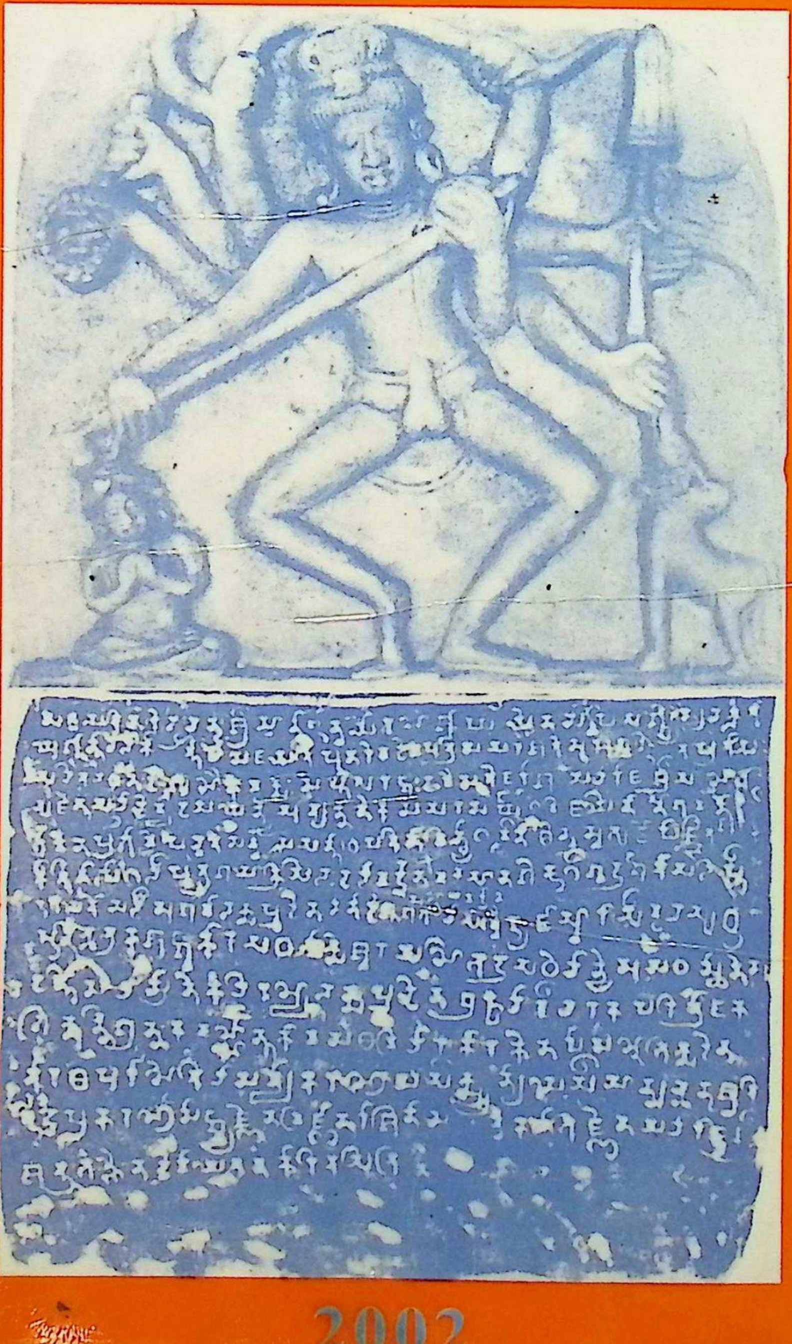
UṬṬANKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME III

SANSKRIT INSCRIPTIONS 320 TO 600 A.D.



2002

A Note on the Jacket Front page

The top panel : "The immage of eight-armed **Śiva**-Vinādhara, engaged in the Tāndava dance, has **Urdhavaliṅga** and **jatā-mukuta,** and his attendant Bhṛiṅgin is seated cross-legged with folded hands on the god's lower right side and the other attendant Nandin (Bull) on his lower left side probably dancing with his face raised upwards in order to see the god's face. Thus the bull's mouth reaches the fingers of the extended second left arm of the god, which is in the **patākā-hasta** pose. The god plays on the lute with the two front hands (i.e. the main or first pair) while with the back pair he holds the head and tail parts of snake above his head. The god's second and third right hands hold respectively the rosary and the kettledrum and his third left hand holds the trident. The position of the god's legs, feet and knees resembles the dancing pose of Figures 41, 51, 73, etc., in the Taṇḍavalakshaṇam, which exhibits 108 dance poses as depicted on a gōpuram of the Chidambaram temple after Bharata's Nātyaśastra. The left foot of the dancing god flatly touches the ground, but the right foot touches it by the toes. There is no Apasmārāpurusha." (No. 255)

Price Rs. 650.00

UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS

VOLUME III

–

SANSKRIT INSCRIPTIONS 320 TO 600 A.D.

EDITED BY
K.G. KRISHNAN
Formerly Chief Epigraphist
Archaeological Survey of India, Mysore

Introduction by :
J. SUNDARAM
Senior Epigraphist (Retd)
Archaeological Survey of India, Mysore

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST
MYSORE
2002

உ

UTTANKITA VIDYA ARANYA TRUST

UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF

His Holiness Jagadguru Pujyasri Chandrasekharendra Sarasvati -
Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha,
Pujyasri Jayendra Sarasvati Swamigal,
&
Pujyasri Sankara Vijyaendra Sarasvati Swamigal

TRUSTEES

Sri. P. SABANAYAGAM I.A.S. (Retd.) Vice-president
Former Chief Secretary, Govt. of Tamilnadu &
Former Education Secretary, Govt. of India.

Sri. C.G. RANGABASHYAM I.A.S. (Retd.) Executive Trustee
Former Education Secretary, Govt. of Tamilnadu

(Late) Sri. K.G. KRISHNAN Member
Chief Epigraphist,
Archaelogical Survey of India, Mysore

Dr. J. SUNDARAM Member
Senior Epigraphist (Retd.)
Archaelogical Survey of India, Mysore.

Dr. S. SANKARANARAYANAN Advisor & Consultant
Former Director, Oriental Research Institute
S.V. University, Tirupathi
Presently Hon. Prof. Adyar Library, Chennai. Member

CONTENTS

Samarpanam .. iii
Trustees .. iv
Foreword .. vii
Preface .. xiii
Historical perspective .. xvi
Introduction .. xxi
List of Inscriptions in the volume lxxxvii
Texts of Inscriptions with Summaries 1-566
Appendix - A Additional Inscriptions 567-613
Appendix - B List of Inscriptions with no text 614-663
Appendix - C Ending verses 664-666
Appendix - D Genealogy of Dynasties 667-677
Index 679-746

LIST OF PLATES

Facing page
i) Mandasor Inscription of Satya 100
ii) Sanchi inscription of Chandragupta II 114
iii) Mehrauli Iron Pillar Inscription of Chandra 116
iv) Kalaikuri Copper Plate Inscription 161
v) Kahaum Pillar Inscription of Madra 216
vi) Sakrepatna Plates of Simhavarman 256
vii) Chhoti Sadri Inscription of Gauri, Sam 547 289
viii) Bhamodra-Mohota Charter of Dronasimha 311

FOREWORD

His Holiness Jagadguru Pujya Śrī Chandraśēkharēndra-Saraswatī attained samadhi in 1994. The Śankarāchārya-swāmigal of Śrī Kāñchī Kāmakoṭipīṭha was as we all know, deeply interested in preserving and interpreting for the present and future generations in India and abroad, the relics of the glorious culture and civilisation of India. His Holiness was very familiar with Epigraphy, the richest among the sources of the history of India's culture and civilisation. The idea of delving into, and publishing in a codified manner as many as possible, if not all, of the important Sanskrit and Prakrit inscriptions of India (and of adjacent countries including those of South-East Asia) was conceived of by His Holiness and a Trust was formed in 1980 under His instructions with a view to carry out this task. His Holiness named the Trust the Uṭṭaṅkita Vidyā Araṇya Trust meaning a body of associates(interested in studying or publishing) 'The Forest of Engraved Knowledge', The expression 'Vidya Aranya', when made a compound word as 'Vidyāranya', recalls to us the famous scholar-stateman-saint who was instrumental in founding the great empire of Vijayanagara (also called Vidyānagara) at Hampi (in Bellary District, Karnataka State), and who was the only person comparable to Adi Śaṅkarāchārya (the rejuvenator of ancient Advaita School of Philosophy of the Vedas). The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyāraṇya's) memory and contained sixteen inscriptions relating to that great soul. While this, the initial production of the Trust was just general and dedicatory, the further work of the Trust in pursuance of the objectives as laid down by the Paramāchāryāl was planned to be executed by publishing the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries and which have been edited and published in several Indological publications, in a series of volumes. The tentative plan for the volumes was as follows:

Volume II - Prakrit and Sanskrit Epigraphs of the period 257 B.C to 320 A.D
Volume III - Epigraphs of the period 320-600 A.D.
Volume IV - " 600-800 A.D.
Volume V - " 800-1000 A.D.
Volume VI - " 1000-1200 A.D.
Volume VII - " 1200-1400 A.D.
Volume VIII - " 1400-1600 A.D.

The periodisation of the inscriptional content of each of the above volumes was not meant to be rigidly adhered to but was left to be determined by the number of epigraphs that became available, for each period.

As per the above plan the second volume containing two hundred and eighteen inscriptions selected from about three thousand and odd records, a majority of them being in Prakrit language was released in 1989. This volume covered the period from 257 B.C., (When inscriptions began to appear regularly) to 320 A.D. when the Guptas began to rule.

It was very gratifying that the second volume could be got released by the holy hands of the Paramāchāryāl.

Fortunately for us, the present head of Sri Kanchi Kamakotipitha His Holiness Jagadguru Pūjya Śrī Jayendra Saraswati Śaṅkarāchārya Swāmigal, and His Holiness Sri Sankara Vijayendra Saraswati Swamigal next in succession have also been showing equal interest and keenness to see that the work envisaged for the Trust is progressed well.

Now the third volume of the Uṭṭankita Vidya Araṇya Sanskrit Epigraphs is presented herewith. It presents the texts of Rc of two hundred epigraphs pertaining to the period 320-600 A.D. a period which started with the emergence of the Guptas as the dominant power in Āryāvarta (i.e) most of Northern India and when even while this dynasty was on the wane in due course, their prestige still continued to hold the attention of the emerging splinter dynasties there. That was also the period when in the India south of the Vindhyas, after the decline of the Sātavahanas, several dynasties had sprung up and were vying for dominance. In the period after that cut-off date (i.e) 600 A.D. there was a marked change in the scenerio. In Āryāvarta, Pushpabhūtis dominated the stage for sometime and after their decline several other dynasties rose up in different regions. In the South, the Chālukyas, Pallavas and Pāṇḍyas became the dominent powers.

The present volume follows Vol. II in respect of the presentation of the inscriptions. The format consists of the title, date, script, language, donor/king, dynasty, location, reference to the publication from which it has been taken up for presentation, the text and the summary, the last being adequately annotated.

The Volumes II and III were compiled and edited by Sri K.G. Krishnan, formerly cheif Epigraphist of the ASI. While compiling materials for vol III Sri K.G. Krishnan's health started declining. Yet he was able to finish the compiling work of the volume almost to the last but the cruel death snatched him away in Dec 2001. There upon the Trust requested Dr.J.Sundaram (former Senior Epigraphist ASI) to take up the work of writing introduction and other such job pertaining to Vol III. It is to be pointed that Dr. J.Sundaram is compiling the Volume IV and V for the Trust.

The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy in his letter D.O.No. 55/1(15)84 dated 13-1-1984. "The Project under taken by the Uṭṭankita Vidyā Āraṇya Trust, of publishing the texts of all available Sanskrit inscriptions in a series of Volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central Government Agency concerned, or so far as I learn, by any of the State Government agencies." 'The completion of this project undertaken by the Uṭṭankita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological researches.'

Further, Dr. M.S. Nagaraja Rao, the then Director - General, Archaeological Survey of India who was also impressed by the objectives of the Trust made available from the Government of India a grant of Rs. 25,000/- in March 1986. His successor, Shri M.C. Joshi also showed keen interest. Dr. K.V. Ramesh, Joint Director-General in the Archaeological Survey of India continues to be the advisor to the Trust and participates in its deliberations. Shri M.N. Katti, the then Director (Epigraphy), and Dr. M.D. Sampath, his successor and the staff of the Epigraphy office helped the editor in his work by enabling him to utilise the facilities in that Office.

As for the funds in deposit with the Trust, it was built up with sizeable donations (albeit with conditions that have been complicated) from the Tirupathi-Thirumalai Devasthanam, the Government of Uttar Pradesh and through the generosity of some individuals, like Dr. Noboru Karashima of Tokyo University, Japan, and Particuarly of the staff of the Asian Development Bank and some members of its Board of Trustees. The Government of India has, though unable to donate towards a capital fund, have been kind enough to sanction a grant every year towards meeting 75% of the expenditure of the Trust towards payment of honorarium to scribes and their assistants, purchase of books etc. For meeting the balance of the expenditures, the Trust has been utilising the interest earnings from the donations referred to above (Tirumal Tirupati Devasthanam, Government of Uttar Pradesh and Asian Development Bank's staff and sundry individual donations) credited to a capital fund.

It is our duty to record here the valuable contribution in the shape of advice and management of the affairs of the Trust made by several enthusiastic, well-wishing eminent persons. Late Dr. D.C.Sircar, former Govt. Epigraphist for India and Professor and Head of the Department of Ancient Indian History and Culture, University of Calcutta, formulated the shape of the work to be undertaken by the

Trust. Late Shri S. Viswanathan and Prof. V.S. Pathak ably guided the affairs of the Trust in the initial period. Late Shri C.S. Krishnamurthy, I.A.S (Retd.) Late Shri V.S. Subrahmanian and Dr. B.N. Mukherjee, Carmichael Professor of Ancient History, Archaeolgy and Culture, University of Calcutta, basides attending to the administration of the Trust kept guiding the execution of the work of the Trust. At present Shri P. Sabanayagam, IAS (Retd.) and Shri C.G. Rangabashyam, IAS (Retd.) are ably administering the affairs of the Trust and are keen to fulfil the ardent wishes of His Holiness Pujyasri Paramacharyal. They are now the strength of the Trust. The latter is also functioning as the Executive Trustee.

It is our pleasant duty now to thank Shri R. Uppili, the proprietor of the Press, Jupiter Paper and Allied Industries, Chitlapakkam, Chennai for undertaking the printing of this volume and for the neat execution of this job.

Madras
May 2002

Trustees of the
Uṭṭaṅkita Vidyā Araṇya Trust

PREFACE

The present volume contains three hundred and fifty four inscriptions, all of them in Sanskrit language except a very few which are in Prakrit, in striking contrast to the previous volume in which the position is the reverse. All these inscriptions except those from South-East Asia, Nepal and Kashmir are chronologically arranged and presented in the same format as in the previous volume giving general details such as title, date; script and language, donor or king as the case may be, dynasty, location and reference to the source. This is followed by the text as in the original epigraph given in a running form and in a paragraphed set-up. A summary in English is given next with appropriate notes explaining specific terms or points deserving attention. The title is framed in such a way that the particular factors such as 1. The name of the donor, however insignificant he might have been (in preference to the king who is introduced in the record mainly to indicate the chronology) 2. The name of the place of its find or deposit are brought out. Most of the records are dated in the regnal years of the king concerned and a few others in some era or the other. The equivalent year in the Gregorian calendar is given wherever possible. In other cases an approximate date is given qualified with a c. (circa). With reference to these dates the inscriptions have been chronologically arranged in the volume.

Under reference in the format is given one of the editions of the record along with the author's name. The need for a bibliography has been dispensed with as the volumes from which the texts have been compiled give full information.

The summary of each inscription gives the most important aspects in the contents of the record reflecting the substance rather than the exact construction of the origional text. Maximum care has been taken not to omit in this process anything of importance. The introductory portion of the text containing the prasasti of the ruler concerned etc. where they are repetitive has been skipped over while giving the texts. Appendix `A' coming next after the main core section of the book contains additional items i.e. those left out by oversight or those that became available only in later publications. Such records are sub-numbered as A, B, or C under the serial numbers of the records arranged in a chrono-logical sequence in the main text portion (e.g. 170A, 174A, 174B, 174C etc.) A reference to the List of Inscriptions will help to understand this.

Appendix `B' contains a list of inscriptions for which texts have not been given as done in the main section of the volume. Each item of this list gives in a summarised form the contents of the concerned inscription in the following order under the headings (a) for dynasty and king; (b) for details of date; (c) for place of find or deposit; (d) for reference to publications and (e) for the details of the grant. The rationale for this treatment may latter be given..

The ending verses of the texts presented here are nearly the same in all records. Hence they are not given under the texts but are collected and presented in App. `C' with suitable indications.

Appendix D gives details of the geneological tables of dynasties. An Index of words from the text is also provided.

The publications from which most of the inscriptions included in the present volume have been taken are the following:

Corpus Inscriptionum Indicarum Series:

Vol. III Inscriptions of the Early Gupta Kings: edited by F. Fleet, 1888.

Revised Edition of the same by Dr. D. R. Bhandarkar edited by Dr. B.Ch. Chhabra and Dr. G.S.Gai, 1980.

Vol. IV. Inscriptions dated inthe Kalachuri-Chedi Era. Edited by V.V. Mirashi, 1955.

Select Inscriptions, Vol.I, ed. by Dr. D.C. Sircar, Third Edition, 1986.

Inscriptions of the Western Gangas, ed. by Dr. K.V. Ramesh, 1984.

Inscriptions of the Pallavas, ed. by Dr. T.V. Mahalingam, 1988.

Inscriptions of the Kadambas, ed. by Dr. B.R. Gopal

Epigraphis Indica, Vols. I to XLII

Indian Antiquary, Vols. I to XXII

The cut-off date for closing the volume is fixed at 600 A.D., a date when the scenario changes all over India.

The editor is very much indebted to late Shri V.S. Subrahmanian for the preparation of the texts of a good number of inscriptions from the above mentioned sources. Shri S. Srinivasan (Son of Late Shri. V.S. Subrahmanian) Smt. Suphala S.Rao (Daughter of Dr. K.V. Ramesh) and late Shri Pranesh Acharya, retired Lecturer in Sanskrit, Maharani's College, Mysore prepared the press copies of all the taxts of inscriptions. The last also rendered valuable academic assistance in the course of the work and also prepared the Index to the volume. Shri. E.N. Mascrenhas has ably prepared the typescript of the entire matter in English. Our thanks are due to them all.

The benign benediction of Paramāhamsa Parivrājakāchārya Śri Chandraśekharendra Sarasvatī Swamigal, the late Paramachārya of the hallowed Kānchī Kāmakoṭi Piṭham, the continued interest evinced by the present head of the Piṭham as well as of Srī-Śaṅkara-Vijayēndra-Saraswatī Swāmigaḷ and the constant encouragement by the Trustees like Shri Sabhanayagam, late Shri. C.S.Krishnamurthy, and Shri C.G. Rangabhashyam, enabled us to undertake this arduous task of preparing this volume which is now placed before the enlightened scholars and equally interested intellectuals. We thank them all.

Dr. K.V. Ramesh, Joint-Director General (Retired), Archaelogical Survey of India, Shri M.N.Kaṭti, Director (Epigraphy) (Retired) and his successor Dr. M.B.Sampath, extended all possible help in many ways including the supply of photographs of inscriptions, for the preparation of this volume and afforded all facilities to consult the books in the Library of their office at Mysore in Karnataka State, South India. Our thanks are due to them.

K.G. Krishnan.

Historical Perspective

The present volume (III) continues the series of Uṭṭankita Vidyāranya Sanskrit Epigraphs. The first volume contains sixteen inscriptions bearing on Vidyāraṇya after whom the trust is named. The second volume, in fact the first in the series of inscripitons to be presented chronologically in several volumes covers the period from 257 B.C. to C. 320 A.D./ the present volume carries forward the series by covering the period from C. 320 A.D. to C. 600 A.D. A brief review of the history of this period is given below:

The previous volume (II), covered the activities during the reigns of the Mauryas under Aśōka; the Kushāṇas's, the Śakasek in North and Western India; the Sātavāhanas followed by the Ābhīras the Ikshvākusser in the Dekkan.

The period covered by the present volume opens with the appearance of the famous Gupta kingdom in Magadha. The Guptas reckned their reigns from a particular date in 319-20 A.D. continuously, thereby establishing an era. As if by coincidence there appeared on the same date the Pallavas in the distant South and Kāāchi having originally sprung up from the ashes of the Ikshvāku kingdom in the Guntur region. The Vākātakas who were already present in central India when the Guptas came upon the scene got devalued soon by the latter both by their prowess and by an important alliance by marriage. Again round about the same time the Kadambas came upon the scene.

Thus this date was a turning point in the history of India signalling the ever gence of strong local dynasties none of whom could make it to be come a central power to rule over the whole of India. Undoubtedly the Guptas stand out prominently in initiating an era of powerful patrons of art and culture tempered by the underlying Vedic culture.

The Guptas claimed to have belonged to Dhāraṇa-gōtra. The Pallavas, the Vākāṭakas and the Kadambas state that they belonged to Bhārdvāja-gōtra, Vishṇuvaṛiddha-gōtra and Mānavya-sa-gōtra respectively. This is of some sociological interest as this type of information was not as prominent to compel our attention. But all the same they had gained a liegitimate status in the social fabric as sanctified by the Vedas.

The Kadambas however, prove an exception as they were *brāhmaṇas* is origin, but later took on the Kshatriya profession due to force of some circumstances.

The Gupta started on an adventurous career supported by a strong military force led by their individual heroic qualities. Samudragupta, the most prominent among the led a fleeding campaign from Bihar across eastern India. South India upto the banks of the Kṛishṇā river basin, then turning to the west - moved towards the north to get back to Bihar. Though their inscriptions are not found south of central India the influence of their prowess was it in a major portion of the country as there was no uprising anywhere against them or any attempt at retaliation. However the Guptas under Skandagupta got a shocking set back round about 500 A.D. due to the sudden appearance of the Hūṇas, a foreign and fierce force. Though Skandagupta managed to beat back the Hūṇas, the Gupta empire could not regain its old glory. The Guptas assumed the title of 'MahārāJādhirāja Parama-bhāgavata, parama-brahmaṇya, parama-saugta etc. according to their personal predilections. Their subordinates like the kings of Uchchakalpa, the Bhuluṇḍas etc., adopted the title of *mahārāja* thus leading us to infer their subordinate status.

In Dekkan the Vishṇukuṇdi dynasty made its appearance in the eastern coastal tract of the Godavari basin and expanded towards all directions with intermittent periods of retreat. There were also the Pitṛibhaktas, Māṭharas and the Vāsisṭhas in the area.

The Kadambas rose under Mayūraśarman who became Mayūravarman on account of his giving up a brahminical career resulting from a humilating event at the equestrian centre in the Pallava capital of Kānchī. He managed to wrest full recognition from the Pallava as a powerful ally. He was followed by many rulers including Śāntivarma, Ravivarman etc. who were very liberal towards the Jains. The Gaṅgas of Taḷaikkāḍu became prominent in southern Mysore and northwestern Tamil Nadu round about 400 A.D. They managed to rule over their area often times under pressure from the Kadambas on the west and the Pallavas on the east. Being nearer to the Pallavas they seem to have developed marital connections with them as revealed by some of their records. About the close of the period covered by the present volume they started issuing more records in Kannaḍa, the local language in the western parts of their area.

In the north many of the local dynasties like Uchchakalpa and Bhuluṇḍas seem to have been originally tribes yet to be brought into the orbit of the strong Vedic culture. They were slowly drawn towards the cultural influence of the Guptas initially by Sanskritsation of their names (Cf. Bhuluṇḍa's successors like Svāmidāsa, Rudradāsa etc.) and later by worship of gods like Svāminārāyaṇa, Ashṭtabhuja swami etc. and also by giving grants of land to Vēdic scholars who were evidently introducing the elements of Vēdic culture.

The rulers of Śrīpura (Sirpur) in eastern Madhya Pradesh do not seem to show up a similar origin as the rulers of Uchchakalpa and Bundelkhand (of Bhuluṇḍa). Yet they could not rist to the status of a major dynasty.

Further north there were the Maukharis under powerful kings like Īśānavarman, Sarvavarman and Avantivarman ruling over northern Uttar Pradesh and parts of the Himalayas who often times proved to be a challenge to the later Guptas.

The spirit of the age was carried even across to south-east Asian countries from the base of southern powers like the Kadambas, the Chalukyas and the Pallavas of Kāñchi, where a number of Sanskrit inscriptions have been discovered.

The introduction that follows deals with some important aspects of polity and culture as revealed by the inscriptions included in the volume.

◆

INTRODUCTION

The years 319-20 A.D. are a land mark in the chronology of Ancient Indian History when great dynasties rose and gave a fillip to the growth and spread of Vedic culture through various fields of human activities such as social systems, economic progress, religion, art, architecture, fine arts etc. throughout the length and breadth of the Indian sub-continent and also in South-east Asia.

The Guptas could not have chosen a better occasion than this date for setting up their rule in the small principality around Pāṭaliputra (Patna). Gupta was the founder of this line of kings (No.20)[1]. His son Ghaṭōtkacha did not have the suffix Gupta; but his son Chandragupta (I) had, as the name indicates, began to add the dynastic name Gupta to his name Chandra with his successors doing the same. While both Guptas and Ghaṭōtkacha had the humbler title of Mahārāja, Chandragupta assumed the title of Mahārājādhirāja. This indicates the growth of his power and status. One need not go too far to understand the secret of this change. Chandragupta married Kumāradēvi a princess of a powerful family belonging to the Lichchhavi clan. This marriage in addition to his personal achievement raised his status so high that he assumed a grander title Mahārājādhirāja. This. Lichchhavi connection is proudly shown off firstly in his gold coin(3) by introducing queen Kumārādēvī and the expression 'Lichchhavayaḥ', as if to point out that Chandragupta himself was a member of the Lichchhavi tribe. All later inscriptions of the Guptas containing their genealogy do not fail to mention the expression 'Lichchhavi - dauhitra' in respect of Kumāradēvī's son Samudragupta.

---

1. This number refers to the inscriptions in this volume. Hereafter the number will be barely given without the world line (20), (3) etc.

Samudragupta's Allahabad pillar inscription (20) gives a clear state policy regarding the expansion of the kingdom. He exterminated the kings of the northern region called Āryāvarta; but captured, released and favoured the kings of the southern region in the course of his famous (sweeping) campaign and made the kings of the forest region (evidently tribals) his followers or servants. This policy clearly spells out the king's anciety to see by extermination that there is no opposition in regions nearer home and to see that distant rulers are made grateful for the kind treatment meted out to them, by capture and restoration, without annexing their kingdoms.

Gupta inscriptions give them another title, *Parama-bhaṭṭāraka* (20) (supreme master) *Parama-bhāgavata* (10) (supreme devotee of bhagavat) and *Parama-māhēśvara* (8, 13) (supreme devotee of Mahēśa i.e. Śiva). Similar titles like parama-brahmaṇya, parama-daivata, parama-dhārmika etc. were fashioned later on by kings of other regions and other times. Much later towards the close of the sixth century the rulers of Śrīpura (Sirpur), a minor dynasty split the title of Mahārāja into Mahā and Rāja and prefixed the first and suffixed the latter to their names so that they were called Mahā-Sudēva-rāja, Mahā-Pravara-rāja etc., obviously to feign the dignity of a higher title and showing a humbler picture of themselves to the reigning overlord.

The Vākaṭakas ruling from earlier times in central Indian areas became a subordinate ally of the Guptas as a result of a matrimonial connection. Prabāvatīgupta, daughter of Chandragupta II, queen of Rudrasēna II and mother Pravarasēna II.

Samudragupta's Allahabad inscription (20) states that Dēvaputra Shāhi Shāhānushāhi, Śaka lords and the people of Simhaḷa and other island countries sought the favour of the Gupta emperor by self-surrender, offer of girls, request for administration of their own territories under his Garuḍa badge. The last mentioned request by the parties mentioned above implies that the Gupta administration was better than their own and that therefore it was desired that the same might be extended to their own territories. It is worth while to see briefly the essential features of this administration.

In respect of transactions involving transfer of land the district administration and the local authorities were charged with the execution of the same. The officers bearing the following designations are mentioned in this connection (907); *Uparika, Kumārāmātya, adhishṭhānādhikarana* (a body), *nagaraśrēshthi, sārthavāha, prathama-kulika* and *prathama- kāyastha*. It is held by Bhandarkar that *Kumārāmātya* is a lesser official than *Uparika* as the former's name is qualified by the expression *tan-niyukta* i.e. as appointed by him, i.e. to say that *Uparika* Chirātadatta appointed *Kumārāmātya* Vētravarma for the supervision of the transaction. It is obvious that the designation Kumārāmātya is more dignified than Uparika, though the latter term etymologically denotes a higher status. But Kumārāmātya at once points out that a *kumāra* (prince) even as his name Vētravarman with the kshatriya suffix varma indicates was also the *amātya* (minister). In the face of this the phrase *tan-niyukta* describing Vētravarma may as well qualify the king Kumāragupta mentioned first, introducing *Uparika* Chirātadatta in the middle as in charge of Puṇḍravarddhana-bhukti and Kōṭivarsha- vishaya, in which case the designation will be more meaningful. In another inscription (98) *Kumārāmātya* kulavṛiddhi is introduced as dealing with such a transaction straight away without any other officer to direct or interact with him. In this case the expression *bhaṭṭāraka - pādānudhayātaḥ* (devoted to the master i.e. the king), is used to qualify *Kumārāmātya*. Thus kumārāmātya seems to be an independent officer entrusted with such duties as the king thinks it fit.

It is noteworthy that Harishēṇa, the composer of Allahabad *praśasti* inscription (20) of Samudragupta is described as *sāndhivigrahika Kumārāmatya mahādaṇḍanāyaka* all rolled into one. The ranking of *Kumārāmatya* with the other two important designations elevates the significance of this term and reinforces our argument that Kumārāmātya cannot be considered as a lower officer under Uparika but should be held rather as an independent officer perhaps with some special privileges. Similar persons like Prithivishēṇa (78) and his father Sikharasvāmi are referred to as *mantrī* and also as *kumārāmātya*. A meaningful designation *kulaputraka* is mentioned in a Hūṇa inscription of 506 A.D. (188 also 239A). The name Kulavṛiddhi of a

Kumārāmātya in an inscription (98) dated 448 A.D. suggests that persons appointed as *kumārāmātya* were some what close to the royal family and they were not to be considered as lesser in rank to other officers including Uparikas.

A copper plate inscription (239 A) of Vishṇugupta from Damodarpur dated refers to Uparika mahārāja to Rājaputradēva-bhaṭṭāraka, in charge of kōṭivarsha vishaya, to *vishayapati* appointed by him and to other officers as found in the other inscriptions discussed above. The high sounding title of the officer in charge of the *vishaya* reflects high his position lower to Uparika who is described as a mahārāja, thus pointing to the disparity in personal titles and official designations.

One (90) among a number of inscriptions from the eastern region recording similar transactions refers to the conduct of the proceedings in the presence of local personalities such as *nagaraśreshṭhi, sarthavāha, prathama-kulika and prathama-kāyastha*.. Though the functions of each one of the latter group are not defined,the names by themselves suggest the nature of the holders of these designations. *Nagaraśrēshṭhi* obviously was an important member of the trading community (guild) stationed in the town or city as the case may be. Sārthavāha was the caravan trader peddling the products from place to place. *Prathama-kulika* was the head artisan in the concerned locality and *prathama-kāyastha* was the head writer or accountant. A lesser official called *pustapāla* (record- keeper) was required to confirm the facts stated in connection with the transaction. Thus even the local transaction pertaining to lands in a village was required to be dealt with by the entire hierarchy in one sitting as a body called *adhisṭhān-ādhikaraṇam* i.e. executives of the head-quarters office.

The actual transaction is about a sale of land. A brāhmaṇa, karppaṭika by name, petitioned to the body to grant him land which did not yield any revenue to the state *(aprada)*, which had never been cultivated *(aprahata)* and which was lying waste *(khila)* at the rate of three *dīnāras* for one *kulyavāpa* extent of land on terms of an endowment *(nivi)* for his enjoyment for purpose of daily fire oblations (agnihotra). The money was accepted after the details about the land were verified and certified by the record keepers *(pustapāla)* and the land was transferred to the brāhmaṇa.

It is noteworthy that no cultivated land was involved. By Selling at nominal price unclutivated land the state did not suffer and on the other hand more land was brought under cultivation bringing work for a tiller who could share part of the produce with the *brāhmaṇa* owner and the land was put to use for a noble purpose of spiritual welfare for the owner and also for the community at large. The ritual of *agnihōtra* bestows benefits not only on the performer but also on the people around byharnessing natures agencies. This was being done on the concerned authorities from the king downwards to the record- keeper who verified the details.

A transaction recorded in another inscription (92) of Kumāragupta I aid out on (446 A.D.) the same lines was meant to help a *brahmaṇa's* in the performance of the ritual *pañcha-mahāyajña*. Other inscriptions (Nos. 160, 164 and 239 A) also record similar transactions in respect of installation and worship of deities. All these pointed to the emerging policy of promoting agriculture by way of sale or grant of lands.

These transactions in the pointed beginning of a nexus between the non-cultivating *brāhmaṇa* land owner and the self- cultivating non-brahmanical land-owner or the tiller appointed by the *brāhmaṇa* owner, as such a development in the state of society with far-reaching significance.

[A comparison of the details regarding the performance of rituals following Vedic rules as directed by the Sūtra literature presented by the pre-Gupta and the Gupta period brings out some interesting details. In the earlier period it all was a simpler practice of maintaining in the three fires the altar in the house of a *brāhmaṇa* votary of Vedic way of life. It is interesting to know that the kings of the Ikshvāku records family who ruled in the Nāgārjunakoṇḍa valley were all adherents of Vedic way of life. At least the first king Chantamula I as known to us (USXAE No.180) is said to have performed *agnihōtra* besides other sacramental sacrifices like *Agnishṭōma, Vājapēya* etc., Inspite of the fact that the female members of the family were attracted to the contemporary Buddhist institutions. This seems to have evolved into a regular householder's a practice of five-fold rituals *(pañcha-mahā- yajña)* which are mostly aimed at the distribution of the *brāhmaṇa's* wealth by feeding through fire and directly among various species of life-systems which include animals or birds, manes, deities, offerings into the fire and guests. We are not considering here the performance of special sacramental sacrifices like *atirātra, ēkashashṭirātra* See vol II, 168 + 48 etc. which were mostly performed by the nobility. The ordinary *brāhmaṇa* householder was more concerned with the daily performance of the five-fold rituals for which provision was made in a large number of instances as found in the inscriptions of this volume.] It is found that a large number of brāhmaṇa supplicants became the beneficiaries of most of the land grants, which in turn contributed to the well-being of other dependent people including the agriculturists.

This development of land led to two-fold trends in contemporary society. The brāhmaṇa community which began to spread over the various regions in India wielded influence sufficient enough to hold both royalty and loyalty together at various levels and in different proportions. The description of Heliodoros the greek *(yavana)* ambassador as *bhāgavata* who erected a flagstaff with Garuḍa figure drawn on it is an instance pointing to the absorption of foreigners into the Vedic fold. More instances are to follow.

The brāhmaṇas who figure in the records were great Vedic scholars and belong to different *gōtras* indicating their descent_ from the of great sages like Kāśyapa, Bharādvaja, Āngirasa, Atri etc. The inscriptions of this period do not give the *sūtras* which they were to following in so far as their ritualistic procedures are concerned. The *gōtras* bestowed on them an aura which imformed the mighty warriors in the country, indigenous or foreign. We have seen in the previous volumes how foreigners like the Śakas acquired the *gōtra* of Bṛihatphalāyana as stated in an inscription of Rudrapurushadatta from Nāgarjunakoṇḍa in which the Śaka queen Vīrapurushadatta, Varmabhaṭā, possibly the step- mother of Rudrapurushadatta is said to have belonged to Bahaphala *gōtra* i.e.) Bṛihatphalāyana-gōtra.

This brings into focus one of the methods by which foreigners might have been absorbed into the brahminical by attaching themselves to a *brāhmaṇa* of the concerned gōtra for purpose of spiritual and religious observance which in turn bestowed on them a prestige, at once, acceptable to the people.

Very soon after the rule of the Ikshavākus at Nāgārjunakoṇḍa there rose on their ashes the Pahlava turned Pallava Simhavarman as the ruler in that area. His Manchikallu inscription assigns him to the Bhārādvaja gōtra (Bāradāya) which was repeated in the records of his successors during the reign of Simhavishṇu, son of Simhavarman as evidenced by his Pallankoyil Plates a genealogy was drafted more elaborately tracing the Pallava from Bhāradvāja, Drōṇa, Aśvatthāma and Aśōka. This genealogy was embellished and repeated further on in all the Pallava grants. If a Śaka can adopt Bṛihatphalāyana gōtra, it might not have been difficult for a Pahlava to adopt Bhāradvāja gōtra. For, as we know Pahlava had been on the scene right from the times of Aśōka as the Junagadh Inscription of Rudradāmans would testify. Pahlava who witnesses to the rise of a Śaka and the Ābhīras from central India to drift down into Deccan might have taken the opportunity of raising themselves through sheer might to become king setting up a dynasty to rule south-eastern India for a longer time. Similarly a descendant of Kaṅga, a lesser known chieftain in North-western Tamil Nadu could not rise up against the might of the then Chōḷa or Pāṇḍya monarch till the lapse of the first four centuries after Christ sought a greener pasture in the south-western Karnataka around Taḷaikkāḍu, sanskritised his name as Gaṅga and accordingly got a Puranic genealogy projected by a priest of Kaṇva- gōtra. The Gaṇgas of Taḷaikkāḍu claimed to have belonged to Kaṇvāyana gōtra and also called themselves as Gāṅgēyas.

The Vākāṭakas are stated to have belonged to the Vishṇu-vṛiddha-sagōtra (No. 67). Prabhāvatīguptā, daughter of Chandragupta (II) of the Gupta dynasty, and his queen Kubēranāgā of Nāga-kula who had married mahārāja-śrī-Rudrasena is said to have belonged to Dhāraṇa-sagōtra.

All this evidenced the accelerated fascination for the brahminical system the rulers and ruled in India began having during the period subsequent to the accession to power by the Guptas early in the fourth century A.D. It has been seen that even earlier in the early second century B.C. the Śuṅga kings, (2nd century B.C.), who are stated to have been brahmins belonging to the Bhāradvāja-gōtra, stemmed the tide of the spread of Buddhist influence to some extent, and helped in the revival of the brahminical religion and influence. Pushyamitra Śuṅga is reputed to have performed the Aśvamēdha sacrifice. The Pāli or Prākṛit language, patronised by the Buddhists and Aśōka Maurya had begun giving way to the upsurge of Sanskrit. This trend was symbolised by the writing of the *Mahābhāshyam* to Pāṇiṇi's Grammar by Patañjali, who was probably a contemporary of Pushyamitra Śuṅga. A yavana (Greek) ambassador of a yavana king of Takshaśīla in about 113 B.C. described himself as a *bhāgavata* (devotee of God Vishṇu) (See USVAS-II, No. 48). The Puraṇas had also probably been started to be written and the texts and contents of the *Itihāsas* (*Rāmāyaṇam* and *Mahābhāratam*) had also been probably finalised during this period (i.e.) around the two centuries. B.C. and A.D. By the end of the 4th century A.D., brahmins who could expound them had sprung up and were being honoured (52). Of the Śakas and Sātavāhanas of that period, if not all, at least some of them showed inclination towards Hinduism and the brahminical religion. The Sātavāhanas claimed to be *Gautamīputras or Vāsishṭhīputras* (i.e.) those belonging to the lineage promulgated by Gautamī or Vāsishṭhī (i.e.) female ascetics or wives of the ascetics, Gautama and Vasishṭha, who were two of those who were the progenitors of the *gōtras* or lineages, to which the brahmins belonged. When studied along side the Hārītī-putrā of the Chālukyas as well as the Kadambas (see No. 244) who further claimed to have been favoured by the seven mother deities (*sapta-mātṛikas*) it would appear that the foreigners who eagerly sought to be absorbed in the brahminical society in India, married local brahmin (?) women and put forth their claim to legitimacy by tracing their lineage through those women, who were possibly the daughters of Gautama, Vaishṭha, or Harita gōtrins. In due course with the help of the obliging brahmins, some of these foreigners or even chieftains of local extraction belonging to non-brahminical castes were helped to claim their descent from divinities and ancient ascetics. It is this trend which is reflected in the cases cited above. (See *Ibid.,* II, xlii to lvi). But Buddhism still continued to have adherence and patronage of some kings and peoples especially with the emergence of the Kushāṇas in the politics of Āryāvarta in the first century B.C. (*Ibid.,* p. xliii-xlvii). This inclination towards Buddhism continued in some areas and found favour with some dynasties of rulers even upto the 5th century A.D. But with the advent of the Guptas in the 4th century A.D. the Brahminical faith and practices powerfully surged ahead and the concomitant Sanskrit language now termed classical blossomed forth magnificantly.

The Chief brahminical institution that had begun being developed even during the period prior to the 4th century A.D. found its full blossoming during this period 4th century A.D. and onward, was the *brahmadēyam.* Literally meaning what should be given to the *brāhmaṇa* (*brāhmaṇāya dēyam*) it symbolised the attitude towards the social and economic structure that gained prominence during this period. Granting land to brahmins was considered a religious duty of the kings. The brahmins were always the repositories of vēdic knowledge and only they had access to and training in the various *sūtras* which lay down the order, methods and regulations for the performance of the brahminic rituals. The inscriptions of this period after the advent of the Guptas in early 4th century A.D. stress the role of the brahmins as consisting of *adhyayana* (studying the vedic lore) *adhyāpana* (teaching the same to others) *yajana,* (performing sacrifics) *yājana* (conducting and instructing others for the performance of sacrifices) *dāna* (gifting) *pratigraha* (receiving gifts). All of these should have kept the (qualified) brahmin engaged for the whole day. So they had to be enabled to concentrate on these duties without being burdened by economic compulsions which would divert their energies from their allotted role in society, (i.e.) of being the centre of gravity for Hindu society radiating 'Hindu Culture'.

The rulers and other people economically well off who did not spring in the brahminical geneaology, as said above were eager to get recognition in the brahminical set up. They wanted to perform the sacrifices like Aśvamēdha and some other rituals like the *pañcha-mahāyajña* which they were entitled to perform. For these, they reguired the brahmins to guide, instruct and help them to perform these rituals. For securing this result the brahmins had also to be encouraged and helped to acquire comprehensive knowledge of the vedic and ritualistic (*śāstra* and *sūtra*) literature. So patronage of the brahmins became essential. However it is seen that not all the grants of land made to brahmins, were of the same type and character.

Two instances of sale of land at a concessional price instead of a grant, to a brahmin at his request have been referred to above, In one (90) where the *brāhmaṇa* petitioned to the official of Kumāragupta in charge of Puṇḍravardhana-bhukti for the sale of unclaimed (?) waste land to him at 3 *dināras* per *kulyāvāpa* for perpetual enjoyment as his maintenance to help him in the ritual of *agnihōtra* (a daily offering in the fire kept alive perpetually at home) and in the other (92) where a different brahmin, four years later (446 A) got another piece of land through the same official, on identical terms, here for starting the performance of *pañcha-mahāyajñas* (the daily propitiations of the five kinds of entities requiring to be fed by the courtesy of a brahmin and possibly by other caste-members also - see note 2 on No. 92). Though not specified, once developed, these plots of land were not probably to be expected to pay the regular land-revenue. Apparently the brahmins were confident of getting the (free?) service of the local cultivators to develop, raise the crop on that land and pay to them the major portion of the produce, as due to the proprietor. These two are the earliest indications of the keen necessity felt to extend cultivation to feed the swollen population. The disproportionate increase in population might have been the result mainly of the influx and absorption of foreigners into Indian society. The brahmins concerned in these instances do not seem to have been excessively qualified as they undertook to fulfil only limited tasks.

The second variety of grant of land to a brahmin began to be recorded even from C. 330 A.D. In a charter (6) the Pallava Yuvamahārāja Śivaskandavarmā granted the village Viripara to two brahmins of Agnivēsya-gōtra. The village was to enjoy all the privileges due to a *brahmadēyam* and the immunities and exemptions (*parihāra* - stated to have been eighteen in number, the list somewhat varying from grant to grant. The significance of each of these items of *parihāras,* as interpreted till now can only be understood to be tentative. However, they are seen to reflect the system of levies and exactions the rulers extracted from the villages in the particular region and period to which the record pertained. The differences in the content of the *parihāras* were due to the differences in the circumstances of the relevant region and period. See No. 12, note 11 on No. 18, note No. 5 on No. 111 etc.) This type of grant was hoped to secure victory, merit of adherence to dharma, extension of life span and strength for the grantor - king. The details about the status of the village whether it was already under cultivation and if so what was to become of the holders of the land consequent to the grant and how the brahmin grantees were expected to share the enjoyment of a village are left unspecified in the charter - Possibly these details were understood to be regulated by the rules well known to the concerned officials and local people. It will be seen that there are several such grants among the charters dealt with in this volume. Such charters pertained to the region east of India and were issued by rulers who were once connected with the Sātavāhanas (See 75 etc.)

The third type of grant to brahmins was the one where villages already under cultivation, peopled and with local organisations were granted to well-qualified brahmins and the land-holders already existing in the village *(kuṭumbins)* were ordered to pay to the donee all taxes in kind.and gold as also any other exactions levied from them by the king till then. The local people were also made subject to the donee in that they were enjoined to obey the commands of the donee. Such one is the charter issued by Samudragupta (No. 10). Two villages, (names not clear), which already were organised with brahmins at the head, were granted with the status of *agrahāra* to a brahmin, who was well-versed in three *vēdas.* The king issued the charter from the victorious camp at ānandapura where he was surrounded by ships *(nau),* elephants and horses. Probably for the first time here there is a glimpse into the administrative arrangements of the Guptas in that it is stated that the draft of the charter was written on the orders of (at the instance of the king) by Gōpasvāmi, the *mahāpīlūpati* (commander of the elephants corps), *mahābālādhikṛita* (the accredicted head of the great army), who was given the official authority over the accounts of the village Anupa. Śrī-Chandragupta, the prince (successor of Samudragupta) was the conveyor of the order. Though the granted villages have not been definitely identified, from the place where from this charter has come forth (i.e.) Nālanda, it can be surmised that the charter pertained to the Pāṭaḷīputra region, the heart of the empire of the Guptas. A similar grant of a settled village in the region of the modern Visakhapatnam District, as *agrahāra* with a right to receive the taxes was made to a brahmin by one king Umavarman of the Pitṛibhakta family in about 359 A.D. (No. 27, also see No. 41, 43, 241 etc.) It is observed that this type of grant of *brahmadēyam* was peculiar to the northern region of India. No.37 datable to 380 A.D. from some village in Srikakulam District, A.P. is an interesting one. It records the order of Umavarman (probably the same one as above but here this ruler is stated to have been the lord of Kaliṅga) granting the illage Bṛihatprōshṭhā, already organised under *kutuṁbins* (landed gentry), as an *agrahāra* to a brahmin, exempting it from all taxes, which, however, were made due to the donee from the *kutumbins* of the village. These stipulations were nōt different from those evidenced in the instances cited above. However, there is a further statement here that the village granted would be sequestered from Dantayavāgu-bhōga to be clubbed with the complex of thirty-six *agrahāras*. Possibly these thirtysix *agrahāras* were of the same type as that of the new *agrahāra* Bṛihatprōshṭha, with the *kuṭumbins* therein having been enjoined to treat the grantee brahmins therein as their lords. There is no information on when and in favour of whom these thirty six *agrahāras* has been granted. However it is interesting to note that there was a complex of thirtysix *agrahāras* forming an independent self-contained territorial division in this region. However it can be stated that this kind of creation of *brahmadēyam / agrahāram* was more frequent in Northern India.

A charter (42) from Sirōda de Ponda, Goa, reflects the local conditions. The income from (a village) Thānniyarkkōṭṭikkayyā, a house-site, pasture-land (for cattle) along with entitlement to grass and wood (fire-wood?) were granted to two brahmins for the accession of merit (for Dēvarāja among the Bhōjas), by *Prabhunāga - bhōgika* and Āmētya (apparently officers serving under the ruler Dēvarāja, on whose orders they were acting.) Though it is not specified that the grant was made as an *agrahāra or brahmadēyam,* the effect of the grant seems to have been the same. The mention of the inclusion of the rights to pasture-land and entitlement to grass and firewood in the rights acompanying the grant are noteworthy.

Another type of grant of *brahmadēyam* was such where there is just the mention that the village was granted as a *brahmadēyam* with entilement to all exemptions *(parihāras).* No. 103, from Śāsanakōṭa, Anantapur District, Andhra Pradesh assignable to around 450 A.D. was such as grant of the village Veḷputtōru for his own glory by the Gaṅga king Mādhavavarman. Similar were the grants by Kadamba Mṛigēśavarman in 460 A.d. (No.123) and 465 A.D. (No.133), by Dhruvasēna of the dynasty of Maitrakas of Valabhi (218) and by a ruler of the Garulaka dynasty of Kathiawad (No.278). These instances indicated that the *parihāras* or exemptions were distinct from the rights implied in the tenure of *brahmadēyam.* Further No.133 referred to above indicates that there were also some levies like *paṅga, utkōṭa* (the significance of these terms is not clear. But they appear to have been some special levies) from which also the *brahmadēyam* grantee of this charter was exempted. In this case as also in some other cases the grants of *brahmadēyam* were made through a religious ritual whereby there was a libation of water including in it a *dakshiṇā* - fee.

In some cases, villages were granted to brahmins with conditions attached. The grant of two villages, amounting to a lordship over them, to a brahmin by Samudragupta has already been referred to (No. 10). The special feature of this grant was that the donee was warned that he should not allow the tax-paying cultivators and artisans etc. from other villages, to enter into the villages granted as per the charter. If this condition was contravened the king warned that those villages though granted as *agrahāra* would be resumed. In the other case (79) where the village Charmāṅka (now known as Chammak) was granted to a number of *brāhmaṇas,* to be enjoyed by them in shares (the privileges attached to the grant are not specified), by Vākāṭaka Pravarasena, the grantees were warned that the land would be confiscated if they were found to have committed treason, murder of a *brāhmaṇa,* theft, adultery and had caused harm to other villages.

(The village) was ordered to be freed from all obligations *(sarva-bādhā - parihārēhi pariharadha* - the extent of this exemption can only be speculated upon (No.52). In another case two plots of land (six *nivartanas* each ?) are stated to have been gifted to a brahmin, along with (due) *dakshiṇā* (cash added to water while it is poured ?) by the due process of *oblation* of water by Kadamba (Śiva) Mṛigēśavarmman, as per a charter dated in his regnal year 6 (464 A.d.) discovered in Hosananagara, Shimoga District, Karnataka (No.130). It is just stated that the land was freed from encumberance. *(parihṛita - sarvva - parihāram)* (also see No.6). In these two cases there is no reference to the grant having been made as *brahmadēyam.*

These were also gifts of land to brahmins in view of certain occasions, The village, Mulukuli (possibly represented by the modern Mulahalapalli in East Godavari District), was granted on the orders of Hastivarman of the Sālaṅkāyana dynasty, for the promotion of (his) dharma, life-span and strength and emancipation (to lead to his ascent to heaven) and for securing for him religious merit, to sixty *brahmanas* of different *gōtras* and *charaṇas,* who were devoted to the six duties prescribed for a brahmin (see above - viz. study of the scriptures, imparting knowledge of the same, sacrificing and guiding the performance of sacrifices, making and receiving gifts,) who had expert knowledge of the *vēdas,* the adjuncts to the *vēdas; itihāsas* (epics), *purāṇas* (traditional historical accounts), prevention and treatment of diseases *(nirōga)* and metrical science and exposition of these (apparently not each one of the sixty brahmins, was expected to have been scholars in all these branches of learning but with each one of them having expert knowledge in one or more of these branches, the total group could have been expected to cater to the employment of all these sciences) in the shape of *dakshiṇā* on the (anniversary of the) first auspicious occasion *(prathama-kalyāṇa-dakshiṇa-nimittam)* (This statement has been interpreted as having indicated the first anniversary of the king's accession and in consideration of the statement that the ruler claimed to have been hundred years old at the time of the grant it has been speculated that the ruler acended to the throne at a very late age). (The village) was ordered to be freed from all obligations *(sarva-bādhā - parihārāhi pariharadha* - the extent of this exemption can only be speculated upon (No. 52). In another case two plots of land (six *nivartanas* each ?) are stated to have been gifted to a brahmin, along with (due) *dakshiṇā* (cash added to water while it is poured?) by the due process of oblation of water by Kadamba (Śiva) - Mṛigēśavarmman, as per a charter dated in his regnal year 6 (464 A.D.) discovered in Hosananagara, Shimoga District, Karnataka (No. 130). It is just stated that the land was freed from encumberancess (also see No.6). In these two cases there is no reference to the grant having been made as *brahmadéyam.*

There are also instances of charters where in grants of land were made to highly qualified brahmins but no special privilege was stated to have been attached to the land. King Attivarman (Hastivarman) of the family of the kings of Kandarapura, as per the charter (No. 7) from Gōraṇṭlā (Guntur Dt., Andhra Pradesh) (which on account of palaeography can be assigned to C.330 A.D.) made a grant of 800 *paṭṭis* of land to a brahmin well-accomplished in *Ṛik, Yajus, Sāma* vēdas but did not state that the grantee would enjoy any special tenure in respect of that land. There is also another instance (No. 125) where a grant of six *nivarttanas* of land (measured by the rod designated and associated with Kārpaṭēśvara) in the village Ḅandanike, the plot designated as *niḍuvoḷ* irrigated by Śānta-taṭāka,, (the village was apparently situated in the vicinity of Śivaḷḷi, Shimoga District, where this charter was found) was made to a brahmin by the *parama-bhāgavata* Kṛishṇavarmma - mahārāja of the Kadamba dynasty in his regnal year 7 (C. 523 A.D.). Though the recipient brahmin is stated to have been very highly qualified, there is no mention of any special privileges attending on the gift made.

There is an instance (No. 281) of a grant of land varumanna - possibly unutilised land - marumanna ?, 140, n.7 also EI, XXVIII, p.61 and n.7-8) in the village *Nuḷgāla* to a brahmin well-versed in *vēdas* (how many is not specified) and *vēdāṅgas* (adjuncts to the vēdas - 1) *Śikshā* - the science of proper articulation; 2) Chhaudas - metre; 3) *Vyākarana* - grammar; 4) *nirukta* - explanation of difficult vēdic words; 5) *Jyōtisha* - astronomy (i.e.) interpretation of the *pañchāṅga* details for guiding day to day affairs and conduct of auspicious ceremonies ?; 6) *kalpa* - methodology and code of incantations), who possessed two - atithis (interpreted as the two fires, *śrauta* and *smārta-agni* - Ibid.,) by Katti-arasa (Chāḷukya Kīrttivarman I) (c. 578 A.D.) The grant is stated to have been inclusive of all *jātakam* (the produce ? or it could be interpreted as all growth - trees etc. found in the plot at the time of allotment) *toṭṭam* (garden), *jīrakam* - wild growth ?) and *pānīyam* (water resources). (This list of items accompanying the land gifted may be the precursor of the expression *nidhi-nikshēpa* - *jala-pāshāṇa-sahitam* or *māl-nōkkiya-maramum* - *kīḻ-nōkkiya-kiṇaṟum* of Tamil-nāḍu grants) cf. EI, XXVIII, p. 61 and n. 6). Apparently, if the alternate interpretation of the phrase - sarvva-jātakam (ie) all growth within the land, is admissible, it may indicate that no special right had been attached to the grant of the land to the brahmins. It is of interest to note that this grant was made on the supplication of one great brahmin named Vyāghrasvāmi, whose qualifications and credentials, and estimation as the Bṛihaspati (Indra's preceptor - advisor) of the then age as detailed in the charter suggest that he might have been the preceptor, guide and minister of the king.

In this context grants to brahmins, (No. 146 Sakrepaṯṉa plates of Simhavarman Pallava) throw more light on the land practices of the times preceding the sixth century A.D. These practices find their echo in the land management scheme of later times. There was a village named Valvilli in Sendraka-rājya of ancient times (the area around the modern Shimoga in Karṇāṭaka) which was already an *agrahara,* at the time the present grant was made, which fact suggests that its status of *agrahāra* earlier to the issue of this charter was only due to its having been peopled by land-holding *brāhmaṇas.* Now the king granted whatever was being enjoyed by him from the village beginning with the upper *bhāga* (the owner's or proprietor's king's share of the produce of land, distinguished from the lower *bhāga* - the share due to the cultivator worker on the lands cf. *mēlvāram* and *kīḻvāram* - the system of apportionment of the produce of land as between the owner and cultivator) uninterruptedly (for all the time till then) (i.e. all the dues that were being paid by the landholders till then) to the residents of that *agrahāra*. That is the said village was made an *agrahāra* (in the usually accepted connotation of the term) with a right to enjoy the taxes from it, in favour of the residents therein only in pursuance of the present charter.

It has been seen that while many of the *brahmadēyam* grants were made to chaturvēdi (well-equipped in all the four vēdas, Ṛig, Yajus, Sāma and Atharva) brahmins, some were restricted to a scholar in one of the first three vedas. The fourth, the Atharva- veda consists chiefly of formulas intended to obviate, the effects of any mistake or untoward incident attending the performance of a sacrifice 'MW, SE), p. 17, col. 2-3). Whereas in other periods grants to brahmins, exclusively well-versed in this vēda were rare, in this period it is seen that there were quite a few charters granted to scholars in Atharva-vēda. The ruler Vindhyaśakti of the Vākāṭakas (of Vatsa̱-gulma) granted half of the village Ākāśapadda (possibly the modern small village Āsuṇḍ on the side of the road connecting Nanded and Basim EI. - XXVI., p. 141). in shares to fourteen brahmins (the name of each is suffixed with *ja* or *ajja*, the Prākṛit form of *ārya*) belonging to several *gōtras* an Āthar-vaṇika-charaṇa as an everlasting *apūrva datti* (possibly the first time grant). The exemptions and privileges (*parihāra* as prescribed for the villages of-(peopled by ?) - one or all of the four *vēdas-chātur - vaidya - grāma- maryādā* and made the entitlement of the grantees of the charter) were detailed, of which the most note worthy as *a-kara-dein* (exemption from paying taxes). The charter was drafted or written by *sēnāpati* Vishṇu (No. 18 from Bāsim-Vatsagulma, Akōla District, Mahārāshtra - is dated year 37 of the ruler, which has been equated to c. 350 A.D.) Pravarasēna II of the (so-called) main Vākāṭaka family in his regnal year 23 (c. 443 A.D.) also made a grant of a whole village Kośambakhaṇḍam (Kōsamba to the northwest of Tirōḏī, the find spot of the plates) to one

Varuṇāryya, of the Hārikari-sagōtra (See Brough, John, *The Gōtra-Pravara-Mañjarī of Purushōttāma- Paṇḍita,* p. 164) of Atharvaṇa-vēda, who was however known to have been a *trivēdī* (one who had studied two other *vēdas* besides *Atharvanavēda,* again as *apūrva-datti.* The terms (i.e.) the exemptions and privileges *(parihāras)* attending this grant were almost similar to those found in the Bāsim plates dealt with above. The charter was written by Navamidāsa the one accredited to that office by the government (to write charters?) (No.88 - Tirōḍī near Kaṭaṅgī, Balaghat District, M.P.). Kadamba Mṛigēśavrman (regnal year 7 = 465 A.D.) also made the grant of the village Kiṛunīrilli, with the pouring of water and adding cash as *dakshiṇā,* to Sarvva- svāmin, son of Pingala-svāmin, who had studied *vēdas* and *vēdāṅgas,* belonged to Aupagahani-sagōtra (these gotrins belonged to Viśvamitra clan - See Brough, *op.cīt.,* p. 147, 151, 156) and was an Ātharvaṇika (No. 133 - the plates are in the possession of Hitna Hebbagilu, Mysore District). The grant is stated to have been in the character of a *brahmadēyam,* out of bounds to *bhaṭas,* (entitled to. 9) *antaḥkara-vishṭikam* (local taxes and free labour ?) and exempt from paga and *utkaṭa* (significance of these have not been made clear). Dhurvasēna I of the Maitraka Dynasty of Valabhī also made a grant in Gupta year 207 (526 A.D.) of a plot of land 100 *pādāvartas* in extent in the village Kukkata (Kukad near Tansa, south-west of Hathas, Gujarat) to one Sachiti-śarman of Drōṇāyana- gōtra (Brough, *op.cit.,* p. 91, 98. here it is spelt as Drauayāna) and Atharvaṇavēda (No. 220-A from Bhavnagar, Gujarat).

One śrīmān Pṛithvīmūlarāja, without any regal titles, whose father was, however śrī-Prabhākara-mahārāja from the victorious camp at Kāndāli (modern Kadaḷi, five miles to the south-east of Taṭlipāka in the Nagaram island of Razol Taluk, East Godavari District) issued a charter (No. 227) in his regnal year 25 (c. 543 A.D.) granting it was the village Chūyipāka, situated in the midst of the four villages, Viḷēndi, Reṅguṭa, Karmparu and Anukūru, (situated in Tālupāka- vishaya, as the rāshṭrakūṭa etc. of that *vishaya* who were addressed by the ruler regarding the grant) as an *agrahāra* to forty three brahmins, scholars in Atharvaṇa-vēda, belonging to different gōtras, born in the sect of *upādhyāyas* (precepters or family priests ?) For this issue of the charter, for securing religious merit for his own parent, śrīmad-Indrādhīrája made the supplication to the ruler. Indrādhirāja who is stated to have been born in the brahmin family that hailed from Maṇalkuḍi identified with Maṇkuḍa in Gaṅgavāḍi which identification had led to the speculation that this Indrādhirāja might have been the same as Indravarman, one of the early members of the Gaṅga dynasty of Kaliṅga, who issued this Jirjingi charter (No. 231 dealt with here) making the village Jijjika - the same as the modern village, Jirjingi near Tekkali in Srikakulam District, A.P. - as an *agrahāra* in favour of a brahmin of Vishṇuvṛiddha- gōtra. But whereas Indrādhirāja of the present charter was a brahmin, the western or Eastern Gaṅga kings are not known to have been brāhmanas.

It may also be mentioned that one *sabhā* of Maṇaṟkuḍi or Sikatakuṭi figures in an inscription of Māṟañjaḍaiyaṇ (8th century) at Tiruppattur, Ramanathapuram District - *SII,* XIV, No. 5) Indrādhirāja was the son of Mitavarman. Both father and son are stated to have been very great warriors especially in fighting the elephants. Significantly the *hasti-kōśa* and *vīra-kōśa* were enjoined to protect the grant.

Again, śrī-Harivarmmā of the Kadamba dynasty (a family devoted to God Mahāsena, and the group of seven mother goddess, who belonged to Mānavya - sagotra, and descended from Hārīti, who was devoted to the service of *brāhmaṇas* and who was a devotee of Maheśvara (parama-māhēśvara) as per a charter found at Saṅgolli, (244), in his year 8 (c. 546 A.D,), for securing the prosperity of his dynasty, gave the village Tēdāva [the geographical division in which this village was situated is not given in the charter) to the brahmins listed below. Unusually the charter does not begin with the ruler's address to the officials stationed in the locality in which the grant village was situated and to the local authorities, regarding this grant by the king directing them to take note of the grant and execute the intentions of the ruler with reference to the grant. As a result the *vishaya* in which the grant village lay is not also available] with its 18 divisions (*pravibhāgam* - the figure 18 may be suggestive as this phrase is removed from the mention of the name of the village and as if it precedes the mention of sa-dakshinam, it is likely that *pravibhāga* is a mistake or is synonyous with parihāra. It was so, it can be presumed that the said village had been granted along with *dakshiṇā* and pouring of water to the brahmins, along with all the eighteen items of the list of exemptions) to the brahmins listed below:

a) Śivaśarmma, Prajāpati-śarmma, Dhātṛi śarmma, Nandi śarmma, Dharma śarma of Kaimbala-sagōtra

b) Vaikuṇtha-śarmma, Vasu-śarmma, Nāgaśarmma, Maṇḍaṇa-śarmma of Kālāśa-sagōtra

c) Vishṇu-śarmma, Prājāpati-śarmma, Pitṛi-śarmma of Garga-sagōtra

d) Kumāra-śarmma, Tvashṭra-śarmma, Skanda-śarmma, Varaṇa-śarmma of Kautsa-sagōtra

e) Yaśaḥ-śarmma, Āryya-śarmma, Paśupati-śarmma, Mitra-śarmma of Śrī-Vishṭha-sagōtra

f) Vana-śarmman of Chaüliya-sagōtra

g) Prajāpati-śarmman of Valandata-sagōtra

h) Kumāra-śarmman of Kāpya-sagōtra.

All of them are stated to have been those who had mastered Atharvva-vēda and to have been incessantly engaged in performing their ordained duties. There is no mention of any exemptions or rights or privileges having been attached to the land granted except perhaps the 18 kinds of exemptions as surmised above. Uniquely the charter ends with a benediction for the subjects *(svasti prajābhyaḥ).*

It may be observed that these grants to Atharvaṇa-vēdins were made in areas which were just two or three centuries previous to these grants under the suzereinty of the Sātavāhanas.

It is also of interest that the Kānukollu (Krishna District, A.P.) plates of Nandivarman I (No. 33) stated that the brahmins who had gained mastery over the four *vēdas* (or gained mastery in one of them and were part of the congregation of the brahmin group in which masters in each of the *vēdas* were represented) and were immersed in doing penance and studying (and researching) the *vēdas* were capable of both cursing and bestowing boons. So it seems that brahmins came to be honoured not only for their being the repositories of vēdic knowledge but also due to the fear that they were those endowed with the capacity to curse. This charter brackets the *rathakāras* (lit. chariot-makers but generally understood to have been artisans and sculptors), with the *brāhmanas* and indicates that the villages granted to the *rathakāras* were equal in status to the *agrahāras*.

Another type of grant to brahmins is seen in an inscription from Mallasarul, Burdwan District, West Bengal (No. 280). It has been seen above how some records state that land was acquired for a price and granted to brahmins. Dated in the regnal year 33 (C. 578 A.D.) of one *mahārājādhirāja* śrī-Ģōpachandra, this record states that one *mahārāja* Vijayasēna requested the local authorities, headman etc., in the Vakkaṭaka-vīthī in Varddhamāna-bhukti to sell to him eight *kulyāvāpas* of land, to enable him to grant the same to Vatsasvāmi of Kauṇḍḍnya-gōtra, Bahvṛicha-charaṇa (Ṛig-Vēdin) for starting the performance of the *pañchamahāyajñam* (see above). In consideration of the fact that one-sixth of the religious merit accruing from such pious acts would go to śrī-Paramabhaṭṭāraka-pāda (the sovereign, śrī-Gōpachandra) the local authorities sold the required area of land in the village Vettragarttā, after demarcating the same, in exchange for *dīnāras* (amount not specified) and also directed the grantor Vijayasēna to pay the taxes on the land (Incidentally, this stipulation throws light on the fact that the area concerned was not under the authority of Vijayasēna, and that the taxes due from the land were payable to the local authorities for transmission to sovereign). The notable fact is that the donee was not obliged to pay the taxes. [This case recalls to mind the several cases recorded in Tamilnāḍu inscriptions of the medieval period, whereby either the individuals donating that land to temples (notably not to brahmins) after purchasing the same from landholding members of the village or from village organisations *(ūrār, sabhā)* undertook to pay the taxes themselves or deposited sufficient capital with those village organisations, so that the interest from that amount could be appropriated against the taxes - *iṛai-mudal*]. It is also noteworthy that in this record there is the mention of the *mahattara* Himadatta of the Arddhakarak-āgrahāra among those who were requested by mahārāja Vijayasēna for the sale of the land. This attribute of Himadatta suggests that there was an *agrahāra* in Vakkattakavīthī which had to pay half the taxes. The designation of a territorial subdivision after the *vīthī* [street or road] and the currency of *dīnāra* during this period in this region are also significant.

Further it can be observed that the above is only one of the inscriptions from the Bengal region belonging to this period where it is seen that whenever anyone intended to make an endowment of land he had to purchase the land required. The sale had to be considered by a committee of authorities in the concerned and surrounding villages and finally had to be authorised by the governor of the territorial division (*vīthī, bhukki* etc.) concerned. Sometime the concerned land is also stated to have been non - revenue - paying (waste) land.

As in the previous period (i.e. prior to the advent of the Guptas) in the period dealt with in this volume also there is a record of one cave having been dedicated to God Chakrasvāmi (Vishṇu) apparently for accommodating ascetics devoting their entire time to prayers to that God, by a *maharāja* Chandravarman the foremost among the devotees of that God (the inscription comes from a ruined cave near Bankura, Bankura District, West Bengal - No. 17). In the same way an inscription (No. 51) in a cave in the Udayagiri hill near Vidiśā, M.P., recorded the dedication of the cave for the Bhagavan (divine.) It is noteworthy that this appellation which is usually applied to God Vishṇu is here seen applied to God Śiva) Śambhu by Vīrasēna of Kutsa-gōtra hailing from Pātalīputra during the regnal period of Chandragupta II (C. 400 A.D.). Apart from such dedication of caves, it is seen that there were also installations of the images of the Gods of the Hindu faith and/or constructions of abodes or temples for the Gods and grants made for services in the same, in the period subsequent to the dawn of the Gupta age.

The charter from Guṇapadēya, Guntur District (No. 14) assignable to as early a date as C. 340 A.D. records the grant of four *nivarttanas* of land to a temple of Nārāyaṇa at Dālūra (not identified) by the Pallava queen Chārudēvī (The village in which the granted land was situated is not discernible in the text. However it is stated in the record that the said land was under (the irrigation of) the royal tank *(rāja-taḍāga)* and situated to the north - east of the well for drinking water - *pānīya-kūpa*). The villagers *(grāmēyakas)* were ordered to exempt *(pariharata)* (the land) in every way *(sarva-parihāraiḥ)* and have it exempted (in such cases where they were not competent to exempt). Obviously the temple had been constructed sometime before the above quoted date. No. 65 from Talagunda, Shimoga District, Karnataka datable to C. 420 A.D. tells about the construction of a tank for the supply of abundant water at the temple *(siddhyālaya)* of God Bhava by the Kadamba king Kākusthavarmm (This inscription is seen to end with the prayer for the welfare of the subjects (*svasti-prajābhyaḥ* - possibly the tank was mainly meant for the welfare of the general populace). This record evidences that the temple of God Bhava was already existent there i.e. even before 420 A.D. No. 95 (C. 447 A.D.) refers to a temple of God Vishṇuhāra constructed by a *sēnāpati* Vishṇuvarman and a grant of land in several plots in the village Uruvapalli entitling that land to the eighteen kinds of immunities by the Pallava *yuvamahārāja* Vishṇugōpavarmman who was a *parama-bhāgavata.* The copper plate inscription dated [Gupta] year 128 (448 A.D.) from Baīgrāma, Bogra District, Bangladesh (No. 98) says that the temple for the worshipful (God) Gōvindasvāmin was constructed by one Śivanandi (note the complete absence of exclusiveness as between the Śaivites and Vaishṇavas) and that on the plea of his sons, one *kumārāmātya* (the designation of a very high ranking official) purchased waste land in the village Vāyigrāmma at a (concessional ?) - price from the villagers and granted it for the running expenses in that temple.

In the year around 369-70 A.D. Mahāraja Bhulunda who seems to have been a feudatory ruler in the area around the river Narmada and who was devoted to and meditated on the feet of his overlord (possibly a Gupta ruler to whose era the data cited, year 50 is referred) issued the Pippalōjjhara charter (No. 31) from Valkhā (identified with the modern Balkhar, south of the river Narmadā in Nimar District, M.P.) stating that he had consecrated Svāmi Nārāyaṇadēva obviously in a temple constructed by him in his capital, Vallakhā and that for utilisation in providing for the services, *bali, charu, satra* [bali, charu, satra are the first three of the total five *mahāyajñas,* which are the routine daily ritual, people especially brahmins had to perform as principal acts of devotion (propitiation) to *brahmā,* Dēva, pitṛi, manushya and bhūta, M.W., *SED,* p. 799 col. 2. It appears that this *pañcha-mahāyajña* or sometimes the first three had been incorporated in the temple ritual as if the God Himself was destined to follow the routine of the pious daily regimen laid down for brahmins and possibly for others also] he had granted the village Pippalōjjhara on the banks of the river Narmadā. It is interesting that the ruler says that this was his own oral order (*samukham=svamukhaṃ* as it occurs in many charters) and that from that time onward all his (officials) the *kulīna, ārakshika, prēkshaṇika* (overseers ?), *bhaṭa, chhatra* etc. should (approve and allow) and not interfere or obstruct while the cultivators in that God's village tilled the land and collected the harvest or while the *pāśupatas* (a Śaivite orthodo x sect), *ārya- chōkshas* (chōksha is stated to refer to a pure or dexterous person - MW, SED, p. 402 col. 3 - hence ārya-chōkshas might have been temple priests) and *dēva-prasādakas* (other authorities of the temple?) utilised those proceeds for carrying out the intended services in the temple (it is noteworthy that there is no mention of the village, granted having been made tax-free, and that pāśupatas, the orthodox śaivite sect is stated to have been engaged in the administratin of a Vaishṇavite temple).

In the [Gupta] year 61 = 380 A.D. during the reign of Chandragupta II an inscription (No. 38) on a pilaster found near the Raṅgēśvara- Mahādēva temple, at Mathura (U.P.) recorded that Upamitēśvara and Kapilēśvara were installed in the *gurvāyatana* as memorials of the glory of the teachers in his line, for accumulation of his own religious merit by Ārya-Uditāchāryya. It has been argued that *gurvāyatana* might have referred to a 'shrine comprising the *liṅgas* set up in the name and to the memory of gurus' of a particular lineage (*CII,* III (revised), p. 237).

However, it must be pointed out that the phrase could as well have meant 'the great *(guru)* temple abode *(āyatana)*. There is also no mention of a *liṅga* or *liṅgas* in the record nor is there evidence that there was a temple in the vicinity of the findspot of the inscription, where several or a good number of liṅgas have been found together. Further it is stated that such memorial liṅgas contained portraiture of the guru or personage whom they commemorated. (See *Ibid.,* p. 237 and 238-239 and 237 n.1). However, even in such cases where either the Īśvara or Nārāyaṇa had been named after the name of a person who was commenorated, the *liṅga* or image so named is not known to have contained any portrait. In view of the fact that what are stated to have been installed were two, Upamitēśvara and Kapilēśvara, it can be concluded that two images or any other representations commemorative of the said *gurus* had been installed. The pilaster on which this inscription is found, is described as a tiny octagonal pillar, of which five faces are well dressed and accommodate the inscription and the rest three faces are found rough. As such the rough faces might have been the portion of the pilaster which was imbedded into the wall of the structure to which it belonged. Further the well dressed portion of the top of the pilaster is stated to contain the sculpture of a trident and the well-dressed portion of the bottom of the pilaster is stated to contain the image of a standing figure 'apparently of Lakulīsa (*Ibid.,* P. 234). So it also seems not impossible that the pilaster containing the inscription was itself intended to be the memorial for both the said teachers (cf. *Ibid.,* p. 237). It is likely that there were several such instances in the ancient period where pillars of pilasters similarly dressed were set up and named after personages or gurus of Śaivite persuation with their names being suffixed with Īśvara. In due course it is likely that God Śiva or Īśvara himself came to be symbolised by such cylindrical pillars and pilasters and they came to be termed as *liṅgas* in view of their being tokens or emblems of the God Īśvara, the Supreme Master. This surmise seems to be verified by the Karamḍáṇḍá (Faizabad District, U.P.) record (No. 78) dated [Gupta] year 117 (= 436 A.D.) belonging to the reign period of Kumāragupta. This record is inscribed on a sandstone pillar which has been identified as the *liṅgam* representing God Pṛithvīśvara-Mahādēva, presumably set up in his own name by the minister of the king, Kumārāmātya Pṛithvīshēna (CII,, III, (revised) p. 281) (also see No. 329 from Cambodia). What was once a symbolic representation of a dead devotee could have become the symbol of the God Himself. The members of the family of the dynasty of Bharaśiva-Nāgas, (who ruled in North India around the 3rd century A.D. are reported to have carried a *liṅga* on their bodies (See No. 67). Possibly this *liṅga* was a small sized oblong stone like the Sālagrāmam venerated by the *vaishṇavas* as representing God Vishṇu. Association of the phallus with the liṅgam seems to have been an aberration concocted during the 8-9th centuries when the prevalent eroticism was reflected in the sculptures of Khajuraho, Kōnārak etc. As the pilaster containing this inscription (Pipplalōjjhara charter) had been displaced from the original location and is found attached to a well, we are forced only to speculate as above, whether this was only one of such pilasters imbedded into the walls of a temple wherein God Śiva Himself was installed and worshipped in some sculptural form or a portrait independently (cf. Srinivasan, K.R., Cave Temples of the Pallavas, p. 49-51) in a central shrine or if the whole temple referred to in the record as *gurv-āyatana* was dedicated to contain only such memorial pilasters which were themselves worshipped (cf. Hero- stones in Tamilnāḍu of ancient days) or contained a series of either liṅgas or some such representations, the installations of which were just indicated by the inscriptions. Apart from the instances cited by Bhandarkar (*Ibid.,* p. 237 and n. 1) it can be pointed out that in Tamilnāḍu, in the period 9th-10th centuries and subsequently, Śiva temples were built over the tombs of some kings or eminent persons as a *paḷḷipaḍai* and the temple itself was named as Ariñjigai - Īsvaram, etc. - (See, *SII,* III, No. 17, *EI,* VII, P. 193; also see Sri - Nagāblinandnam, No. 62). Aryya Uditāchāryya, who dedicated the memorials for the *gurus* is stated to have been a disciple of bhagavat-Upamita-vimala, who himself was the disciple of bhagavat Kapila-vimala, who was the fourth in descent after bhagavat - Parāśara and tenth in the line of bhagavat - Kuśika. This line is surmised to have been of the sect of devotees of God Śiva, started originally by Lakulīśa and which launched off as an independent branch under his disciple, Kuśika who settled at Mathurā (*CII,* III, (revised) - p. 238). (It has been suggested that the appellation, *bhagavat* was attached to the names of expired teachers to indicate their ascension to divinity and the appellation - *ārya* was attached to the name of Uditāchāryya to indicate his position as a living current-teacher in the line (*Ibid.,* p. 238-239). The record contains an appeal by the Māhēśvaras (which term usually referred to great devotees of Īśvara or God Śiva, which Uditāchāryya obviously was and apparently his own disciples were - (cf. *Ibid.,* p. 239). Here as the term is in plural, it seems to have referred to all ardent devotees of God Śiva who can be expected to honour the *achāryyas* of the Śaivite-Lakulīśa sect commemorated as per this record).

There are also instances where the records stop with the statement that a temple was constructed or an image was installed without indicating if worship was meant to be done and if any provision had been made for the conduct of such worship in the temple. An inscription (No. 77) dated [Gupta] year 116 (435-36 A.D.) and citing the reign of Kumāragupta says that some *sādhu* (merchant) brothers (hailing from ?) Vaṭōdaka, became the protectors (administrators ?) at Tumbavana (Vaṭōḍaka has been identified with Badoh in Vidiśā District in M.P. and Tumbavana with Tumain the findspot of the present inscription in the neighbourhood of Badoh) where they constructed a temple for God Pinākin (i.e. Śiva) lofty like the pinnacle of a hill and glistening like the moon. In the same way a Maukhari ruler, named Iśānavarman is stated to have found a small dilapidated temple of God Śiva while on a hunting expedition and rebuilt it in bigger dimensions making it glitter like the moon [the comparison of the glitter of these temples of Śiva with moonlight is noteworthy. In later times, some Pallava records also say that the temple of God Śiva shone white like the moon as if it was the embodiment of the laughter of the God. cf. *SII,* I, No. 29. This inscription of Pallava Rājasimha - C. 700 A.D. says in verse 9 that the abode he had built for God Hara reflected the God's fame and laughter both of which are conceived as white in colour]. It is not known as to how the God Śiva in that temple was represented but it is stated that he was named Kshēmēśvara. The record does not refer to any provision made for the worship of that God. (No. 259. The record is dated (Vikrama) 611 = 554 A.D.) The Karamḍāṇḍa inscription (No. 78) has been referred to above. Therein, also there is no indication as to the provision made by Prithvīshēṇa for the worship of the God Pṛithvīśvara. The statement that a sufficient number (of *brāhmaṇas*) belonging to different *gōtras* and *charaṇas*, who were absorbed in vedic recitation, well equipped with the knowledge of incantations and methods for ritualistic worship and, had the ability to impart that knowledge and expound the texts could be imported from Ayōdhya for service at the feet of that God in accordance with the codes, indicates that some provision had been made for the worship and that only details of the same are not available as the stone (liṅgam) is broken at the bottom (from the run of the text of the inscription, it is also possible to understand that bhagavat-Sailēśvara - svāmi-mahādēva was a religious teacher who was in charge of the management of the worship of Bhagavān Mahādēva who was *Pṛithvīśvara* i.e. Lord of the earth). In this context the inscription (No. 329) (datable in the 6th century on palaeographical grounds) of one Chitrasēna-Mahēndravarman, a ruler in the region of the Mekong river in Cambodia found at different places, are also significant. One of these inscriptions says that he had installed a *liṅgam* for the worshipful Śambhu with due devotion with the permission of his parents and hailed its victory. Apparently the setting up of a *liṅgam* was by itself considered a pious act and an end and achievement in itself. Provision for its worship does not seem to have been considered necessary. This fact is more clearly brought out when another inscription of the same king recorded, that he had set up a liṅgam for Girīsa (God Śiva) as a mark of his victory. Another said that a bull (Nandī - the vehicle of God Śiva ?) carved out of stone was set up by him again as a mark of his victory. Another just said that he had got dug one water-reservoir (which was as much a symbol as a *liṇgam*) and named (it) Śaṅkara-taṭāka. In the same vein was the fashioning of an abode for the Trinity, Brahmā, Īśvara, and Vishṇu, without using bricks, wood, iron or binding mortar in a hill near Maṇḍagappaṭṭu, South Arcot District, T.N. by Pallava Mahēndravarman (C. 600 A.D.) The said Gods of the Trinity seem to have been enshrined in three niches at the back of the temple (No. 314 - The inscription is in Sanskrit verse composed in Gīti metre). Another suggested that the appellation, *bhagavat* was attached to the names of expired teachers to indicate their ascension to divinity and the appellation - *ārya* was attached to the name of Uditāchāryya to indicate his position as a living current-teacher in the line (*Ibid.,* p. 238-239). The record contains an appeal by the Māhēśvaras (which term usually referred to great devotees of Īśvara or God Śiva, which Uditāchāryya obviously was and apparently his own disciples were - (cf. *Ibid.,* p. 239). Here as the term is in plural, it seems to have referred to all ardent devotees of God Śiva who can be expected to honour the *achāryyas* of the Śaivite-Lakulīśa sect commemorated as per this record).

There are also instances where the records stop with the statement that a temple was constructed or an image was installed without indicating if worship was meant to be done and if any provision had been made for the conduct of such worship in the temple. An inscription (No. 77) dated [Gupta] year 116 (435-36 A.D.) and citing the reign of Kumāragupta says that some *sādhu* (merchant) brothers (hailing from ?) Vaṭōdaka, became the protectors (administrators ?) at Tumbavana (Vaṭōḍaka has been identified with Badoh in Vidiśā District in M.P. and Tumbavana with Tumain the findspot of the present inscription in the neighbourhood of Badoh) where they constructed a temple for God Pinākin (i.e. Śiva) lofty like the pinnacle of a hill and glistening like the moon. In the same way a Maukhari ruler, named Iśānavarman is stated to have found a small dilapidated temple of God Śiva while on a hunting expedition and rebuilt it in bigger dimensions making it glitter like the moon [the comparison of the glitter of these temples of Śiva with moonlight is noteworthy. In later times, some Pallava records also say that the temple of God Śiva shone white like the moon as if it was the embodiment of the laughter of the God. cf. *SII,* I, No. 29. This inscription of Pallava Rājasimha - C. 700 A.D. says in verse 9 that the abode he had built for God Hara reflected the God's fame and laughter both of which are conceived as white in colour]. It is not known as to how the God Śiva in that temple was represented but it is stated that he was named Kshēmēśvara. The record does not refer to any provision made for the worship of that God. (No. 259. The record is dated (Vikrama) 611 = 554 A.D.) The Karamḍāṇḍa inscription (No. 78) has been referred to above. Therein, also there is no indication as to the provision made by Prithvīshēṇa for the worship of the God Pṛithvīśvara. The statement that a sufficient number (of *brāhmaṇas*) belonging to different *gōtras* and *charaṇas*, who were absorbed in vedic recitation, well equipped with the knowledge of incantations and methods for ritualistic worship and, had the ability to impart that knowledge and expound the texts could be imported from Ayōdhya for service at the feet of that God in accordance with the codes, indicates that some provision had been made for the worship and that only details of the same are not available as the stone (liṅgam) is broken at the bottom (from the run of the text of the inscription, it is also possible to understand that bhagavat-Śailēśvara - svāmi-mahādēva was a religious teacher who was in charge of the management of the worship of Bhagavān Mahādēva who was *Pṛithvīśvara* i.e. Lord of the earth). In this context the inscription (No. 329) (datable in the 6th century on palaeographical grounds) of one Chitrasēna-Mahēndravarman, a ruler in the region of the Mekong river in Cambodia found at different places, are also significant. One of these inscriptions says that he had installed a *liṅgam* for the worshipful Śambhu with due devotion with the permission of his parents and hailed its victory. Apparently the setting up of a *liṅgam* was by itself considered a piou act and an end and achievement in itself. Provision for its worship does not seem to have been considered necessary. This fact is more clearly brought out when another inscription of the same king recorded, that he had set up a liṅgam for Girīsa (God Śiva) as a mark of his victory. Another said that a bull (Nandī - the vehicle of God Śiva ?) carved out of stone was set up by him again as a mark of his victory. Another just said that he had got dug one water-reservoir (which was as much a symbol as a *liṇgam*) and named (it) Śaṅkara-taṭāka. In the same vein was the fashioning of an abode for the Trinity, Brahmā, Īśvara, and Vishṇu, without using bricks, wood, iron or binding mortar in a hill near Maṇḍagappaṭṭu, South Arcot District, T.N. by Pallava Mahēndravarman (C. 600 A.D.) The said Gods of the Trinity seem to have been enshrined in three niches at the back of the temple (No. 314 - The inscription is in Sanskrit verse composed in Gīti metre). Another inscription at Śīyamaṅgalam, North Arcot District, T.N. (No. 314b) also referred to the fashioning of a rock-cut shrine for God Śiva named Avanibhājana-Pallavēśvara by Lalitāṅkura (which was the title again of Pallava Mahēndravarman) [It cannot be said with certainty if the *liṅgam* in the modern temple where this record is found is the God Pallavēśvara set up by Lalitāṅkura. However it must be pointed out that Mahendravarman Pallava was very much aware of the accepted idea that God Śiva is represented in the *liṅgam*. This is evidenced in his Tiruchirappalli cave inscription - (*SII,* I, No. 33)] (This inscription is also in Sanskrit verse in Āryā metre;) The third at Mahēndravāḍi, North Arcot District recorded the fashioning of the rock cut shrine, Mahēndravishṇu-gṛiham, as an abode for God Murāri (God Vishṇu) (apparently represented by the painted image of Nārasiṁha now found in the cave) in Mahendrapura (now called Mahāndravāḍi, North Arcot District) by Guṇabhara, (again a title of Mahēndravarman) (This inscription is again in Sanskrit verse in Kōkilaka metre). The same verse also indicated that the same king had also excavated the tank (still existing) which was (originally) named Mahēndra-taṭāka after the same king. (This inscription is numbered here as 314-C). Nearly one and a half centuries earlier, Parnadadatta, appointed as governor of Surāshtra by Skandagupta and his son Chakrapālita, who had dedicated themselves to the feet of God Gōvinda are stated to have built a temple for (God) Chakrabhrit (wielder of the discus - God Vishṇu) (The relevant inscription in 46 verses is from Junāgaḍh, Junāgaḍh District, Gujarat and is dated [Gupta] year 138 - 457-58 A.D. - No. 115). There is no mention of worship of their God or any provision made for the same.

Such construction of temples or setting up of images of Gods, for the worship of which, there is no mention of any arrangement made is evidenced in the south also even upto the turn of the 8th century A.D.(See *SII,* I, Nos. 18-19, 22, 24, 33-34). Possibly it was conceived that the God could be propitiated by just such an exhibition of their fervour and devotion. In this context the Jamb (near Hinganghāt, Wardha District, Mahārāshṭra) plates of Vākāṭaka Pravarasēna II dated in his regnal year 2 (c. 422 A.D.) (No. 67) is very relevant While almost each member in this dynasty is stated to have been devoted to God Śiva (*atyanta-svāmi-Mahā-bhairavabhakta* in the case of one and *atyanta-Māhēśvara* in the case of another), the record refers to Rudrasēna I an early member of the family as the daughter's son (dauhitra) of mahārāja--srī-Bhavanāga of the family of Bhāraśivas, who became kingly rulers by the grace of God Śiva who was pleased by each of them, carrying (on their body ?) the liṅga (symbol of God Śiva), whose heads had been bathed by the water of Bhāgīrathī, (river Gaṇgā) which they had taken possession of by their valour. [This Bhāvaśiva-Naga must have been ruling at about the beginning of the 4th century A.D.)] While this reference also evidences the recognition of the *liṅgam* as the symbolic representation of God Śiva, it is not known if the Bhāraśiva-Nāgas worshipped daily routinely the liṅgas carried by them [as the liṅgāyats of later days do]. But from the mention that their heads were bathed by the waters of the river Bhāgīrathī, it may appear that the Bhāraśivas carried the *liṅgam* on their head and anointed that *liṅgam* with the waters of the Gaṅgā, daily at the least. (cf. the verse 9 'Abhishēka-jal - āpūrṇṇē etc.' in the inscription of Atyantakāma-Pallava Ṛājasiṁha - early 8th century-according to which God Śaṅkara resided in the midst of the water of anointment - of the God? - on the head of that king - *SII*, I, No. 18). This reference no doubt evidences the existence of staunch Śaivism even at the end of the 3rd century A.D. but do not throw light on the rituals of worship followed. [It is not known as to the tenets of which sect of Śaivism the Bhāraśiva-Nāgas followed. The sect of Pāśupatas seem to have been formed by the followers of Lakulīśa, (the teacher of Kuśika figuring as the spiritual ancestor of Uditāchāryya - No. 58) in this region during the time of the Bhāraśiva Nāgas. But these Pāśupatas do not seem to have been bigoted as they were expected to serve in a temple of Svāmi-Nārāyaṇadēva - See No. 31 - C. 369-70 A.D.]

If the Śaivites adored the liṅgam some of those devoted to God Vishṇu are seen to have concentrated their attention on the feet of that God. Such worship of the feet of God Vishṇu might have been inspired by the Buddhist practice (See *USVAE*, II, No. 194 and n. 1) [It seems that this symbolisation of God Vishṇu stayed permanently with the Vaishñavites in the same way as the liṅgam stayed permanently as the symbol of God Śiva. Those feet are now represented in the Vaishṇavite caste - mark, the *nāmam,* of which two prongs on the sides represent the feet of God Vishṇu and the vermilion line in between represents Goddess Lakshmī] Among the epigraphs dealt with here, the earliest mention of Vishṇupada is found in the inscription of Chandra on the iron-pillar at Menrauli (Delhi) (No. 60). It records the erection of a lofty *dhvaja* (Flag-standard) of Bhagavān Vishṇu on the Vishṇupada mountain or hill. [There is a lengthy discussion on the identity of the *dhvaja* of Vishṇu and *Vishṇupada* - mountain - (CII, III - revised, p. 58-61 of Introduction)]. The hill Vishṇupada might have been named so because of the existence of the sculptured feet of (God Vishṇu) on the concerned hill (cf. - Mendis, G.C., *The Early History of Ceylon,* p. 61, 74, 79. The depression in the rock on the top of the Adam's Peak in Śrīlaṅka is believed by Buddhists to be the foot prints of Buddha. There is reference to a work *Samanta-kūṭa*-vaṇṇanā on this subject. Sāmantakūṭa is the Adam's peak. Also see Parkar, H., *Ancient Ceylon,* (p. 14) for the story of Buddha's third visit to the island and about his leaving the impression of his feet there]. This hill (Vishnupadā) might be one of the several hills in the north-west region of the Indian subcontinent beyond the Indus valley. The *dhvaja* set up was obviously the iron pillar on which the record is found inscribed. It was apparently the flag-standard set up by Chandra (gupta II ?) as a victory column to mark the furthest point upto which the Gupta king had reached in his victorious campaign in that direction. It was named Vishṇudhvaja as the Gupta kings concerned were devotees of God Vishṇu and their conquest of a region also signified the penetration and extension of the religious culture that was receiving royal patronage at that time Vaishṇava cult [It may also be seen that the *praśasti* or eulogy recounted through the inscription on the pillar (with two Aśōkan edicts) at Allahabad claims that the pillar was raised (meant) to proclaim the fame of Samudragupta (and the triumph of God Vishṇu ?). The Gupta might have done it in emulation of Aśōka, the spread of a particular type of whose edicts marked the boundaries of his empire and also served as a vehicle for spreading his *dharmma*. The question why the other borders of the Gupta empire was not so marked is beyond comprehension].

While the Bānkur inscription (No. 17) referred to above indicated that only a cave had been dedicated to God Chakrasvāmin (Vishṇu) possibly to accommodate recluse monks devoted to that God who sought loneliness and the Mehrauli-pillar (No. 60) referred to above indicated that a hill was named after God Vishṇu (possibly with a pair of feet representing that God sculptured on it) and a standard-pillar was also named after God Vishṇu, there is one inscription (No. 217) from Podāgaḍh, Koraput District, Orissa dated year 12 (C. 525 A.D.) in the reign of Skandavarman of the Nala dynasty, which states that the king set up a shrine for the foot prints of God Vishṇu *(pādamūlam kṛitam vishṇōṇ)* probably in the city named Pushkarī, which he reconstructed and repopulated after it had been devastated by the enemies. For the worship of this God he gave *puram* (village or land attached to a temple or tax-free land ? - see *EI,* XXI, p. 157, n. 1. In the inscriptions of Tamilnāḍu, *puṛam* is seen suffixed to the designation of particular service in a temple to indicate the land that was meant to pay for the carrying out of that particular service - e.g., *maḍappuṛam* - land meant to maintain the kitchen of the temple), the details of which are not given, to the Purusha (Supreme Being). The income from the *puram,* was also meant to maintain a *sattra* (charity feeding house) for the benefit of brahmins, recluses, destitutes, orphans, ascetics and itinerant pilgrims. The *puram* was out of bounds for (royal) troops and it was exempted from paying taxes for all time. Thus this inscription is of interest on account of the enshrining of the footprints of God Vishṇu (in a temple which must have been built for this purpose), and the grant of land made tax-free and for the attachment of a charitable feeding house to that temple.

However, the suffix, *pāda* attached to the names of God Vishṇu Jayasvāmīpāda, Bhagavatpāda, and Nārayaṇadevapāda as found in the three charters that belong to the reign period of Tōramāna which have come forth from Sañjēlī (Nos. 186, 188, 206) datable around 503, 506, 519 A.D. respectively should be understood as expression of reverence to that God rather than that the footprints of that God were named so and enshrined for worship. This understanding is indicated by the reference to the grandmother of the ruler Matṛidāsa as *pitāmahikāyikāpāda* (in the inscription of Matṛidāsa - No. 206). It is also seen that the same God in the same temple was named differently in each of these inscriptions. It may also be seen that in these inscriptions the sovereign ruler is also referred to as *paramabhaṭṭāraka-pāda.* God Vishṇu is also referred to as *tīrtha-pāda* the God whose feet are sacred (See *Kannaḍa Nighaṇṭu*).

Apart from the above, there are also some significant mention of temples of God Vishṇu and grants made for the worship in them. The Dāmōdarpur (Dinajpur District, Bangladesh) inscription (No. 160) dated (C. 485 A.D.) in the reign of Budhagupta has already been referred to. Therein, one Ribhupāla, a *śrēshṭhi* is stated to have granted some land in two plots, four and seven *kulyāvāpas* in extent respectively in Ḍōṅgā village, after purchasing the same) to Kōkāmukhasvāmin and Śvētavarāhasvāmin (whose shrines were situated) on the peaks of the Himalayas. Whereas the name Kōkāmukha appears to have been given to the God (Vishṇu) on the basis of the spot where the temple was situated i.e. where the river Kōkā emerges from the Himālayas into the tableland on the lower reaches of the Himālāyas, the name of the other God Śvēta-varāha is after the incarnation of God Vishṇu as a boar *(varāha)* to rescue and uplift the earth when she was sinking down in the Kṛita-yuga. An attempt has been made to locate these temples in Darjeeling-Sikkim area (*CII,* III (revised) p. 343). The name Śvētavarāha of the God is of particular interest. It may appear that this name was applied to the image of the God at that particular place because of its having got shaped in the ice of that region or having been covered with snow. But it is seen that while describing the life of God Brahma and His relation to 'Time', the present Kaliyuga is conceived as the 28th in Vaivasvata-manvantara in Svēta-varāha-kalpa. The legend connected with the white varāha and its association with the computation of the life of God Bharmā is not available. It is also not known when this determination of the time-cycle of the life of that God was computed. But it can be pointed out that the great Indian astronomer, Āryabhaṭa is reputed to have lived and worked on his treatises around this same date of this inscription (Āryabhaṭa is understood to have been born in A.D. 476. *The Classical Age,* p. 322). From this it seems possible that the naming of the God Śvēta- varāhasvāmin might have had the background in Ārya-bhaṭa's works and ideas (also see no. 239A) - It is possible that the Śvētavarahasvāmin, the God for whom land was purchased and granted after supplication by one Ayōdhyakakulaputraka Amritadēva to concerned authorities was the same that had been set up by Ribhupāla. The attribute of Ameritadeva indicates that he was one of the *alumini* from some institution imparting instruction in the *vedās* and religious visuals at Ayodhyā - cf. No. 78.

It is also of interest to note that in inscription (No. 316) assignable on palaeographical grounds to the 6th century A.D. found in the fort at Deogarh (Jhansi District, U.P.) which is in seven well-composed verses (double - entendre is very ably handled), states that one Svāmibhaṭa, son of Kēśava and grandson of Gōmilaka, the forehead mark in the Solar race caused to be made an indestructible rich abode for the Mātṛis on the hill. This inscription is found immediately above a panel of nine seated images - the seven (sapta)-matṛis - Brāhmī, with three faces; Māhēśvarī seated on a lion and holding Gaṇēśa in Her left hand; Kaumārī on Her pea-cock, Vaishṇavī on Garuḍa; Vārāhī; Indrāṇī; four-armed Chāmuṇḍā seated on human corposes, these seven flanked by a male figure holding a *vīṇā* with both hands (Vīrabhadra or Dakshiṇāmūrti) on one side and a two armed Gaṇapaṭi on the other. It is seen that a Ganghdār (in Jhalawad District in Rajasthan) inscription (Fleet, J.F., *CII,* III, p. 74-78) dated Vikram samvat 480 (423-24 A.D.) in the reign of one Viśvaraman (probably a feudatory of Kumāragupta cf. No. 141) states that a minister of that ruler named Mayūrākhaka built a temple for God Vishṇu, a temple for the Mātṛis and a large step-well for drinking water. These monuments do not seem to have been located (This inscription is not included in this volume).

It has been stated above as to how the Chāḷukyas, Kadambas, Nalas (etc.) claimed to have been meditating on the Mātṛigaṇas, the group of the seven divine mothers (who nourished Mahāsēna - for their list see above and also MW, *SED,* p. 807 col. 1 - who had favoured them with the kingship by anointing them - See No. 281) and to have been blessed with the insignia of the Varāha (boar) by the worshipful Nārāyaṇa (even on seeing which their enemies used to make their submission to them).

Vārāhī is known to be one of the Sapta-Mātṛigaṇas and to be 'the Sakti or female Energy of the Boar form of Vishṇu' (*Ibid.,* p. 944). That Goddess and Vishṇu (Nārāyaṇa) are seen to have been gratefully remembered possibly by the Chalukyas of Bādāmi, one Pūgavarmman (who is identified as an elder son of Śrī-Pṛithivīvallabha-mahārāja--Chāḷukya Pulakēśinī and who is surmised to have predeceased his father) is stated to have made second grant (*mānya* - tax-free land) (divided into) thirtythree shares? - to be managed by those serving in the temple?) to Vārāhīdēva (lord of Vārāhī - God Nārāyaṇa) (No. 261, from Mudhol, Bijapur District, Karnataka - assignable to around 560 A.D.). It is clear from this that the temple of Vārāhīdēva had been constructed earlier either by Pūgavarman himself or by one of his predecessors and a first *mānya* had already been made to that God (temple) (See *EI,* XXXII, p. 296-97 - P.B. Desai has pointed out the existence of an inscription palaeographically ascribable to the 6th or 7th century A.D. in Gooty, Anantapur District, A.P. which in a mixture of Sanskrit and Kannada recorded the making of the image of Bhaṭṭāraki and dedication of the same by a Śrī-vallabhayuvarāja of Kāśyapa- vaṁśa) It is also noticed that this inscription of Pugavarman, does not contain the usual preface found in later inscriptions of the Chāḷukyas mentioning about their beholdenness to the Sapta-mātṛikas and to God Nārāyaṇa (who blessed them with the Varāha insignia). However this may be the only instance where God Nārāyaṇa has been associated with Vārāhī, and consecrated in a temple.

A grant to another goddess, Bhagavatī Pishṭapurikādēvi is found recorded in an inscription from Khōh, Nagaudh, M.P. (No. 196). The ruler Śarvanātha of the Uchchakalpa dynasty (in about 500 A.D.) granted half of the village Dhavashaṇḍikā in Vōṭā-santaka (territorial division) to Chhōḍugōmika for periodical maintenance of the temple and for the worship of the said Goddess. The honorific Bhagavatī is obviously the feminine form of Bhagavān (the eminent one who is worshipful). The actual name Pishṭapurikā-dēvī indicates that the Goddess was the guardian deity of (the city) Pishṭapurikā. The deity here might have been a village deity like Bhaṭṭārikā (Piḍāri in Tamil). Though a village deity originally this Goddess seems to have got elevated to the prime place in the life of the village

Dhavashaṇḍikā, meriting the grant of half of that village. However it is a puzzle as to how this village Dhavashaṇḍikā granted earlier by Jayanātha of this same Uchchakalpa dynasty (No. 175) as *dēva-agrahāra* for services to God Bhagavat-pādāh was now partly granted again by that Jayanātha's successor to Pishṭapurikēdēvī. The above cited record (No. 175) of Jayanatha of the dynasty of rulers at Uchchakalpa, from Khōh near Uchahrā (Nagaudh, M.P.) dated [Gupta] year 177 (496 A.D.) recorded the grant of the village Dhavashaṇḍikā, as *dēv-agrahāra* for the maintenance of the services, *bali, charu, sattra* etc. in the temple of God Bhagavat-pādāḥ (God Vishṇu). Thus it is to be understood that the village was meant for the God (Dev) but it was also an *agrahāra* in that it was handed over to be held and managed under the tenure of *agrahāṛa* (tax-free land ?) to (the brāhmaṇas), Ṣarvavāḏha the Śaśātanēya-divira (a clerk belonging to Śaśātanēya- gōtra ?), his son Bhāgavata Gaṇga and his son Raṅkabōṭa and Ajagaradāsa. Apparently these (brāhmaṇas) were to maintain themselves as also carry out the stipulated services in the temple with the income from the village, which could be enjoyed free of taxes. (also see No. 277).

Even earlier to the above in the [Gupta] year 117 (436 A.D.) the inscription on a sandstone *liṅgam* near Karamdāṇḍā (Faizabad District, U.P.) had recorded that *kumārāmātya* Pṛithivīshēṇa, a minister (mantrī) of Kumāragupta had stipulated that brahmins belonging to different *gōtras* and *charaṇas,* who were engaged in austere activities, had a good knowledge of incantations (mantra) and methods of performing rituals and worship *(sūtra)* and could expound these, belonging to Ayōdhyā should be employed to serve at the feet of Pṛithivīśvara - Mahādēva and for that purpose had probably deposited something (the details are lost in the bottom portion of the liṇgaṃ which is broken off.) at the feet *(pādamūla)* of Bhagavat-Śailēśvarasvāmi-Mahādēva. [It is possible that this Śailēśvarasvāmi was an *āchāryya* or high-priest, who had been given charge of the temple of Pṛithvīśvara-Mahādēva or that this name also referred to the same Pṛithvīśvara-Mahādēva]. It is possible that the brahmins were intended to take charge of what was deposited or granted for carrying out the worship, at the same time maintaining themselves also with the proceeds of the same grant. They were possibly to adhere to vedic instructions on the subject of performing worship to particular deities. [The reference to worship at the Mahādēva-pādamūla reminds one of the designation of temple priests found in Tamilnāḍu inscriptions - *pati-pāda-mūla- paṭṭ-uḍai-pañchāchāryya-devakanmigaḷ*]. As such these inscriptions may be recording the start of veidic form of worship in temples. It is not known when the *āgamic* mode of worship had its start.

The Bilsad (Eta District, Uttar Pradesh) inscription of Kumāragupta (No. 61) dated 96 in the [Gupta] era (=415-16 A.D.) refers to a temple of God Mahāsēna (Subrahmanya). This Gupta king seems to have been attached to God Kumāra-Subrahmanya. Possibly Kālidāsa wrote his work *Kumārasambhavam* around this period. Here it must be pointed out that the Chāḷukyas to Bādāmi Nalas and Kadambas also claimed to have been favoured by God Mahāsēna who is extolled as Brahmaṇayadēva, and the construction therein of an abode to accommodate ascetics *(munis)*, a gateway *(pratōlī)* resplendent as if embedded with precious gems and a free boarding house *(dharmma sattraṁ)* by one Dhruvaśarmman (probably he was also called Tātaśarmman). He also set up one pillar. Apparently a brahmin, he was rich enough to have all these things done. No. 192, the copper plate charter from Sohāwal (Nagaudh, M.P.), is a very interesting one. First it gives the genealogy of the ruler Śarvanātha who issued this charter from Uchchakalpa - as follows: *mahārāja* Oghadēva, his son who meditated at his feet and born of the *mahādēvī* (great queen) Kumāradēvī was *mahārāja* Kūmāradēva; his son, who meditated at his feet, born of *mahādēvī* Jayasvāminī was *mahārāja* Jayasvāmi in his son meditating at his feet born of *mahādēvī* Rāmadēvī was *mahārāja* Vyāghra; his son, meditating at his feet, born of *mahādēvī* Ajjhita-dēvī Uruṇḍadēvī was Śaruvanātha (the issuer of this charter). His order regarding this charter was addressed to the brāhmaṇas and other kuṭumbins (land holders and all artisans *(kārūn)* in the village Vaiśyavāṭaka. That village was granted along with the right to *udraṅga, uparikara* with a prohibition of the entry therein of chāṭas and bhaṭas, along with the *halikā-kara* (tax on ploughs - was it a tax levied on such of those who owned ploughs and engaged themselves for the ploughing of other's lands?) with exemption from *chōra-daṇḍa* (fines on robbers i.e. such fines on robbers as were levied were for appropriation by the donees) was granted through a copper-plate charter as an *agrahāra,* with a right to enjoy the same in the hereditary line of soṇ, grandson, great-grandson and his son to Viśākhadatta and Śakti, sons of Khāthānā of Uttarāpatha. They were to carry out heriditarily the periodical maintenance of the premises of the temple of and the worship with *bali, charu,* charity feeding house *(sattra)* sandalpaste and scented unguents, incense, lamps and oil for the same for God, Bhagavān (worshipful) Svāmi Kārttikeyasvāmipāda installed and consenrated therein by the said ruler (sva-patishthāpitaka) for augmentation of his own religious merit. Those addressed were ordered to remit to the donees, the *bhāga* (whatever falls to the landlord as his share) *bhōga* (other prerogatives enjoyed by the landlords), taxes, and gold-payments and be obedient to their orders. Those that came after him (the successive rulers of his own line) were told to honour this grant and to desist from taking the taxes *(kara)* and other levies *(pratyāyāḥ)* as falling due to the king from the donees and their successors. The charter is stated to have been written on the 10th day of the second (intercalary) Āshāḍha month in the [Gupta ?] year 191, by *mahāsāndhivigrahika* Manoratha son of *bhōgika* Varāha-dinna, and grandson of *bhōgika* Phālgudatta-¯mātya. The *dūtaka* (conveyor of the order) was *mahābalādhikṛita* kshatriya-Śivagupta. In the matter of the exemption (granted) from *halikā-kara* (tax on ploughs), the *dūtaka* was *uparika* Matṛiśiva. This is one charter where the details are very clearly laid out. It clarifies as to the nature of the grant of a village meant for the upkeep of the premises of and worship in a temple, with the status of an *agrahāra*. That the village was handed over to Viśākhadatta and Śakti to be held by them hereditarily obviously meant that out of the income from that village they were also to maintain themselve. Obviously they were *brāhmaṇas* as they held the *agrahāra* village (the brahmin character of an *agrahāra* is well-explained in the Glossary in Vol.I of this series). That their *gōtra, sūtra* and *śākhā* are not cited - might have been due to the fact that their credentials were not based on their *vedic* qualifications but on their expert equipment for conducting *vaidic* or *āgamic* worship in the temple (cf. Kūram Grant of Pallava Paramēśvaravarma I - *SII,* I, No. 151 wherein two, Phullaśarman and Anantaśivāchāryya who were brahmins were nominated to maintain the temple premises and carry out worship in the temple newly built. The *brahmadēyam* Paramēsvaramaṇgalam created at the same time was however, destined to be handed over to Vedic qualified brahmins distriṇt from the above two]. The *halikā-kara* (tax on ploughs) again reminds one of a similar levy on those having ploughs and engaging themselves as cultivating labourers, as mentioned in an inscription of Choḷa Rājarāja I (Year 25, 1010 A.D.), from Māmallapuram (*SII*, I, No. 40). The use of the *pāda* suffix to the name of the God and of the *ka* suffix, in the phrases *anumōditakam, svapratishṭhāpitakam* are also noteworthy.

While the character of the grants of land to brahmins appears to have varied from region to region and from period to period, and in the above-cited instances the land/village granted for the maintenance of worship in temples were invested with the .tenure of a *dēva-agrahāra* or *agrahāra* and entrusted to brahmins who were apparently expected to maintain themselves as also conduct the worship in the respective temples, in the following instances, grants of land/village made to temples are seen to have been invested with the right of *brahmadēyam/agrahara* No. 185 from Bhamōdra-Mohātā near Bhavnagar (Gujarat) dated Gupta year 163 (= 502 A.D.) records the grant of the village Trisaṇigama (now called Tarasamia near Hathab in Bhavnagar District - Gujarat) by Drōnasiṁha, the ruler in the line of Maitrakas of Valabhī, to the Goddess Śrī-Bhagavatī Pāṇḍurájyā, with the status of *brahmadēyam,* whereby the levies in gold *(hiraṇya-ādēya)* and other levies from the village (till then due to the ruler) were authorised to be paid to the temple and entry therein of *chāṭas* and *bhaṭas* (spies and soldiers who seem to have roamed about the villages to curb any treasonable activity) was barred. To allay any doubt if only the tax-dues from the village were made due to the temple, a succeeding clause states that while the temple (i.e. those to whom the temple authorities entrusted the land for cultivation) enjoyed the land either by cultivating it or by making grants of land in the village or by having it cultivated (by tenants ?) none should cause the least obstruction (to them). From this it becomes clear that not only the levies but the land in the village also came into the possession of the temple. The land in the village granted to the temple could have been cultivated either by such of those to whom the temple authorities leased out the land or even by those who were holding the land till the time of the grant and had been allowed to continue there under the lordship of the temple. Whosoever cultivated the land they seem to have been required to pay the tax- dues as assessed, to the temple now, instead of to the king, to be utilised exclusively for repair and maintenance of the temple premises and for running a charity boarding house. The other purposes for which the grant of the village was made, performance of the routine rituals, (i.e.) *bali, charu, vaiśvadēva* etc. (explained at n.2 under No. 92) provision of sandal-paste and scented unguents, incense, lamps and oil for the same and garlands for the goddess mentioned above, were apparently to be arranged to be met with the land-lord's share of the produce of the land that the cultivators were to remit to the temple. The grant is stated to have been made by the king to secure for himself increase in his successes, life-span, merit (fruits) accruing from right conduct and action *(dharmma),* and fame, for securing the welfare of all people for thousands of years and for the amassment of religious merit to his parents as also to himself.

In the same way another charter (No. 188) from the same Gujarat region (Sañjēli, Panchamahals District) dated year 6 (C. 506 A.D.) of probably the Hūṅa ruler Tōramāna or his feudatory ruler named Bhūta, who meditated at the feet of a parma-bhaṭṭāraka (his overlord who was Tōramāna ? - See No. 186 discussed below) records the latter's grant of two villages, Tāntiyaka and Amrilaka with the status of an *agrahāra* along with the right to (or *agrahāra* tenure might have also implied the exemption from) the taxes *uparikara, udraṅga* and right to appropriate whatever was brought into this village by the elements (winds etc.) *(bhūta-vāta-pratyāya)* to provide for the various services to the God Bhagavat-pāda) (God Vishṇu) in the temple constructed by the dowager-mother queen Vīrādhyikā (Mother of Bhūta. See No. 206. Also cf. 189 which suggests that Tōramāna, his mother and others in his family were inclined towards Buddhism), Apart from the worship in and periodical repairs to the temple, medical care, medicines, and wholesome food to the monks and to the devotees (that resort to the temple)) etc. and to male and female servants in the temple were also provided for in the grant. At the same time one merchant also gifted (to the same temple) land sowable with five baskets of seed, and a house-site. It is stated that those that cultivated the land in the villages gifted under the tenure of a *dēva-kula-bhukti,* were not to be interfered by any one with in any way. After meeting the expenses on the worship of Bhavagat-pāda the balance of the proceeds from the lands, as might have been there was stipulated to be utilised for worship in the temple of the mother (?) built to the south of the Bhagavat-pāda temple and in front of the two temples (of Śiva built by *ārakshika* Bhūtila). It is noteworthy that the ruler's order was addressed to several officials concerned with the *vishaya* of which the headquarters was Śivabhāgapura - (represented by the modern Śivarājpur in Panchamahals). The charter contained 'an injunction to be obedient.' On the face of it, it would appear that those that were addressed *(yushmābhiḥ)* were those who were directed to obey. But the question is - whom were they to obey. This vagueness will disappear if attention is given to the tenure under which the villages were granted. In the previous case it was as a *brahmadēyam* and here it was as an *agrahāra,* both of which terms are understood as referring to tax-free land gifted to brahmins. Hence it can be surmised that by implication, the said temples were meant to be administered and controlled by *brāhmaṇas* and as such the land/village granted to the concerned temple was meant to be taken over by those *brāhmaṇas* in charge of the concerned temple. It was to those brāhmaṇās that the officials of the locality concerned were ordered to be obedient. Thus it is seen that the interest of these *brahmaṇas* holding charge of the concerned temple became inextricably linked with those of the temples concerned in these two charters (also see No. 277 where the grant to the temple of Nārāyaṇa was made as *dēv-āgrahāra;* also see No. 83, 175, 293 etc.) It seems possible that these cases were the precursors of the characterisation of some villages granted to temple as *dēvadāna-brahmadēyam* in Tamilnadu epigraphs.

It has been stated above that a merchant also made a grant of land. This highlighted the fact that the mercantile community was active in the region of Gujarat even at the early period of about the beginning of the 6th century A.D. and that it showed interest in patronising local temples. No. 186 from Sañjēli dated regnal year 3 (C. 503 A.D.) of Tōramāna (here there is no ambiguity as the citation of date is followed by the reference to the rule of the world by Tōramāna invested, with sovereign titles) after referring to the enjoyment of Śivabhāgapura by *vishayapati, mahārāja* Bhūta tells about the undertaking by the traders [who assembled at Vadrapālī, or at the headquarters of Bhūta, Śivabhāgapura, the main centre of that region] and by the (local retailers) to contribute a stipulated portion of the merchandise (details given) traded in to provide for the various purposes (the details identical with that found in No. 188 discussed above) (in the temple) of Jayasvāmipāda constructed and consecrated by the same dowager-queen as mentioned in 188. The undertaking was attested by merchant-representatives hailing from Dāgapura, Mathura, etc., (for the list see n. 7 under No. 186). Again No. 206, from the same place Sañjēlī, dated in the year 19 of Tōramānaa? - C. 519 A.D.) recorded the grant of the village Saṅgamapallika to provide for the same purposes (excepting *bali, charu*) for God Nārāyaṅadēvapāda in the temple got constructed by his grandmother (pitāmahikāyikāpāda) by *mahārāja* Mātṛidāsa, son of mahārāja Bhūta and grandson of mahārāja Mātṛidāsa meditating on the feet of *parama-bhaṭṭāraka*. Here it is stated that while the servants of the God enjoy (*bhunjataḥ* - get the land cultivated on behalf of the temple) under the tenure of *dēvabhōga* (enjoying the privileges including freedom from taxes that pertain to the village/land owned by a temple) none should cause any obstruction. Though named differently the Gods - beneficiaries in these three numbers (Nos. 186, 188, 206) were apparently the same as the temple concerned is stated to have been constructed by the same lady - the dowagar - queen as in 186, 188 and grandmother of the ruler as in 206]. It seems originally the ruler *maharaja* Bhūta allotted the income from the duties or voluntary contributions from the traders to that temple. Later he seems to have thought it fit to grant two villages to the same temple. Possibly the income from these was found insufficient and mahārāja Mātṛidāsa the grandson of the builder of the temple added one more village to the assets of the temple. It is an interesting feature in these records that the divinity referred to had the suffix *pāda,* as in Bhagavatpāda, Nārāyaṇa-dēva-pāda, Jayasvāmi - pāda. This suffix might have indicated the reverance attached to the God or to the fact that the representative prints of the feet of these divinities were enshrined and worshipped in the temples concerned (See EI, XL, p. 177 However see above). It is also seen that in these two records of Tōramāna/Bhūta a *ka* is very often suffixed to nouns (also see No. 206).

Tōramāna and his whole family is evidenced to have had leanings towards Buddhism (See No. 189). However his son Mihirakula is described as a worshipper of God Śiva in an inscription in Sanskrit verses found in Gwalior (No. 230). It records the construction of a temple for Sun by one Mātṛichēṭa, his feudatory or a very high-ranking official at Gōpagiri (Gwalior) and consecration of the same with brahminical rites. There is no mention of any worship or provision made for it. A record from Jagdisphur (No. 96 - App. B) Rajshahi District, Bangladesh, dated Gupta year 128 (447 A.D.) constituting an order by āyuktaka Achyuta, the person appointed to the charge of Śriṅgavēra-vīthī, to sell land to agriculturist householder Kshēmāka, Bhōyila and Mahīdāsa as requested by them to enable them to provide an undying capital for the services *bali, charu* etc. in one *vihāra,* a *vihārikā* both of Arhat and in one temple of Sun-God. On the otherhand an inscription at Mandasor dated in Mālava years 493 and 529 (436 and 473 A.D. (No. 141) recorded the construction of a temple exclusively for the Sun-God in Dasapura (Mandasor) by the guild of silk-cloth weavers in the former date and its renovation and restoration on the latter date by the same guild (This record is in Sanskrit verses.)

It has been seen that prior to the start of the 4th century A.D. many of the records of Buddhist character pertained to the excavation of caves or construction of resorts for the residence of the monks or setting up of the images of Bodhisattvas with a few recording grants of land for the conduct of the routine in *vihāras* and for the maintenance of the monks resident therein. Some grants of villages as recorded in *USVAS,* II, No. 132 were unaccompanied by any privileges or exemptions possibly due to the grantors having been such without any kingly powers. Some others like those recorded in

Ibid., 119, 130, 137 issued by Satavāhana rulers, referred to the grant of the exemptions (*parihāras* which are found enumerated as a - *prāvēśyam* (free from the entry and interference by royal officials), *anavamarśyam* (freedom from being lorded upon ?), a-lavaṇakhātakam (not to be forced to mine or produce salt) etc. Now in the period covered by the present volume also this trend continued. One record from Dēvnīmōrī, Sabarkantha District, Gujarat (No. 36) (which is in Sanskrit verse) is dated year 127 of the Kathika kings (if this era is taken to have been the same as the Kalachuri era, the equivalent would be 376 A.D.) and cites one Rudrasēna as having been ruling at that time. It records the erection of a great *stūpa* (monument) to become part of a great *vihāra* (the record is stated to be inscribed around and at the base of a circular stone relic casket found in a ruined Buddhist stūpa - EI, XXXVII, p. 67). by two monks and the donation of the casket, containing relics of the body of Daśabala (Buddha) by a monk named Malāsēna. No. 142 and 148 both again in Sanskrit verse, found on the pedestal of two images of Buddha excavated at Sarnath, dated 154 and 157 of the Gupta era (473 and 476 A.D.) respectively record the donation of the said images by a Buddhist monk. An inscription from Kura (West Punjab, Pakistan) (No. 189) citing the regnal year [72 = C. 507 A.D.] of Tōramāna (The Huna sovereign) just records the establishment of a *vihāra,* for the sake of securing unmistakable enlightenment to Tōramāna-shāhi - Jāli, his queens, princes, princesses and all creatures and for the accummulation of merit to his (the king's or donor's) parents, the guides and instructors of Jambūdvīpa, who provide nourishment even during hazardous time etc., by one Rōṭa-Siddhavṛiddhi, the lord of many monasteries.

An inscription (No. 174A) in a cave at Ajaṇṭā (Aurangabad District, Mahārāshtra) datable in around 495 A.D. records the construction of a shrine for the Buddha by the ruler Varāhadēva of the dynasty of the Vākāṭakas of Vatsagulma but does not refer to any provision made for worship therein or for maintaining the monks who were sure to assemble there.

In the same way four bronze images that have been found at Phophnarkalan, East Nimar District, M.P. (318) have inscriptions in characters of the 6th century A.D.

on the pedestal recording the name of the donors of the respective images. Two slabs among the ruins of a *stūpa* on the Unhissaka hill at Vēsāli, Akyab District, Myanmar (326) respectively record (in inscriptions assignable to 6th century A.D.) that it (the structure to which the slab was attached originally?) was the pious dutiful gift *(dēya-dharmma - cf. brahmedēyam)* of Chandraśrī, queen of Nītichandra after giving the well-known tenet, *yē dharmmā* etc. and the raising of hundred *stūpas* for Buddha to adorn the world by king Vīra-chandradēva.

Two gold plates came to light when a building site was being dug up at Maunggun near Hmawza, Prome District, Myanmar. Each contains quotations from Buddhist scriptural texts in the Pāli language, prefaced by the usual tenet, *'yē dharmmā No. 324.'* Both the texts are stated to be quotations from the teachings of the Buddha. It may be mentioned here that in the year 1926-27 a manuscript containing twenty gold leaves each inscribed on one side, placed within two covers of the same metal was found at Hmawza (old Prome) in the course of excavations, The inscriptions are written in old Telugu-Kannada characters of about the 5-6th centuries A.D. They contain extracts from the Buddhist texts, *Abhidhamma* and *Vinaya piṭhakas.* These manuscripts constitute the earliest proof of 'Pāli- Buddhism in Burma' (ASI, A.R., 1926-1927, p. 200-201).

Two bricks found in small votive *stūpas* near the main *stūpa* at Nālanda (No. 315) contain identical Sanskrit rendering of the original Pāli text of Pratītya-samutpāda or Nidāna-sūtra and its division, Vibhaṅga. Uptil the time of the finding of these bricks this text was available only in Tibetan and chinese translations.

In this period there were also grants of land to Buddhist establishments. Whereas in some cases, such grants were not accompanied by any special privileges, in some others, the exemptions and privileges accompanying the grants of land/villages were the same as found in the case of *brahmadēyam* or grants to brahmins. According to a charter (No. 211) that has come forth from Honavar, North Kanara District, Karnataka, a ruler (probably feudatory) srī-Chitrasēna-Mahākella granted two pices of land to Āryya-saṅgha. There is no mention of the land having been exempted from taxes or of any privileges having been granted. As a pointer to the administrative practices of the period one Jinanandi-sēnāpati son of Siṃha-sēnāpati (*sēnāpati* - commander of the military forces) is stated to have written the record.

The Dāvaṇagers (Chitaldurg District, Karnataka) plates fo Kadamba Ravivarman (No. 204) dated in his regnal year 34 (C. 518 A.D.) which contains a text written in 20 Sanskrit verses records the grant of several plots of land for the worship in Siddhāyatana for the prosperous growth of the Saṅgha, at the request of Haridatta, by the ruler in the presence of all feudatories. *Uñcha* etc. are stated to have been ordered to be exempted. (In some instances of seventh century inscriptions *uñcha* is reflected to have been a type of land. It is possible that in the instant case the term referred to taxes.)

In the following cases, the grants to Buddhist establishments are seen to have been invested with the rights and privileges similar to those granted to brahmins and Hindu temples.

A Vishṇukuṇḍi king Gōvindavarman, (C. 412 A.D.) is recorded to have granted two villages, Ermadāla and Prēṅkaparu (which must have been situated in the neighbourhood of Tummalaguḍem, Nalgonda District, A.P. which has yielded this charter - No. 57), with the rights to *nidhi, upanidhi,* right to impose and appropriate fines and taxes, employ *vishṭi* (free labour) and right to be paid the erstwhile royal claims of shares (*bhāga* of the produce in the villages) and *bhōga* (enjoyments of the best products of the village) and with a prohibition on the entry of *chāṭa, bhata, dūta, vallabha and rājapurushas,* (who could interfere in the affairs of the village), for the provision of lamps, incense, sandal-paste and scented unguents, flowers, pennants, (for the Arhat) and drinks, meals, beddings, seats, medical attendance during illnesses, and to provide other such amenities to the monks serving the Arhat and residing in that *vihāra* and for attending to the periodical repairs and maintenance of the *vihāra,* instituted by the king's chief queen, Paramamahādēvī for the merit of her parents (Also see No. 257).

One set of plates from Melkōṭe (Tumkur District, Karnataka) (No. 198) which is stated to be a charter issued by Koṅgaṇivarman Mādhavavarman (understood to have been the third of that name and consequently this charter wherein the date is lost in the missing second plate is assigned to C. 515 A.D.) contains the details of a grant to a Buddhist *vihāra.* Several plots of land were included in the grant [The description of the plots and their boundaries are interesting: one river Avaniya is mentioned. It might have been a rivulet flowing by the sacred village Avani and hill in Mulbagal taluk of Kolar District - *Imp. Gazetteer of India,* VI, p. 152. One *rakta-taṭāka* or blood red tank is also mentioned. Probably the water in the tank was red due to the soil in the locality.' The grain, *syāmaka*-millet, *Khaṇḍuka* usually *khaṇḍukas* usually mentioned as a measure of capacity mentioned as the measure of land here, the field of *vastrakāras* - manufacturers of cloth i.e. weavers, the field of *chōḷiga* - traders, *mahāśrêshṭhi* etc. as mentioned in the record reflect the characteristic features of the region to which the charter pertained. The lands were entitled to all *parihāras* or exemptions. At the same time along with as the grant of land the king also ordered the *maṇi-grāmam* (*vaṇik-grāmam* - association of traders) and *śrēṇis* (guilds of artisans) to pay (to the vihāra? periodicity is not mentioned) 20 and one fourth *śalākas* of gold as also the cloths that were used to cover corpses in the cremation ground, in the presence of the brahmins specialising in the four vedas and with them at the head, the *mahā-pratīyāra* and prominent citizens as witnesses. This royal charter was written by Chārudatta-sēnāpati (commander ?). The charter was handed over to Buddha-satva (monk teacher managing the vihāra ?) (It is intriguing why the shrouds used to cover corpses - the phrase used is - *śmaśānē śav-āchchtadite - vastrāṇi* - were required to be donated to the temple). (Another note-worthy detail found in the charter is the mention of the members of the above-stated *maṇigrāmam* and *śrēṇī* as having been endowed with all kinds of wealth and their being resident in Pērūr. Apparently this Pērur is the same modern Pērur near Coimbatore. The present record evidences that it was a very prosperous trade centre in by-gone days being situated on the road from the west coast of India where the merchants of the west (Europe) and middle east used to land and then push on, along the land route through the Palghat-Perūr- Coimbatore gap in the Western Ghats towards the east and Tamilnāḍu for trading purpose.

It is also seen that grants to Buddhist establishments were also made by kings who were devoted to God Vishṇu or Śiva. A Śālaṅkāyana king, *mahārāja* śrī-Vijayanandivarman (year 4 = C. 424 A.D.) who was himself a *parama-bhāgavata* (i.e.) a great devotee of God Vishṇu granted for the prosperity of his family and dynasty possibly a village (name lost in the obscured portion of the record) for the maintenance of an abode of the discriples *(śishyas)* of Bhagavan Buddha who were resident there. Possibly some or all exemptions were also attached to the grant of the village but these details are lost due to breakage of the stone and obscurity in some places of the available portion of the text of the record (No. 68 from Guntupalli, West Godavari District, A.P.) Again, one śrīmān Pṛithivīmūlarāja, who was stationed at Vijayanandivarddhana (the charter - No. 257-was found at Koṇḍavīḍu, Guntur District, A.P. it is dated in the king's regnal year 43) which could be equated to c. 552A.D.), is found described as a great devotee of Śiva, and a very pious orthodox man, who performed worship for his favourite deities, during the three twilight periods (early morning, midday and evening) and who had made gifts of cows, land, gold and virgins, had established a great (Buddhist) *vihāra* for Lōka- vikhyāta (the Buddha) at śri-Guṇapāśapura and granted one village, Aṭṭalavuḍu in Tāḷupāka-vishaya, after relieving it from all hindrances, for the provision of the special garments, food, (beddings for ?) sleep, seats, and medical and such amenities for the *āryyavarabhikshu - saṅgha,* who had congregated there (for other such grants to Buddhist *vihāras* by the same Pṛīthvī - mūlarāja, see 229, 233, 235). It is seen that the list of necessities and amenities intended to be provided to the inmates of *vihāras* is almost similar in the cases where grants of land or villages were made to vihāras. Sometimes (see Nos. 57, 236, 445 etc.) it is stated that the grant also covered the provision of incense, lamps, flowers (obviously for the deity - Buddha or Bodhisatva enshrined in the *vihāra*) as also for the periodical repairs and maintenance of the premises of the *vihāra.*

During this period, Jaina establishments also received moderate attention. No. 120, the pillar inscription from Kahāum (Gorakhpur District, U.P.) citing the [Gupta] year 141- (459-60 A.D.), in the reign of Skandagupta just says that one Madra set up a pillar of stone resembling a mountain and carved out the figures of the five Indras, the promulgators of the path of the Arhat (Ādinātha-Śāntinātha, Nēminātha, Pārśvanātha and Mahāvīra - the five *tīrthankaras*). The figure of each is seen sculptured in niches on the square bases.

As per a copper-plate inscription from Paharpur (Rajshahi District, Bangladesh) (No. 149) dated year 159 (of the Gupta era ? = 479 A.D.), one *brāhmaṇa* Nātha-sarmmā and his wife Rāmī endowed one and a half *kulyāvāpa* of non-revenue yielding fallow land as undiminishing, indestructivble capital for providing the sandal- paste and scented unguents, incense, flowers, lamps etc. and raising a garden for the Supreme Arhat in the monastery established and managed by the disciples in the line of Gṛhanandi, the nirgrantha-śrāmaṇ- āchāryya of Kāśika-pañcha-stūpa-nikāya in Vaṭa-Gọhalī. The said one and a half *kulyāvāpas* were distributed in four villages in Nāgiraṭṭa-maṇḍala in the southern *aṁśaka-vīthī* (territorial division) and was purchased for 3 *dīnāras* possibly from the *brāhmaṇas* and *kuṭumbins* headed by their elders, after securing permission from the authorities administering the said territorial division *(āyuktaka, āryya - nagara - śrēshṭhi, adhikaraṇa, etc.)* The sale was permitted as this would result in yielding revenue as well as one sixth of the merit accruing from the endowment to *parama-bhaṭṭāraka pāda,* the sovereign controlling the area, who, however, has not been named in the record.

The above record probably evidenced the fact that there was a necessity to expand cultivation to meet the needs of a swelling population. It will also be clear from the records discussed above that there was no rancour or bigotry as between the Hindus, Buddhists and the Jains during this period. Uncultivated fallow land was not also available free for the taking but had to be paid for, may be at a concessional rate. Such land was under the control of village organisations or territorial bodies. It also appears that the rulers' right over the land in their respective kingdoms was restricted to the stipulated dues headed by the land tax. Further the fact that some land was gifted for a religious or eleemosynary purposes did not entitle it to be rent or tax-free or to enjoy exemptions (No. 170, and 225 are other instances where the land granted to Jain *chaityālayas* for acquiring merit even by a ruler or a *yuvarāja* (heir-apparent) was not freed from taxes. The areas to which these-grants to particular religious institutions pertained are also to be studied to understand the predominance or the other of one of these religions in particular regions.

No. 225 referred to above, recording a grant of land to a Jaina establishment by Adhirāja Indrānanda, son of Maddhyamarāja Vijayānanda belonging to the Sēndraka family who claimed to have been favoured by Rāshṭrakūṭa Dējja-mahārāja, who must have been thus his sovereign, cited the date of the grant as the year when 845 years of the *āguptāyika* kings had gone by. This term *āgutuptāyika* meant 'starting from the time of the gupta'. It may be tempting to identify this gupta with Chandragupta I of the Guptas, who is understood to have established his independent regal power in 319-20 A.D. (*JESI,* XIII, 1986, p. 91-97). However, the Belgaum District in Karnāṭaka, where this record was found is not known to have had any dealing with these Guptas of the 4-5th centuries A.D. But the area could have come under the sway of Chandragupta-Maurya, grandfather of Aśōka. As per Jain traditions, this Chandragupta had renounced the world (in the late stage of his reign) and followed the Jain teacher Bhadrabāhu to Śravaṇa-Belgoḷa in the Mysore region (*Age of Imperial Unity,* p. 61). This fact could have impressed at least the Jain Community in this region. To cherish Chandragupta's association with this region the Jain Community seems to have maintained an era from the date of that Chandragupta's accession to the rulership of the Magadha kingdom. (This *āguptāyika* era is so far known to have been referred to only in this present inscription). The date of Chandragupta's accession is calculated to have been in B.C. 312-13 (See *EI,* XII, p. 290; cf. *JRAS,* 1932, p.283-285; *The Kalpasūtra of Bhadrabāhu,* ed. Hermann Jacobi, p.7). The equivalent of the year 845 of this era as given here is in accordance with the above arguments and conclusions. This dating, very well suits the palaeography of the writing of the record and other historical circumstances. This record, again, tells about a grant of land made by the said adhirāja Indrānanda to Āryyaṇandyāchāryya, who had done great penance, was enlightened and stood in the order of Jambūkhaṇḍagaṇa, for offering worship to the divine Arhat, and for maintaining and feeding the instructors, the sick, old people and ascetics for the increase of religious merit to the members of his dynasty (ancestors) and himself. Here also there is no reference to the land having been freed from taxes or endowed with any special privileges (also see 207, 208, 224).

Whereas when the ruler Harivarmmā of the Kadamba family in his year 5 (c. 543 A.D.) (No. 240), on being supplicated by Bhānuśakti-rāja of the Sēndraka family granted the village Maradē for the worship and other rituals in a *chaityālaya* managed and controlled by Dharmmanandi - āchāryya, belonging to the śramaṇa - saṅgha called Aharishti, did not make the granted village tax-free or entitle it to any special privileges, however, when he on being advised *(upadishṭa)* by his uncle (father's brother) named Śivaratha), whose words and actions gladdened all people, granted the village Vasantavāṭaka, for the several purposes due to be done in the temple of Arhat constructed at Palāśikā (Hālsi) by Mṛigēśa, son of Siṁha-sēnāpati (commander ?) of Bhāradvāja-sagōtra during a festival of eight days every year and for feeding all the members of the Saṅgha with the remainder (of the income after meeting the expenses in the temple), he entitled that village to all exemptions *(parihāras)*. The village was entrusted to Vārishēṇāchāryya-saṅgha of the Kūrchchakas (No. 239).

The charter (No. 199) issued by Koṇganivarman Dharma-mahādhirāja (Avinīta) in his regnal year one (512 A.D.) was probably an offering on the occasion of his coronation or anniversary of that event. He granted the village, Chennelkarani in Korikunda-vishaya to the temple of Arhat in Uranūr under the worship of Mūlasaṅgha, headed by Chandranandi-āchāryya on the advice of Vijayakīrtti, the *paramārhat* (a great devotee of Arhat - an epithet in line with *parama-bhāgavata* and *parama-mahēśvara* (See below) whose reputation had spread to all corners of the world, and who was his preceptor, in accordance with the rule pertaining to *dēvabhōga* (i.e. *dēvabhōga* referred to land in enjoyment or ganted to a God of the Jain, Buddhists or Hindus. Probably here the use of the term was to indicate that the village was entitled to the usual exemptions and privileges). One fourth of the *kārshāpa ṇas* levied and paid as *śulka* (customs dues and cash cesses) was also earmarked for the temple of Aḍigaḷ - Arhat (the prefix aḍigaḷ - points to Tamil influence). This charter came from Nōṇamaṅgala, Kolar District, Karnataka. (No. 199).

The epithet parama-bhagavata signifying the great attachment the king or anyone *else* had for the God Bhagavat (Vishṇu) began to be assumed by kings of the period starting from Samudragupta (No. 16). The latter epithet, parama-māhēśvara indicating the great devotion the king had for Mahēśvaṛa (God Siva) is found to have been first adopted by Śālaṅkāyana Dēvavarman (year 13 = C. 333 A.D.) (No. 8)

No. 303, a charter written in southern characters citing the date 649 which on palaeographical and historical considerations has been assigned to the Vikrama era and equated to 592 A.D. purports to be an order issued by one *parama bhaṭṭāraka śrī-bāva - pādānuddhyāta,* śrī - Vishṇusēna [It is possible that bāva used here could have been the same as *bappa* as found used in so many other inscriptions as the one at whose feet the rulers are stated to have been devoted. This *bappa* has been understood as referring to the father. If this interpretation is admitted, then the *parama-bhaṭṭāraka* preceding this phrase can be understood as a phrase independent of śrī-bāva- padānuddhyāta referring Vishṇusēna's own sovereign status. However, his attributes *mahākārttākṛitika* (the real meaning of which phrase is unknown - *EI,* XXX, p. 167), *mahā-daṇḍanāyaka* (general), *mahā- pratīhāra, mahāsāmanta, mahārāja,* (expecially these last four, indicated the subordinate status of Vishṇushēṇa. So it seems that after all, *Parama-bhattaraka* in the beginning referred to *vishnusēṇaś* overlord - Kalachari Saṅkaragana? - see this p. 168, Śrī-Vishṇushēṇa, from his residence at Lōhāṭā, issued this order to his own (subordinates), *rājā,* (petty rulers), *rājaputra* (subordinate *kshatriya* governors ?), *āyuktaka* (possibly a magistrate or treasury officer appointed by the king) *viniyuktaka* (possibly one appointed by the *áyuktaka* to assist him) *śaulkika* (a salaried official ? or a customs officer levying *śulka*-customs/cesses), *chōroddharaṇika* (extirpator of thieves - police official) *vailabdhika* (meaning obscure), *drāṇgika* (officer presiding over *draṅgas* or market towns - cf. Ins. of Ancient Nepal) *chāṭa* and *bhaṭa* (possibly irregular and regular soldiers on watch duty in localities) and such others concerned, *ādēśavikshēpa-kāriṇah* (those meant to convey and broadcast the orders of the ruler to the inhabitants) and *dhruvādhikaraṇam* (the office concerned with the collection of revenues - See *EI,* XXX, p. 167-168). He informed them that he had been supplicated by the *vaṇik-grāmam* (the association of traders) that a code of rules and regulations to govern their conduct *(āchāra)* might be issued by him for the enlightenment and benefit of their community. Consequently a *sthiti-patram,* the code stating the position as it was before, as it was then and as it should be. This statement is followed by a list of seventy two rules headed by the item which says that the property of a son-less person should not be seized (i.e.) appropriated by the authorities (apparently there were other equitable methods for dealing with such cases). This list of regulations or customary laws is full of obscure and technical words. However, this much is clear that these rules pertained to how the royal administrative officers or the executives of merchant-bodies should deal with members of the general public, what levies and at what rate they should pay to the ruler or take from the citizens, etc. It is a very interesting fact that the inscription employs symbols for the fractions half and 1/4 (Sircar has extensively dealt with this feature in EI, XXX, p. 164-166). Hence it can be pointed out that the list of the *āchāras* forming the *sthiti-pātra* as given in this record is worthy of detailed study for understanding the social and economic conditions, the system of taxes and levies and how the trading class stood in relation to the rest of the population.

After the main document is completed with the date saṁ 649 (Śrāvaṇa śu. 5) and the signature of Vishṇushēṇa, there is a post-script document which says that *sāmanta* Āvanti informed his own (officials) concerned that the *sthitivyavasthā* as detailed above given by Vishṇushēṇa to the *vaṇig-grāmam* residing in *Lōhāṭaka-grāmam* was approved by him for adoption by the paṇyas (traders) in his own kingdom. This order of Āvanti is dated saṃ

357 (kārttika pa.7) which, if ascribed to the Kalachurī-chēdi era would give the equivalent 605 A.D. (EI, XXX, p.169).

A copper plate record from Kurud, Raipur District, Madhya Pradesh (No. 187) dated year 24 (c. 509 A.D.), issued by *mahārāja* Narēndra, a great devotee of Bhagavat (Vishṇu) from the victorious camp, at Tilakēśvara (not identifiable) ordered the resident *kuṭumbins* (land-holders) headed by brahmins of the village Kēśavaka in Chullāḍa-sīma to take note that their village had (earlier) been granted by Parama-bhaṭṭārakapāda (overlord of *mahārāja* Narēndra-Gupta emperor of the relevant period ?) while bathing in the river Gaṅgā, for the sake of enhancing his own religious merit to Bhāśrutasvāmin of Dhāraṇi-sagōtra, through a charter written on palm-leaf and since that charter was burnt in a fire in the donee's house, after due enquiry by the secretariat, the same village was now granted by him (Narēndra) for increase of religious merit of the same *parama-bhaṭṭārakapāda* to Śaṅkhasvāmin, son of Bhāśrutasvāmin, through a copper-plate charter. The above-said addressees were asked to be obedient to the donee and remit to him in due time the duly assessed taxes in kind and gold and such *bhōga* (whatever was due for the donee's enjoyment) and *bhāga* (the share of all profits earned by the inhabitants). The grant village Kēśavaka might have been the same as the modern Kēshwa south west of Mahāsamund in Raipur District and the place Chullāḍa after which the *sīmā* (territorial division) was named, could have been the modern Charōḍa, seven miles east of Kēshwa. Though there is a nullah flowing by Kēshwa, it could have hardly merited to have been called Gaṅgā. It does not also stand to reason why *Parama*-bhaṭṭārakapāḍa, possibly the Gupta overlord of Narendra came down to this nullah to have his purifactory bath with the faith that this nullah was sacred enough to be deemed as Gaṅgā. While these questions are impossible to be settled in the absence of any other evidence, this charter at least witnesses that there was a prevalent practice of issuing charters recorded on palm-leaves. It is not known how many such records have been lost to history through accidents to such palm-leaf records. This restoration of the grant (the details as contained in the original have not been made available) to a successor of a donee. recalls to mind the Vēlvikkuḍi grant of Neḍuñjaḍaiyam (8th century - *EI,* XVII, p. 291-309) The sage Dhārani, from whom the gōtra to which Bhāśrutasvāmin is stated to have belonged (i.e.) Dhāraṇi-sagōtra, had descended was the same as Dhāriṇi listed under the Agasti clan (Brough, John, *The Gōtra- Pravara-Mañjarī of Purushōttama-paṇḍita,* p.189). It may be pointed out that Prabhāvatī-Guptā, the Vākātaka queen, the daughter of Chandragupta II and his queen Kubēranāgā of Nāgakula claimeed to have belonged to Dhāraṇa-sagōtra (No. 83), None can say if Dhāraṇi- sagōtra was the same as Dhāraṇa-sagōtra (H. Krishna Sastri has pointed out that among the Nagas of Bastar there was a queen named Dhāraṇa-Mahādēvī - *EI,* XV, p.42 n.11).

It has been seen how in the period prior to the dawn of the Gupta era, the brahminical practice of ritnalistic maintenance of fire in the home and making oblations into it to propitiate various divine elements was there and how several kings avidly took to performing sacrifices (please also see p. 5 above) during that earlier period some short inscriptions were also found on *yūpas,* the sacrificial posts, which referred to the identity of the performer of the sacrifice concerned. Pushyamitra Suṅga who belonged to that period was reputed as the performer of *aśvamēdha* sacrifice. Two bricks that went to make the altars in two *aśvamēdha* sacrifices respectively also contained labels informing about the performer of those sacrifices (*USVAS,* II, Nos. 53, 102). One record (*Ibid.,* No. 66) which is damaged at several places tells about the performance of and the rate of the fee *(dakshiṇa)* given to the priests for the guidance and the management of the performance of each of those sacrifices listed. Yet another (*Ibid.,* No. 106) also referred to the performance of the *agnishṭōma* and *vājapēya* sacrifices. In the subsequent period dealt with in this volume there is only one case among the inscriptions, where there is the recording of the setting up of the sacrificial post *(yūpa),* on which the inscription is found. It is stated that the *yūpa* was set up in connection with the performance of the Puṇḍarīka sacrifice by a ruler named Vishṇuvarddhana who might have belonged to the Varika family. The record is found in the hill fort at Bijaygaḍh, Bharatpur District, Rajasthan (No.34). It is dated year 428 in the Kṛita era (= 372 A.D.)

It is of particular interest that an inscription found on two broken stones in a field near Tōḍi, Mandasaur District, M.P. (No. 53) equated Kṛita year with the Mālava reckoning *(Mālava-gaṇ-āmnāta kṛita-saṁjñitē)*. Dated Kṛita (Mālava) year 461 (404 A.D.), this inscription from Tōḍi, (Mandasor District) refers to the celebration of the festival for Indra, the Lord of the celestials and controller of rain, during the currency of the rainy season. One of the bricks excavated at Jagatgrām near Kalsi, Dehra Dun District contains an inscription (No. 5) ascribable to C. 325 A.D. Which says that it the ishṭakā had formed (part of) the altar in the sacrifice performed by one king Yugēśvara Sīlavarman of Vṛishagaṇa-gōtra Vṛishagaṇā was one of the rishis in the Nidhṛuva - Kāśyapa group. Those belonging to this *gōtra* have the *tri-rishi-pravara* i.e., Kāśyapa, Avatsāra, Naidhruva Brongh, the *Gotra - pravara - mañjari* of *Purushōttama - bhaṭṭa* p-159-160, 163-166, 168-169). Another brick in a different site says it was the *chitya* (altar) of the fourth *asvamēdha* of (performed by) the same person as above, who is here stated to have been the sixth (in descent) from the wise Pōṇa. There are very good number of reference to the performance of various sacrifices by the kings of this period. Even, kings of limited territories claimed to have performed the *aśvamēdha* sacrifice which was strictly to be performed by a king after establishing his imperial sway over several neighbouring kingdoms (See No.5 cited above). No.67 from Jamb near Hinghan ghat, Wardha District, Mahārashṭra dated year 2 (C. 422 A.D.) says that Vākāṭaka Pravarasēna II of Vishṇuvriddha-gotra, a *samrāṭ* a king of imperial status had performed four *aśvamēdha* sacrifices and eight other sacrifices and a brahmin, to whom he granted a village had also performed a *gaṇayāga* (which term has not been satisfactorily explained so far).

The inscription (No. 255) found on a slab bearing the image of Naṭarāja at Asanapat in Keonjhar District, Orissa is of special interest in several ways. The special sculptural features of the Naṭarāja image has been adequately described on the blurb as well as in note No. 1 under No. 255. If the dance pose of Naṭarāja depicted here was fashioned on the basis of Bharata's Nātyasāstra, it will have to be concluded that Bharata, the author of that work lived even before C.550 A.D. (the possible date of this undated inscription). As C. Sivaramamurti is quoted as saying that 'the Asanapat image is so developed in its iconography that there can be no doubt about the existence of an established earlier tradition' (EI, XI, p.122), Bharata could as well have lived long before C. 550 A.D. (Also see below). He might have also belonged to the Bengal region. As that Bharata's work is known to have influenced the evolution of the art of Bharatanatyam in the eastern part of South India it will have to be probed if the Oḍissi mode of dancing is also one influenced by that work. Apart from this, it is also noteworthy that the concept of the Cosmic dance of the Supreme Being (conceived as God Śiva) as depicted in the image of Naṭarāja at Chidambaram and elsewhere in the Tamil country seems to have been one that had travelled along the east coast of the peninsula from the present day Bangladesh to the south (Tamilnāḍu) through Orissa (See *EI,* XL, p. 121-122). However, such Naṭarāja's figures have not been found even in the intervening region between Tamilnāḍu and Orissa. This Naṭarāja image of Asanapat is also different from the image of Naṭarāja at Chidambaram. As such images of Naṭarājas are stated to be found in Bengal and other places, it can only be conjectured that possibly the same concept of Naṭarāja which had been coming down from very early times was pictured differently in the texts of the different areas as stated above and this was reflected in the sculptured expressions. The tradition of depicting God Śiva in such *tāṇḍava* pose is indicated to have been coming down from ages even earlier to the 6th century to which date the Asanapat inscription is attributed (*Ibid.,* p. 122). Apart from the above, the inscription also leaves it to our imagination if the temple *(dev-āyatanam),* (which seems to have become extinct now) got constructed by the king Śatrubhañja as per the inscription, had this slab with the Naṭarāja image and the inscription, as the central deity or as it happens in the south this slab adorned only a subordinate shrine in a temple with the main sanctum having a *liṅgam* as at Chidambaran (cf. *Ibid.,* p.123. It has been stated that God Śiva is represented apparently by His Liṅgam in the temple and 'the inscribed Naṭarāja stele probably is fixed near its front door."). The king who had the temple constructed was maharāja Śatrubhañja, son of mahārāja Mānabhañja and his mahādēvī Damayantī. He is otherwise unknown. His presence as a ruler in the area represented by the modern Keonjhar District of Orissa in about the middle of the 6th century A.D., his title *mahārāja* possibly indicating his feudatory status, his claim to have belonged to the Nāga lineage, to have been the lord of the Vindhya forest, to have made many liberal benefactions at far flung places as also nearer home in the two Tosalis etc. are at best puzzling. His even - handedness to all religious communities in having constructed *vihāras* and other habitations for *brahmachāri, charaka, parivrājaka, bhikshu, nirggranthaka* and such monks of other communities is also a claim to be studied in the light of his background. Another noteworthy feature was his claim to have been a scholar in all arts and sciences. It is seen that many rulers of this and succeeding periods were really scholars or were atleast boastful about it which itself was indicative of the eagerness of these rulers to achieve scholarship. All these features have been adequately analysed by Dr. D.C. Sircar in his article. Here one suggestion can be made. In the 10th-11th centuries, there was a line of rulers, with Bhañja surnames, administering some area around Khijiṁga-koṭṭa (identified with Khiching in the old Mayurbhanj State in Orissa) See *EI,* XXXVII, p.233 f.). It would appear that this family was having a secluded existence. The Śatrubhañja of Asanapat stele might have been a forbear of this family. *Pada* means both foot-print and above - station - Cf. *EI,* XI 184-201 - sirpur has of Mahāśiva gupta. The king's mother, vāsaṭā built a temple for Haṛi, as a replica of the place where she was *vaikunṭham* convinced her dead husband had reached (vase 40).

The inscription (No. 60) on the iron pillar at Mahrauli (Delhi) has an intriguing text. There are three Sanskrit verses composed in the Śārdūlavikrīḍita metre. The first two tell about a king who had repelled the enemies in the Vaṇga territory, in a battle, defeated the Vāhlikas after crossing the seven mouths of the river Sindhu, had his valour felt in the south upto the ocean and on getting tired with all this effort had left this earth to seek rest in heaven. Thus his existence on this earth was through his fame, his physical mould having ascended to heaven. The third verse says that this lofty flag-staff on the hill called Vishṇupaḍa was set up by Chandra, whose mind was full of devotion to Vishṇu, who had conquered this earth by (the strength) of his own arm and ruled for long as a sovereign. It has been interpreted here that materially, the record referred to the setting up of the *dhvaja* represented by the iron pillar (which might have had an ornate capital originally now decapitated) for the God of his devotion by Chandra, apparently Chandragupta II as a commemoration of his victories, as described in the first two verses and soon after its setting up he had left this earth to go to heaven. In consideration of this interpretation, in the translation the third verse has been placed on top, the first two verses describing the king's exploits being placed below that as adjectival of that Chandra (also see Bhandarkar, D.R., CII, III (revised), p.258. In n.1 on the same page he refers to the publications where different views have been expressed about the significance of this inscription and the identity of this Chandra. Also see *The Classical Age,* p.20-21.) in spite of all the above it cannot be ruled out that the first two verses described the exploits of Samudragupta and the third verse recorded the setting up of the pillar in honour of his father's victories by Chandragupta II. This interpretation may justify the order in which the verses have been arranged. The hill on which the flag staff was installed might have been named by Chandragupta II as Vishṇupada, as it was the abode of God Vishṇu which the filially attached Chandra assumed, his *parama-bhāgavata* (great devotee of God Vishnu) father had ascended to on his demise.

It has been stated above that there was a great fillip to the Sanskrit language during this period. That becomes clear when it is seen that a good many inscriptions are couched in Sanskrit verse. The inscription of Mahēndravarman I Pallava (No. 314) pertaining to Tamil Nadu is, also in Sanskrit verse. This king is reputed to have been a Sanskrit poet and scholar himelf. He was the author of a Sanskrit parody called *Matta-vilāsa-prahasanam.* Already even in the time of this king's grandfather, Simhavarman (who seems to have ruled in about the first quarter of the 5th century) a copper-plate charter issued by him which was discovered in Paḷḷankōyil (No. 224) was partly drafted in Sanskrit and partly in Tamil. It pertained to a grant to a Jain establishment. This was a trend which was picked up by the Paramēśvaravarman again of the same Pallava family but far removed from Simhavarman by about one and a half centuries. This became a noteworthy feature of Tamilnādu copper-plate charter issued subsequently.

It is well-known that there was a cultural expansion from India to South east Asia and the Indonesian archipalago as also into Nepal, which was however part of India in times past. This expansion of Indian Culture towards the Far-eastern archipelago is seen to have had a Pallava connection. There was also vigorous trading from the Indian sub-continent towards the same south east Asia (e.g. See No. 323). During this spreading of the Indian Culture, religion, social practices, language, script etc. also travelled to those regions. While the Buddhist religion captured Myanmar (it may be pointed out that *mahānāvika* the great sea-farer - Buddhagupta, whose inscription (No. 323) showing his Buddhist leanings was found in Malaysia, was an Indian trader and the area where this inscription has been found is linked with Myanmar), the brahminical religion seems to have gotra strong hold in south-east Asia. The enchanting brahmanical religion (which has also captivated the minds tof the thinking westerners of the modern period) had also captured the minds of the rulers of Nepal (who, however, were probably *kshatriyas* from the Indo-Gangetic plains who had encroached therein) in preference to Buddhism a religion promulgated by a son of Nepal. However whether it was Buddhism or brahminical religion which had been adopted in those areas, it was the blossomed Sanskrit language and the script that had developed from Brāhmī in the south of India that was adopted in those regions. Of Sanskrit also it was the verse form that was preferred. It is also seen that the brahminical influence in South east Asia, was such that the rulers there even bore Hindu names and also claimed *gōtra* lineage. Some times the geographical and economic systems there also seem to have been fashioned in accordance with the Indian systems. The Arakan (actually the charter is stated to have been found in Vēsāli area near Mrohaung, Arakan, Myanmar - an area which is adjacent to the Chittagong area of India) grant of Kimmājudēvi (No. 325) names the village granted as Ḍēngutta - 3000, which name is very reminiscent of the designations of territorial divisions in the Karnāṭaka region of the medieval period. It is also of interest that in Myanmar the Buddhist religious texts were so valued that portions of it are found inscribed on gold plates (dug up in a building site at Maunggun near Hmawza, Prome District) (324). In the context of this trend of the adoption of the brahminical practices, setting up of the images of brahminical Gods (328, 329) and the building of temples for them (357, 330, 335, 336, 339) and granting land for the maintenance of worship in them and grants of land to brahmins, who seem to have migrated or had been imported there for serving in the temples (e.g. 327, 328) could be expected. Further, an inscription at Moera Kaman, Koetai, borneo, datable in 5th century A.D. (No. 331) informs that one king Mūlavarman who was born in the dynasty of Kuḍuṅga (Kāuṇḍinya - gotra) performed the sacrifice called *bahusuveṇṇakabahu-suvarṇaka.* It also refers to the erection of the *yūpa* (sacrificial post) in that connection and gift of 20,000 cows, and eleven bulls to brāhmaṇas. He also donated 40,000 and another 20,000 (cows or gold pieces at or for Vaprakēśvara. An inscription in the temple called Prasat BA An near Mekong river, in Cambodia datable in 6th entury A.D. (No. 328) recorded the donation of (the texts of) *Rāmāyaṇam, Bhāratam* (Mahābhāratam) and *Purāṇas* and arrangement for their daily exposition, by one Sōmaśarmman,, foremost among the scholars in Sāmavēda, who had married a woman (not named) who was the daughter of Vīra-Varmman, sister of Bhavavarmman and mother of Hiraṇyavarmman (connected with the Pallava dynasty of South India?).

Again an inscription on a stone in front of a Śiva temple at My- Son, Quang Nam District, Viet-Nam (No.330) is a very interesting one, making one speculate if scions of south Indian royal families, who had no hopes of advancement in this country had migrated to greener pastures in South East Asia, to become rulers there. This record says that one śrī-Praśasta-Dharmmadiṇḍika who assumed the title Śambhuvarmman on coronation was the descendant of one Rudra-varmman, who was the forehead mask of brahma-kshatriya - kula. He seems to have belonged to Gaṅgēśa-vaṁśa. The record is dated Śaka 4.. and described the time fixed for the grant in such detail, as to suggest that it had been done after consulting a South Indian *pañchāṅgam* (almanac) (the details can be found in the summary of the inscription). The record invokes the blessings of God Śaṁbhu-Bhadrēśvara who is the creator of the three worlds, (*bhūḥ* - earth; ebulah - atmosphere; and *suvaḥ* - heaven), whose image had been installed by the king śrī- Śambhuvarmman for the happiness and well-being of Champā-dēśa (the name by which the region of Indo-China was known in India). Possibly the sacramantal installation was done by Brahma-Durvvali- Rambhasāmi and he was provided with a golden seat for that purpose. Further, to that brahmin for the sake of that temple or to him for his personal use, some village or land, of which the specification is lost in the damaged and unreadable portion of the text, was granted as *akhayiṇī* (undiminishing and interminate) along with the *kuṭumbins* (agriculturists or erstwhile landholders) - who were directed to remit to the donee one tenth part (of the produce) by one Bhadravarman (one Rājādhirāja is mentioned subsequently) Because of the indistinct portions in the text, it is not possible to say if this Rājādhirāja was Śambhuvarmaman and if he was the overlord of Bhadravarmman, the donor of the land - also see No. 335).

To repeat, the period, the few centuries subsequent to the accession to power of the Guptas of Magadha early in the 4th century A.D. saw the rapid evolution of the religious, social and economic fabric in India that became stationary and continued till today. The foreigners who came as invaders were being absorbed into the Hindu society in answer to their eagerness during this period and Hindu society became more or less stagnant thereafter as the later invaders the Muslims and Christians chose to maintain their separate identity. The above developments are very well reflected in the inscriptions dealt with in this volume. The introduction as sketched above gives only an inkling into the trends emerging during this period.

The Sanskrist language also blossomed forth as the means of classical expression in poetry and dramatic compositions. The great Sanskrit poets, notably kālidasa who possibly belonged to the 4th-5th century A.D., put forth their remarkable compositions during this period. The kings of this period became more and more ostentatious and showed an eagerness to have their genealogy and exploits described in detail in their records. Sometimes they themselves showed an eagerness to become scholars in the various branches of knowledge. Many scholars and poets, farily good or mediocre were available to those kings to compose their *praśastis* (enlogy), in Sanskrit verses. These poets freely copied and adapted the material from the works produced by esteemed poets. Brahminism and brahmin centered temples became a remarkable feature during this and subsequent periods. The eminence given to the brahmins is well-reflected in the description of the Kadamba king, śrī-Vijaya-śiva-Mṛigēśavarmma-dharmma-mahārāja as a *brahmaṇya* like Vishṇu (Hiṭna Hebbāgiḷu plates - No. 133 - dated in the king's regnal year 7 equated to 465 A.D.) This meant that the said king possessed the pious and benign qualities of God Vishṇu or that he was pious and benevolent towards brahmins.

While on the one hand the records of this period reflect that the *brāhmaṇas* were given a prestigious position in society, there was also the case of a Mayūraśarman a *brāhmaṇa,* who having gone to the city of Kāñchī and got enrolled in the *ghaṭikā* there for studies in vēdic lore (and other arts?) in about the 4th century A.D. was forced to realise that a *brāhmaṇa* after all has to be at the mercy of the sword-wielding *kshatriya.* He adopted a military career, and became the progenitor of a dynasty of rulers, called Kadamba, with the name, Mayūravarman to show his assumption of a *kshatriya* role (No.65). The inscription (No.174-B) in the Ghaṭōtkacha cave at Gulwāḍā, eleven miles west of Ajaṇṭā, Aurangabad district, Mahārāshṭra, datable in about 495 A.D. possibly in the reign of Vākāṭaka Harishēṇa, says that one *brāhmaṇa* named Sōma of the well established family hailing from Vallūra (modern Vēlūr in (Yelgaṇḍai) Karimnagar District, Andhra Pradesh) had a *kshatriya* wife besides a *brāhmaṇa* wife. The said *kshatriya* wife's son was Ravi, who possessed marks of royalty *(narēndra-chinham)*. Ravi became supreme in a *vishaya* (when and where is not given in the record). He and his descendents were serving apparently the successive *Vākāṭaka* kings. It is seen that an inscription at Nālandā, ascribable to the 7-8th centuries A.D. tells that there was a king named Bhāśiva, who was descended in *the brāhmaṇa* family but was a *kshatriya* (See *EI*, XXXIX, p119, 121).

If some brāhamaṇas showed such inclination towards the *kshatriya* status, some *kshatriyas* seem to have been attracted towards tradesmen's *(vaṇik)* profession. One copper plate inscription found at Indor (Bulandshahar District, U.P.) dated (Gupta) year 146 (466 A.D.) in the regin of Skandagupta (No.137) tells about the installation of (the image of) the Sun by the kshatriyas Achala - varmā, and Bhṛikuṇṭhasiṅha 60th of whom were *vaṇiks* (trademen) of Indrapura. (According to Bhandarkar (*CII*, III, (revised) p.310 n.1) there was a tribe called *kshatrya* and *khattrī* which "doubtless" is represented by the modern khatrī caste which pursues business and is spread over U.P. Punjab, Rajputana, Central India, Gujarat and even some parts of Mahārāshtra." He was led to argue as above as the *kshatriyas* mentioned in the Indor inscription of the *vaṇiks* of Indrapura. However it must be noted that one of them had the surname, *varmā* and the other *simha* both of which surnames are usually borne *kshatriyas.*

An inscription on a "Small pillar, afterwards (?) converted into a liṅga" (*CII*, III, (revised) p.352) from Eraṇ, Sagar District, M.P. (No.191) is probably the first recorded instance of a wife, committing *sati.* It is dated in the year 191 (which year is attributed to the Gupta era and equated to 510-11 A.D.) and refers to the death of one Gōparāja, in a battle with the Maitras (Maitrakas ?) when he accompanied Bhānugupta, who was at the least a scion of the Gupta family and to his devoted wife's entering the (funeral) pyre with him. Goparāja is stated to have belonged to Sulakkha-vaṁśa, which might have been identical with the group of people or dynasty known as Śūlikas or Śulkīka (See *EI,* XIV, p.115 f; *Ibid.,* XII, p.157 f). It is not known if this commission of *sati* by the wife of Gōparīja was of individual preference or in accordance with the custom among the Sulakkhas (foreign tribe integrated into Indian society ?) (See *CII,* III (revised), p.353 n.2). The features of the pillar - liṅgam as described are very interesting. The out of the pillar - *liṅgam* seems to have been sculptured with reference to Śilpa-sāstra (*Ibid.,* P.352. The pillar might have been meant to be a *liṅgam* even originally) as a memorial to the one who had committed *sati*).

It has been related above as to how during the period covered by this volume inscriptions speak of temples and how sometimes provisions were made for the maintenance of the temple premises. But there is no information on the character of the structure of those temples. In so far as the south of India is concerned, the three inscriptions (No. 314) of Mahēndravarman-Pallava I (referred to as Vichitrachitta, Lalitāṅkura Guṇabhara respectively in each of them) datable in around 600 A.D. are the first to refer to construction of temples in Tamilnāḍu. (The Pallankōvil plates of Siṁhavarman - No. 224 datable to around 530 A.D., no doubt refers to the grant of land for the worship of Jinendra, Jainēndra and Munīndra but does not enlighten us if there was a Jain temple involved). All the three are found in rock-cut shrines. Of them, the Śīya-maṅgalam and Mahēndravāḍi inscriptions state that the temples referred to in them were cut in the rock. The Maṇḍagappaṭṭu record specifically states that the abode for the Trinity Brahmā, Iśvara and Vishṇu cut in the rock had been fashioned without the use of bricks, wood or iron and mortar. This indicates that uptil that time, in Tamilnāḍu and possibly elsewhere also where there was no possibility of cutting out a shrine in rock or where there was no convenient natural cave available in the vicinity to dedicate to a God, the temple was constructed with brick, mortar, wood and iron, the latter two possibly supplying the fittings. Stone structural temples seem to have come up in the subsequent period. Except for the conjectures made in the relevant places about the identity of the idols or images referred to in these inscriptions, there is no information also on the character of the idols or images - there is a suggestion by some scholars that they might have been portraits. Even where an image is found today in some of these temples referred to in there inscriptions, one cannot be sure if they were those that were installed and consecrated originally. As for the mode of worship also, except for the mention in some cases that a grant was made for the conduct of *bali, charu* (which rituals actually are meant to propitiate others than the God enshrined in the relevant temple) and for providing incense, scented unguents, lamps and flower-garlands for the God in the temple, the inscriptions of the period do not throw light on the rituals of worship ordained and followed. However, the inscriptions in this volume will be seen to indicate that the beginnings had been laid for elaboration of the ritualistic worship in the subsequent periods.

LIST OF INSCRIPTIONS

NO.	TITLE	DATE
1.	Sālrī Inscription of Chaṇḍēsvarahasti	C. 320 A.D.
2.	Mañchikallu Pillar Inscription	C. 320 A.D.
3.	Gold Coin Inscription of Chandragupta I	C. 320 A.D.
4.	Malavalli Inscription of Mayūravarman	C. 320 A.D.
5.	Aśvamēdha Brick Inscription of Śilavarman	C. 325 A.D.
6.	Mayidavolu Copper Plate Inscription	C. 330 A.D.
7.	Goraṇṭla Plateś of Attivarman	C. 330 A.D.
8.	Ēlūru Plates of Dēvavarman	C. 333 A.D.
9.	Mattepād Plateś of Dāmōdaravarman	C. 335 A.D.
10.	Nālandā Charter of Samudragupta	C. 335 A.D.
11.	Chandravalli Inscription of Mayūravarman	C. 335 A.D.
12.	Hirahaḍagalli Copper-plate Inscription	C. 338 A.D.
13.	Gaya Copper - plate Charter of Samudragupta	C. 339 A.D.
14.	Gunapadēya Charter of Chārudēvi	C. 340 A.D.
15.	Please See Appendix B	
16.	"	
17.	Susuniyā Inscription of Chandravarman	C. 350 A.D.
18.	Basim Charter of Vindhyaśaktī II	C. 350 A.D.
19.	Gold Coin Inscriptions of Samudragupta - I	C. 355 A.D.
20.	Allahabad Pillar Inscription of Samudragupta	C. 355 A.D.
21.	Inscribed Terracottas with Rāmāyaṇa Scenes - 1	C. 355 A.D.
22.	Inscribed Terracottas with Rāmāyaṇa Scenes - 2	C. 355 A.D.
23.	Inscribed Terracottas with Rāmāyaṇa Scenes - 3	C. 355 A.D.
24.	Gold Coin Inscriptions of Samudragupta - 2	C. 355 A.D.
25.	Gold Coin Inscriptions of Samudragupta - 3	C. 355 A.D.
26.	Bāgh Charter (1) of Bhulunda	C. 357-58 A.D.
27.	Tekkali Plateś of Umavarman	C. 359 A.D.
28.	Gold Coin Inscriptions of Samudragupta - 4	C. 360 A.D.
29.	Ēraṅ Inscription of Samudragupta	C. 360 A.D.
30.	Bāgh Charter (2) of Bhulunda	C. 366 - 67 A.D.
31.	Pippalojjhara Grant of Bhulunda	C. 369-70 A.D.
32.	Bagh Charter' (3) of Bhulunda	C. 369-70 A.D.
33.	Kānukollu Plates' of Nandivarman I	C. 370 A.D.
34.	Bijayagadh Inscription of Vishṇuvardhana	372 A.D.
35.	Vidiśā Inscription of Rāmagupta	C. 376 A.D.

NO.	TITLE	DATE
36.	Stone Casket Inscription of Varāha	376 A.D.
37.	Brihatprōshṭha Grant' of Umavarman	C. 380 A.D.
38.	Mathura Pilaster Inscription of Chandragupta II	380 A.D.
39.	Please see Appendix B	
40.	"	
41.	Bobbili Plates' of Achaṇḍavarman	C. 389 A.D.
42.	Siroda Plates of Dēvarāja	C. 390 A.D.
43.	Dhārikātūra Grant' of Achaṇḍavarman	C. 391 A.D.
44.	Stone Seal Inscription from Ahichchhatra	C. 400 A.D.
45.	Please see Appendix B	
46.	Mathurā Inscription of Chandragupta II	C. 400 A.D.
47.	Halsi Plateś of Kākusthavarman	C. 400 A.D.
48.	Vāla Inscription of Sukētuvarman	400 A.D.
49.	Chendalūr Grant' of Kumāravishṇu	C. 400 A.D.
50.	Udayagiri Cave Inscription of Chandragupta II	400 - 01 A.D.
51.	Another Cave Inscription from Udayagiri	C. 400 A.D.
52.	Penugoṇḍa Plates of Hastivarman	C. 401 A.D.
53.	Man'dasor Inscription of Satya	404 A.D.
54.	Gadhwā Inscription of Chandragupta II	406-07 A.D.
55.	Clay Seal Inscription of Dhruvasvāminī	C. 410 A.D.
56.	Babbepalli Plateś of Kumāravishnu	C. 411 A.D.
57.	Tummalaguḍem Plates of Govindavarman	C. 412 A.D.
58.	Sāñchi Inscription of Chandragupta II	412 - 13 A.D.
59.	Please see Appendix B	
60.	Mehrauli Iron Pillar Inscription of Chandra	C. 415 A.D.
61.	Bilsad Pillar Inscription of Dhruvaśarman	415-16 A.D.
62.	Please see Appendix B	
63.	Well Inscription of Vīrasēna	417 A.D.
64.	Gadhwā Inscription of Sadāsatra	C. 417 A.D.
65.	Tāḷagunda Inscription of Śāntivarman	C. 420 A.D.
66.	Please see appendix B	
67.	Jamb Plates of Pravarasena II	C. 422 A.D.
68.	Guṇṭupalli Inscription of Nandivarman II	C. 424 A.D.
69.	Mathura Image Inscription of Śyāmādhyā	426 A.D.
70.	Please see Appendix B	
71.	Peda-Vēgi Plates' of Nandivarman II	C. 430 A.D.
72.	Please see Appendix B	

NO.	TITLE	DATE
73.	Please see Appendix B	
74.	Dhanāidaha Copper plate Charter, of Kumāragupta I	C. 432-33 A.D.
75.	Ōngōḍu Grant of Skandavarman	C. 434 A.D.
76.	Pedestal Inscription of Sanghavarman	C. 434 A.D.
77.	Tumain Inscription of Five Brothers of Vaṭōdaka	435-6 A.D.
78.	Karamdānda Inscription of Prthivīshēna	436 A.D.
79.	Chammak Plates of Piravarasena II	C. 438 A.D.
80.	Please see Appendix B	
81.	Aśvatthanagara Charter, of Prābhavatīguptā	C. 439 A.D.
82.	Please see Appendix B	
83.	Poona Plates of Prabhāvatīguptā	C. 432 A.D.
84.	Kalaikuri Copper - Plate' Inscription	439 A.D.
85.	Virādatta-Vihāra Inscription from Mathurā	440 A.D.
86.	Please see Appendix B	
87.	"	
88.	Tirōdī Plates of Pravarasēna II	443 A.D.
89.	Please see Appendix B	
90.	Dāmōdarpur Charter of Kumāragupta I	444 A.D.
91.	Please see Appendix B	
92.	Dāmōdarpur Charter of Kumāragupta I	C. 446 A.D.
93.	Please see Appendix B	
94.	Pattan Plates of Pravarasēna II	C. 447 A.D.
95.	Uruvupalli Grant of Vishnugopavarman	C.447 A.D.
96.	Please see Appendix B	
97.	Neduṅgarāya Grant of Vishṇugōpa	C. 448 A.D.
98.	Bāigrām Copper-plate Inscription	448 A.D.
99.	Mankuwar Buddha Image Inscription	448 - 9 A.D.
100.	Pandhurnā Plates of Pravarasēna II	C. 449 A.D.
101.	Please see Appendix B	
102.	"	
103.	Śāsanakota Plates of Mādhavavarman I	C. 450 A.D.
104.	Please see Appendix - B	
105.	Basāṛh Seal Inscription of Ghaṭōtkachagupta	C. 450 A.D.
106.	Tāḷagunda Inscription of Bhaṭāri Kākustha	C. 450 A.D.
106A.	Please see Appendix A	
106B.	"	
107.	Omgoḍu Grant of Simhavarman	C. 451 A.D.

NO.	TITLE	DATE
108.	Please see Appendix B	
109.	”	
110.	”	
111.	Vēsanta Grant of Simhavarman II	C. 455 A.D.
112.	Māngalūr Grant of Simhavarman	C. 456-457 A.D.
113.	Please See Appendix B	
113A.	Please see Appendix A	
114.	Bhitarī Pillar Inscription of Skandagupta	457-58 A.D.
115.	Junagadh Inscription of Skandagupta	457-58 A.D.
116.	Hissē-Bōrālā Inscription of Dēvasēna	458-9 A.D.
117.	Please see Appendix B	
118.	”	
119.	”	
120.	Kahaum Pillar Inscription of Madra	C. 459-60 A.D.
121.	Please see Appendix B	
122.	”	
123.	Banavāsi Grant of Mṛigēśavarman	460 A.D.
124.	Devagiri Plates of Mṛigēśavarman	460 A.D.
125.	Supiā Pillar Inscription of Vargga	460 A.D.
126.	Please see Appendix B	
127.	Devagiri Plates of Mṛigēśavarman	461. A.D.
128.	Please See Appendix B	
129.	”	
130.	Kaytaka Grant of Mṛigēśavarman	464 A.D.
131.	Banavāsi Inscription of Mṛigēśavarman	464 A.D.
132.	Please see Appendix B	
133.	Hiṭna Hebbagilu Plates of Mṛigēśavarman	465 A.D.
134.	Halsi Grant of Mṛigēśavarman	465 A.D.
135.	Birur Plates of Vishṇuvarman	C. 465 A.D.
136.	Hebbata Grant of Vishnuvarman	C. 465 A.D.
137.	Indor Charter of the Sun Temple	466 A.D.
138.	Please see Appendix B	
139.	”	
140.	Nalanda Clay Seal of Vainyagupta	C. 470 A.D.
141.	Mandasor Inscription of Silk-Weavers’ Guild	436 & 473 A.D.
142.	Pedestal Inscription of Abhayamitra	473 A.D.
143.	Mandhal Plates of Prithivishena II	475 A.D.

NO.	TITLE	DATE
144.	Please see Appendix B	
145.	Another Pedestal Inscription of Abhayamitra	476 A.D.
146.	Sakrepatna Plates' of Simhavarman	C. 477 A.D.
147.	Please see Appendix B	
148.	"	
149.	Paharpur Copper - Plate' Inscription	479 A.D.
150.	Nālandā Clay Seal of Budhagupta	C. 479-80 A.D.
151.	Please see Appendix B	
152.	"	
153.	Inscription of Vyāghradēva	C. 480 A.D.
154.	Please see Appendix B	
155.	Penukoṇḍa Plates' of Madhava (II) Simhavarman	C.480 A.D.
156.	Kūṭalūr Grant' of Mādhavavarman II	C. 480 A.D.
157.	Please see Appendix B	
158.	D̲amodarpur Charter of Nābhaka	484 A.D.
159.	Ēran Pillar Inscription of Matṛivishnu	484 A.D.
160.	Dāmōdarpur Charter' of Ribhupālā	C. 485 A.D.
161.	Another Charter' of Pṛithivishēna from Māndhal	C. 485 A.D.
162.	Pīparḍūlā Plates of Narendra	C. 485 A.D.
163.	Please see Appendix B	
164.	Bihar Pillar Inscription of Anantasēna	C. 485 A.D.
165.	Please see Appendix B	
166.	Please see Appendix B	
167.	Nandapur Copper-Plate Inscription	488 A.D.
168.	Please see Appendix B	
169.	Please see Appendix B	
170.	Devagiri Plates of Dēvavarman	C. 490 A.D.
171.	Surat Plates of Vyaghrasena	490 A.D.
172.	Chhoti Sadri Inscription of Gauri	491. A.D.
173.	Please see Appendix B	
174.	Vēlpūru Inscription of Mādhavavarman II	C. 495 A.D.
174A.	Please see appendix A	
174B.	"	
174C.	"	
175.	Please see Appendix B	
176.	Halsi Grānt' of Ravivarman	C. 497 A.D.
177.	Ipuru Plates of Madhavavarman II	C. 497 A.D.

NO.	TITLE	DATE
178.	Please see Appendix B	
179.	”	
180.	Ēran Inscription of Toramana	C. 500 A.D.
181.	Undikavatika Grant of Abhimanyu	C. 500 A.D.
182.	Katni Plates’ of Jayanātha	501-02 A.D.
183.	Khanapur Plates’ of Madhavavarman II	502 A.D.
184.	Please see Appendix B	
185.	Bhamodra - Mohota Charter of Dronasimha	502 A.D.
186.	Sāñjeli Charter of Tōramāna	C. 503 A.D.
187.	Kurud Plates’ of Narendra	C. 509 A.D.
188.	Copper - Plates Inscription of Mahārāja Bhūta	C. 506 A.D.
189.	Kura Inscription of Toramāṇa	C. 507 A.D.
190.	Please Appendix B	
191.	Ēran Memorial Pillar Inscription of Goparaja	510 A.D.
192.	Please see Appendix B	
193.	”	
194.	Rithapur Plates’ of Bhavadattavarman	C. 511 A.D.
195.	Please see Appendix B	
196.	”	
197.	Nonamaṅgala Plates of Mādhavavarman III	C. 515 A.D.
198.	Melkote Plates of Madhavavarman III	C. 515 A.D.
199.	Nonamangala Plates` of Konganivarman (Avinita)	512 A.D.
200.	Please see Appendix B	
201.	”	
202.	”	
203.	”	
204.	Davanagere Plates’ of Ravivarman	C. 518 A.D.
205.	Please see Appendix B	
206.	Copper-Plate Inscription of Matridasa	C. 519 A.D.
207.	Halsi Plates’ of Ravivarman	C. 519 A.D.
208.	Another Plate` of Ravivarman	C. 519 A.D.
209.	Gudapura Inscription of Ravivarman	C. 519 A.D.
210.	Durmmāya Grant` of Ravivarman	C. 519 A.D.
211.	Honāvar Plates’ of Chitrasēna	C. 519 A.D.
212.	Kavadi Inscription of Ravivarman	C. 519 A.D.
212A.	Please see Appendix A	
213.	Bannahalli Plates of Krishnavarman	C. 523 A.D.

NO.	TITLE	DATE
214.	Please see Appendix B	
215.	Sivaḷḷi Plates of Kṛishnavarman II	C. 523 A.D.
216.	Hosakote Plates' of Avinīta	C. 524 A.D.
217.	Podāgaḍh Inscription of Skandavarman	C. 525 A.D.
218.	Pāliṭana Plates' of Dhruvasena	525 A.D.
219.	Please see Appendix B	
220.	"	
221.	"	
223.	Bargaṅga Inscription of Avaguna	C. 530 A.D.
224.	Pallankovil Plates' of Simhavarman	C. 530 A.D.
224A.	Please see Appendix A	
224B.	"	
224 C.	"	
225.	Gokak Plates' of Dejja-mahārāja	C. 532-533 A.D.
226.	Please see Appendix B	
227.	Godavarī Plates of Prithivīmūla	C. 543 A.D.
228.	Please Appendix B	
229.	"	
230.	Gwalior Inscription of Mihirakula	C. 535 A.D.
231.	Jirjingi Grant' of Indravarman	C. 535 A.D.
232.	Please see Appendix B	
233.	Godavarī Plates'of Prithivīmula	C. 536 A.D.
234.	Please see Appendix B	
235.	"	
236.	"	
236A.	"	
237.	"	
238.	"	
239.	Halsi Plates' of Harivarmā	C. 542 A.D.
239A.	Please see Appendix A	
240.	Halsi Plates` of Harivarma	C. 543 A.D.
241.	Mallar Plates' of Jayaraja	C. 543 A.D.
242.	Please see Appendix B	
243.	Bādāmi Inscription of Vallabhesvara	543 A.D.
244.	Sangoḷḷi Plates' of Harivarman	C. 545 A.D.
245.	Jayarampur Plate of Gōpachandra	C. 545 A.D.
246.	Please see Appendix B	

NO.	TITLE	DATE
247.	Pennaur Grant of Durvinīta	546 A.D.
248.	Please see Appendix B	
249.	Maha Mālappali Grant' of Harivarma	C. 546 A.D.
250.	Please see Appendix B	
251.	”	
252.	Anaji Inscription of Sivanandavarma	C. 549 A.D.
253.	Please see Appendix B	
254.	”	
255.	Asanapat Nataraja Image Inscription	C. 550 A.D.
256.	Please See Appendix B	
257.	Kondavidu Plates of Prithivi Sri Mularaja	C. 552. A.D.
258.	Ramatirtham Plates of Indravarman	C. 554 A.D.
259.	Haraha Inscription of Īsanavarman	554 A.D.
260.	Ponnuturu Plates of Samantavarman	C. 560 A.D.
261.	Please See Appendix B	
262.	”	
263.	Uttanūr Plates of Durvīnīta	C. 562 A.D.
264.	Farīdpur Plates of Gōpachandra	C. 563 A.D.
265.	Chikkulla Plates' of Vikramendravarman II	565 A.D.
266.	Tummalagudem Plates' of Vikramendravarman II	566 A.D.
267.	Please see Appendix B	
268.	Sumandala Plates of Pṛithivīvigraha	569 A.D.
269.	Please see Appendix B	
270.	”	
271.	”	
272.	”	
273.	Pāliṭaṇa Plates of Dharasēna II	571 A.D.
274.	Please see Appendix B	
275.	”	
276.	”	
277.	Narasiṅgapalli Plates' of Hastivarman	C. 575 A.D.
278.	Paliṭāna Plates of Simhaditya	574 A.D.
279.	Urlam Plates of Hastivarman	C. 576 A.D.
280.	Mallasārul Copper Plate of Gopāchandra	C. 578 A.D.
281.	Goḍachi Plates' of Katti Arasa	C. 578 A.D.
282.	Bādāmi Cave Inscription of Maṅgaḷiśvara	578 A.D.
283.	Siroli Inscription of Sarvavarman	C. 580 A.D.

NO.	TITLE	DATE
284.	Please see appendix B	
285.	Farīdpur Plate of Dharmāditya	C.580 A.D
286.	Another Copper Plate Inscription of Dharmāditya	C. 580 A.D.
287.	Please see Appendix B	
288.	"	
289.	Gummareḍḍipura Plates of Durvinīta	582 A.D.
290.	Nallālam Grant of Durvinīta	582 A.D.
291.	Mahākūṭa Inscription of Maṅgalesa	583 A.D.
292.	Achyutapuram Plates' of Indravarman	583 A.D.
293.	Sānta-Bommali Plates of Indravarman	583 A.D.
294.	Copper Seal Inscription of Śarvavarman	C. 586 A.D.
295.	Please see Appendix B	
296.	"	
297.	"	
298.	"	
299.	"	
300.	Mallār Plates of Vyāghrarāja	C. 590 A.D.
301.	Please see Appendix B	
302.	"	
303.	Charter of Vishṇusēna	592 A.D.
304.	Please see Appendix B	
305.	"	
306.	"	
307.	"	
308.	"	
309.	"	
310.	Urajām Plates of Indravarman	595 A.D.
311.	Ābhōṇa Plates' of Śaṅkaragana	595 A.D.
312.	Please see Appendix B	
313.	"	
314.	Cave Temple Inscriptions of Mahēndravarman	C. 600 A.D.
315.	Please see Appendix B	
316.	"	
317.	"	
318.	"	
319.	"	
320.	"	

NO.	TITLE	DATE
321.	”	
322.	”	
323.	Inscription of Buddhagupta from Malayasia	C.5th A.D.
324.	Gold - Plate Inscription from Myanmar	C. 6th A.D.
325.	Arakan Grant of Kimmaju - Devi	C. 507 A.D.
326.	Vesali Inscriptions of Chandras of Arakan	C. 6th A.D.
327.	Inscription of Gunavarman	C. 5th A.D.
328.	Veal Kantel Inscription of Bhavavarman	C. 6th A.D.
329.	Inscriptions of Chitrasena-Mahendravarman	C. 6th A.D.
330.	My-son Inscription of Sambhuvarman	C. 6th A.D.
331.	Yupa Inscription of Mulavarman from Borneo	C. 5th A.D.
332.	Rock Inscription of Purnavarman	C. 6th A.D.
333.	Foot-print Inscription of Purnavarman	C. 6th A.D.
334.	Vo-Canh Rock Inscription	C. 5th A.D.
335.	Inscriptions of Bhadravarman	C. 5th A.D.
336.	Inscription of the Queen of Jayavarman	C. 5th A.D.
336A.	Please see Appendix A	
337.	Changu-Narayana Temple Inscription of Manadeva	464 A.D.
338.	Lazimpat Inscription of Kshemasundari	468 A.D.
339.	Sivalinga Inscriprtion of Manadeva	473 A.D.
340.	Chabahil Buddhist Inscription	C.500 A.D.
341.	Please see Appendix A	

APPENDIX - A

106A	Hyderabad Plates of Devasena	C. 450 A.D.
106B	India Office Plate of Devasena	C. 450 A.D.
113A	Bamhani Plates of Bharatabala	C. 457 A.D.
170A.	Nalanda Clay Seal of Narasimhagupta	C.490 A.D.
174A.	Ajanta Cave Inscription of Varahadeva	C. 495 A.D.
174B.	Ghatotkacha Cave Inscription of Varahadeva	C. 495 A.D.
174C.	Ajanta Inscription of Harishena's time	C. 495 A.D.
212A.	Nalanda Clay Seal of Kumaragupta III	C. 520 A.D.
224B.	Mandasor Inscription of Yasodharman	532 A.D.
224C.	Another Inscription of Yasodharman	C. 532 A.D.
239A.	Damodarpur Plate' of Visnnugupta	543 A.D.
336A.	Champassak Inscription' of Mangalaraja	C. 6th A.D.
340A.	Chilas Inscription of Indra-bhattaraka	C. 6th A.D.

NO.	TITLE	DATE
	APPENDIX - B	
15.	Koroshaṇḍā Plates of Viśākhavarman	C. 345 A.D.
16.	Mandar Hill Inscription	349 A.D.
39.	Bagh Copper-Plate Inscription of Svāmidāsa	382 A.D.
40.	Bagh Copper-plate Inscription of Rudrādasa	387 A.D.
45.	Śrīkākulam Plates of Nanda-Prabhañjanavarman	C.400 A.D.
59.	Rāgolu Plates of Śaktivarman	C. 413 A.D.
62.	Gadhwā Inscription of Kumāragupta	417 A.D.
66.	Bagh Plates of Bhattaraka	421 A.D.
70.	Ningōṇḍi Grant of Prabhāñjanavarman	C. 430 A.D.
72.	Hingṇi Berḍi Plates of Vibhurāja	C. 430 A.D.
73.	Belōra Plates of Pravarasēna II	431 A.D.
80.	Piṇḍarai Grant of Pravarasēna II	438 A.D.
82.	Masod - Kampli Grant	439 A.D.
86.	Viśākhālya-vatakā grant of pravarasēna II	443 A.D.
87.	Dudiā Plates of Pravarasēna II	443 A.D.
89.	Pedestal Inscription from Mathura	445 A.D.
91.	Wadgaon Plates of Pravarasēna II	445 A.D.
93.	Yāwatmal Plates of Pravarasēna II	446 A.D.
96.	Jagadishpur Plates of (Kumaragupta I)	447 A.D.
101.	Masōda Charter of Pravarasēna II	449 A.D.
102.	Bālaghāṭ Plates of Pravarasēna II	449 A.D.
104.	Andhavaram Plates of Anantśaktivarman	C. 450 A.D.
108.	Pīkira Grant of Siṁhavarman	C. 451 A.D.
109.	Pauni Plates of Pravarasēna II	452 A.D.
110.	Bāgh Plates of Nāgabhata	453 A.D.
113.	Pardi Plates of Dharasēna	456-457 A.D.
117.	Kandasala Grant of Mādhavavarman	C. 459 A.D.
118.	Nandi Plates of Mādhavavarman	C. 459 A.D.
119.	Viḷavaṭṭi Grant of Simhavarman	C. 459 A.D.
121.	Sṛiṅgavarapukota Plates of Anantavarman	C. 460 A.D.
122.	Siripuram Plates of Anantavarman	C. 460 A.D.
126.	Baṇḍigānahalli Plates of Kṛishṇavarman	C. 460 A.D.
128.	Kudili Grant of Krishṇavarman	C. 461 A.D.
129.	Churā Grant of Vishṇugopavarman	C. 461 A.D.
132.	Madras Museum Plates of Anantaśaktivarman	C. 464 A.D.
138.	Hire-Sakuna Plates of Mrigēsavarman	C. 466 A.D.

NO.	TITLE	DATE
139.	Pandurāngapalli grant of Avidhēya	C.469 A.D.
144.	Khoh Plates of Hasti	475-76 A.D.
147.	Pāli Plates of Lakshmana	477-478 A.D.
148.	Vārānasi Pillar Inscription of Damasvamīnī	479 A.D.
151.	Umachal Inscription of Surendravarman	480 A.D.
152.	Balaghat Plates of Prithivīshena II	C. 480 A.D.
154.	Chūkuttur Grant of Simhavarman	C. 480 A.D.
157.	Khoh Plates of Hasti	482-83 A.D.
163.	Kūdgere Plates of Mandhatrivarman	C. 485 A.D.
165.	Barwari Plates of Subandhu	C. 486 A.D.
166.	Taḷaguṇda Inscription of Ravivarman	486 A.D.
168.	Jabalpur Plates of Hasti	489-90 A.D.
169.	Nilambur Inscription of Ravivarman	C. 490 A.D.
173.	Kāritalaī Plates of Jayantha	493 A.D.
175.	Khoh Plates of Jayanatha	496 A.D.
178.	Kuntaganī Plates of Ravivarman	C. 497 A.D.
179.	Udayendiram Plates of Nandivarman	C. 497 A.D.
184.	Ipur Plates of Mādhavavarman III	C. 502 A.D.
190.	Bhumara Inscription of Hasti and Sarvanāthan	508-9 A.D.
192.	Sohāwal Plates of Śarvanātha	510-11 A.D.
193.	Majhgawan Plates of Hasti	512 A.D.
195.	Khoh Plates of Śarvanatha	512 A.D.
196.	Khoh Plates of Śarvanatha	C. 512 A.D.
200.	Śringevi Plates of Avırita	C. 513 A.D.
201.	Khoh plates of Jayanatha	516 A.D.
202.	Navagrāma grand of Hasti	517 A.D.
203.	Betul Plates of Samkshōbha	518 A.D.
205.	Sirsi Plates of Ravivarman	C. 519 A.D.
214.	Bennūru Plates of Kṛishṇavarman II	C. 523 A.D.
219.	Prince of Wales Museum Plates of Dhruvasēna I	525 A.D.
219A.	Mōtā Machiālā Plates Dhruvasēna I	525 A.D.
219B.	Ganeshagadh Plates Dhruvasēna I	525 A.D.
219C.	Pālitānā Plates Dhruvasēna I	525 A.D.
220.	Pālitānā Plates Dhruvasēna I	526 A.D.
220A.	Bhavnagar Plates Dhruvasēna I	526 A.D.
221.	Bhavanagar Plates of Dhruvasēna I	528 A.D.

NO.	TITLE	DATE
221A.	Pālitānā Plates of Dhruvasēna I	528 A.D.
221B.	Pālitānā Plates of Dhruvasēna I	„
221C.	Prince of Wales Museum I	„
221 D.	Palitana Dhruvasena I	„
226.	Kesaribeda Plates of Arthapati-bhattaraka	C. 533-A.D.
228.	Khoh Plates of Sarvanatha	533-34 A.D.
229.	Kondavidu Plates of Prithivisrimularaja	C. 534 A.D.
232.	Sirsi Plates of Krishnavarman II	C. 535 A.D.
234.	Kodunjeruvu Grant of Avinita	C. 537 A.D.
235.	Kondavidu Plates of Prithivimularaja	C. 537 A.D.
236.	Vala Plates of Dhruvasena I	
236A.	British Museum Plates of Dhruvasena I	537 A.D.
237.	Sunao Kala Plates of Sangamasimha	540 A.D.
238.	Mallohalli Plates of Avinita	C. 541 A.D.
242.	Ārang Plates of Mahā-Jayaraja	C. 543 A.D.
246.	Bangalore Museum Plates of Avinita	C. 545 A.D.
248.	Kadagatturu Grant of Durvinita	C. 546 A.D.
250.	Vala Plates of Dhruvasena I	546 A.D.
251.	Mallār Plates of Mahā - Jayarāja	C. 547 A.D.
253.	Yekkeri Inscription of Pulēkesivallabha	C. 550 A.D.
254.	Terasingha Plates of Tushtikara	C. 550 A.D.
256.	Amauna Plates of Nandana	551-552 A.D.
261.	Mudhol Plates of Pūgavarman	C. 560 A.D.
262.	Alīnā Plates of Guhasēna	560 A.D.
267.	Vala Plates of Guhasēna	566 A.D.
269.	Kaṇḍulapalem Plates of Vikramēndravarman II	C. 569-70 A.D.
270.	Tagare Plates of Bhōgivarman	C. 570 A.D.
271.	Jhar Plates of Dharasena II	571. A.D.
272.	Vala Plates of Dharasena II	571 A.D.
274.	Māliyā Plates of Dharasena II	571 A.D.
275.	Soraṭh Plates of Dharasena II	571 A.D.
276.	Bhanṭia Plates of Dharasena II	573 A.D.
284.	Soro Plates of Sambhuyasas	580 A.D.
287.	Saliggame Grant of Durvinita	C. 581. A.D.
288.	Divē Āgar Plate of Durvinita	C. 582 A.D.
295.	Parlakimeḍi Plates of Indravarman	C. 587 A.D.
296.	Valā Plates of Dharasēna II	588 A.D.

NO.	TITLE	DATE
297.	Watson Museum plakes of Dharasēna II	589 A.D.
298.	Valā plates of Dharasēna II	589 A.D.
299.	Alīṇa plates of Dhruvesēna II	589 A.D.
301.	Pedda-Dugam Plates of Śatrudamana	C. 590 A.D.
303.	Khariar Plates of Māhā-Śudēvarāja	C. 592 A.D.
304.	Saranagar Plates of Mahā Sudēvarāja	C. 592 A.D.
306.	Arang Plate of Mahā - Sudēvaraja	C. 594 A.D.
307.	Sirpur plate of Mahā - Sudēvaraja	C. 594 A.D.
308.	Kauvatal plate of Mahā-Sudēvaraja	C. 597 A.D.
309.	Ghugrāhati Plates of Sāmāchāradēva	C. 594 A.D.
312.	Raipur Plates of Mahā-Sudēvaraja	C. 597 A.D.
313.	Kanas Plates of Lokavigraha	599-600 A.D.
315.	Brick Inscription from Nalanda	6th C.A.D.
316.	Deogarh Rock Inscription of Svamibhata	6th C.A.D.
317.	Chitorgarh Inscription of Vishṇudatta	6th C.A.D.
318.	Phophnar Kalan Pedestal Inscription	6th C.A.D.
319.	Thākurdiyā Plates of Mahā-Sudevarāja II	C. 603 A.D.
320.	Mallar Plates of Śudevaraja	C. 603 A.D.
321.	Paṭiākellā Plates of Śivaraja	603 A.D.

No. 1

SALRI INSCRIPTION OF CHAṆḌEŚVARAHASTI

Date	: (320.A.D.)
Script and Language	: Brāhmī, Sanskrit
Donor/King	: Chaṇḍēśvarahasti
Dynasty	: Hasti?
Location	: Stone, Sālrī near Salāṇi, Mandi Dist., Himachal Pradesh
Reference	: Sircar and Sundaram, *Ep. Ind.*, XXXV, p. 66 and plate.

TEXT

श्रीमहाराज ईश्वरहस्तिसत्पुत्रेण महाराज श्रीश्चण्डेश्वरहस्तिना राज्ञिलं... युद्धे
जित्वा श्रेण्यके भटशालिपुरी कारिता वात्ससगोत्रेण

Summary

Having conquered Rājjila in battle, Mahārāja Chaṇḍēśvarahasti, son of Mahārāja Īśvarahasti[1] of Vātsagōtra built (a city called) Bhaṭasālipurī[2] in (in a locality called) Śrēṇyaka.[3]

Notes

1. The names ending in Hasti seem to suggest a dynasty of Hastins, otherwise unknown.

2. Bhaṭaśālipurī is evidently the same as modern Sālrī. It is possible that it was originally the name of a temple, as purī also mean temple.

3. This name Śrēṇyaka which can be derived from **śrēṇi** (merchant-guild) when considered along with the name **purī** suggests that the area was connected with merchants.

No. 2

MANCHIKALLU PILLAR INSCRIPTION

Date : c. 320.A.D.
Script and Language : Brāhmi, Prākrit
Donor/King : Simhavarman
Dynasty : Pallava
Location : Mañchikallu near Rentachintala, Guntur District., A.P.
Reference : D.C.Sircar, *Sel.Ins.*, I, No.63A, pp.456-7

TEXT

सिद्धम्
भारदायसगोत्तेन..... धरेण पलवाणं सीहवमण अप्पणो वेजायके....ल
वर्धन्तिके संन्ति सथियायाणं कातूण भगवतो .... जीवशिवसामिस
तेथिकान कुर्त्तका [for को] - पहारकादि कातं
किहन्थिदेवकुलस भट्टारक..... स पादमूले....

Text Sanskritised

सिद्धम्
भारद्वाजसगोत्रेण.... धरेण पल्लवानां सिंहवर्मणा आत्मंनः वैजयिकं
घर्मबलवार्धनिकं शान्तिस्वस्त्ययनं कृत्वा भगवतः .... जीवशिवस्वामिनः
तैर्थिकिभ्यः कुर्तकोपहारकादि कृतम्
किहन्थिदेवकुलस्य भट्टारक.... स्य पादमूले...

Summary

Success!

Provision for clothing, food and other necessities to the custodians of (the temple of) the Supreme Jīvaśivasvāmin after obtaining benedictions for the increase of ***dharma*** and strength by Pallava Simhavarman[1] of the Bhāradvāja gōtra.

.... to the .... feet of the lord of the temple.....

Notes

1. Simhavarman is the first known king of the Pallava dynasty which, in later documents traced its descent from Dròṇa, Aśvatthāma etc. See geneaology in the Appendix for the names of other rulers. These kings ruled from about 300 A.D. to 730 A.D., when Nandivarman, a descendant of a collateral branch of the Pallavas started ruling. Their empire extended, at intervals in the earlier period, roughly from the banks of Kṛishṇā river to those of the Kāvērī river. Kāñchīpura was their capital.

No. 3

GOLD COIN INSCRIPTION OF CHANDRAGUPTA I

Date	: c. 320 A.D.
Script and Language	: Northern Characters[1], Sanskrit
Donor/King	: Chandragupta I
Dynasty	:
Location	:
Reference	: Allan, Catalogue (Gupta) pp. 8 f

TEXT

Obverse[2]

right	left
चं गु[3]	कुमारदेवी[३]
द्र प्त:	
Chandragupta	Kumāradēvī

Reverse[4]

लिच्छवय:[5]

[Members] of the Licchhavi (clan)[5]

Notes

1. Northern characters represent the forms of letters evolved from the Brāhmī of the Aśōkan period current mostly in North India.

2. This side of the coin depicts a royal figure [Chandragupta] facing left, wearing a close fitting dress, head-dress, ear-rings and armlets, holding in left hand a crescent-shaped stand topped by a fillet. The right hand offers some object (ring as found on some specimens) to a woman of royal bearing (Kumāradevī) who stands on the left, wearing loose robe, ear-rings, necklace and armlets and head-dress.

3. Written as चन्द्रगुप्तः and कुमारदेवीश्रीः on some specimens.

4. This side bears the figure of seated goddess Lakshmī wearing long loose robe, facing on a seated lion, holding fillet in outstretched right hand and cornucopiae in left hand, her feet resting on lotus; behind her is represented a throne-like object or pellet border on some specimens.

5. The description of Samudragupta, son of Chandragupta I as *Lichchhavi-dauhitra* [No.10] points to the fact that Kumāradēvī, the queen of Chandragupta I was the daughter of a Lichchhavi family thus justifying the label given here as Lichchhavayaḥ.

No. 4

MAḶAVAḶḶI INSCRIPTION OF MAYŪRAVARMAN

Date	: Regnal year 1 : c.320 A.D.
Script and	: Southern characters
Language	: Prakrit influenced by Sanskrit
Donor/King	: Mayūravarman
Dynasty	: Kadamba
Location	: Pillar in front of the Kallēśvara temple, Maḷavaḷḷi, Shimoga District, Karnataka.
Reference	: Rice, *Ep.Carn,* VII. No. 264, p. 252 and plate.

TEXT

सिद्धम्

जयतिभगवान् । मळपळिदेवो । वैजयन्ती धर्म्ममहाराजाधिराजे पतिकत सौज्झायि चच्चापरो कदम्बानां राजा शिवख़दवर्म्मणा मानव्यसगोत्तेन हारितीं पुत्तेन वैजयन्तीपतिना पूव्वदत्तीत्ति सोत्वेन

परित्यक्थेण मनसा. पि. मातुलाय बितीयं दत्तम् कोण्णिन्यसगोत्ताय कोसिकीपुत्ताय कोण्डमाणकुलतिलकाय सिरिनागदत्ताय पूव्वोचितग्गामो सोमपट्टि कोङ्गिनगरं मरियसा करिपेण्डूला परमुच्चुण्डि कुन्दमुच्चुण्डि कप्पेन्नला कुन्दतपुकं वेट्टाविक वेगूरं कोणतपुकं एकध्दाहारं सहला एते गामा अभटप्पवेसं संसिध्दिकं सर्व्वपरिहारेण दिण्णं आयुबलं वध्दन्ती संवच्छरं पथमं सरदपक्खं बितियं दिवसं पदम नक्खतं रोहिणियं सम्पदत्तं च तं देवभोगं महासरण्ण मळपळिदेवाय उत्तं खण्डो विश्वकम्मा बम्हं देज्ञं से कदम्बेसु ऋधमाते बिससत्तु चातुवेज्ञं सिध्दितं निगमविदितं च एवं राजा आणपयति नागदत्तेन अप्पत्तो उचितशैले तम्भे लिखापितम् जयति लोकनाथो नन्दन्तु गोबाह्मण सिध्दिरस्तु श्रीरस्तु ॥

Text Sanskritised

सिद्धम्

जयतु भगवान् मळपळिदेवः । वैजयन्ती धर्म्म महाराजेन प्रतिकृत स्वाध्यायचर्च्चापरेण कदम्बानां राज्ञा शिवस्कन्द वर्म्मणा मानव्यसगोत्रेण हारितीपुत्रेण वैजयन्तीपतिना पूर्व्वदत्तीति स्वत्त्वेन परित्यक्तेन मनसापि स्वमातुलाय द्वितीयं दत्तम् कौण्डिन्यसगोत्राय कौशिकीपुत्राय कोण्डमाणकुलतिलकाय श्रीनागदत्ताय पूर्व्वोंचित ग्रामाः— सोमपळ्ळि कोङ्गिनगर मरियसा करिपेण्डुला परमुच्चुण्डी कुन्दमुच्चुण्डी कप्पेन्नला कुन्दतपुकं वेळक्कि वेगूरं कोणतपुकं एकद्धाहारं सहला एते ग्रामाः अभटप्रावेश्याः संसिद्धिकाः सर्व्वपरिहारेण दत्ताः आयुर्बलवृद्धये संवत्सरे प्रथमे शरत्पक्षे द्वितीये दिवसे प्रथमे नक्षत्रे रोहिण्यां सम्प्रदत्ताश्च ते देवभोगं महाशरण्यमळपळिदेवाय उक्तं खण्डे विश्वकर्म्मणा ब्रह्मदेयं कदम्बेषु ऋद्धिमात्रं विसृजतु चातुर्वैद्यं सिद्धिदं निगमविदितं च एवं राजा आज्ञापयति नागदत्तेन आत्मकृते उचितशैले स्तम्भे लेखापितम् जयति लोकनाथः नन्दन्तु गोब्राहाणाः सिद्धिरस्तु श्रीरस्तु ॥

Summary

Success!

The Supreme Maḷapaḷḷi-dēva succeeds

The Kadamba king, Dharma-mahārājādhirāja who is interested in personal study and discussion gave again with a free mind

the grant once made by Śivaskandavarman[1], the lord of Vaijayantī, a Hāritīputra and belonging to Mānavya gōtra, of the villages[2] Sōmapaḷḷi, Koṅginagara, Mariyasā, Karipeṇḍulā, Paramuchchuṇḍi, Kundamuchchuṇḍi, Kappennalā, Kundatapukam, Veḷakki, Vēgūram, Kōṇatapukam, Ekaddhāhāram and Sahalā[3] free from all levies

to his uncle (?) Śrī Nāgadatta of Kauṇḍinya gōtra, a Kauśīkīputra and an ornament in the lineage of Koṇḍamāṇa[4]

May life and strength increase!

Given as *dēvabhōga* to god Maḷapaḷḷidēva, the great refuge

On the day of Rōhiṇī (star), the first day in the second fortnight of the autumn season in the first year (of reign)

Orally transmitted (?) by Viśvakarmman

May the Kadamba kings maintain righteously this grant for brāhmaṇa learned in the four Vēdas. Thus orders the king.

This was caused to be written (engraved) on this appropriate pillar by Nāgadatta himself.

The Lord of the world (Lōkanātha) succeeds. May cows and brāhmaṇas be happy! May there be success! May there be prosperity!

Notes

1. Śivaskandavarman mentioned here was possibly the name of a Chuṭu-Nāga king referred to (?) as a prince and son of the lady Śivaskandanāgaśrī mentioned in inscription from Banavāsi (see USVAE, II, No.184 assigned to 262 A.D.).

2. The villages are not identifiable.

3. See *USVAE,* II, No.172 where Sahalā is mentioned. The present record deals with the renewal of the grant made therein.

4. Koṇḍamāṇa is evidently the same person mentioned in *USVAE,* II, No. 172 assigned to c. 235 A.D. He is described as a Hāritīputra while Nāgadatta of the present record said to be an ornament in the lineage of Koṇḍamāṇa is described as Kauśikīputra.

Thus there is a continuity traceable from the earlier record at Maḷavaḷḷi (c. 235 A.D. and the later Banavāsi inscription (c. 262 A.D. see note 1 above) to the present record.

No. 5

ASVAMEDHA BRICK INSCRIPTION OF ŚĪLAVARMAN

Date : c. 325 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Śīlavarman
Dynasty : Pōṇa
Location : Bricks excavated from three sites[1] at Jagatgrām, near Kalsi, Dehra Dun District, U.P.

Reference : A. Ghosh Ed. Indian Archaeology, 1953-54, A. Review, p. 11 and plates XII-XV.

TEXT

Metres: Anushṭubh

Brick in one site

सिद्धं ओं.
युगेश्वरस्याश्वमेधे युगशैलमहीपते[:]
इष्टका वार्षगण्यस्य तृपतेश्शीलवर्मणः

Summary

Success!

Oṁ

(These are) the bricks of (used in) the horse-sacrifice *(aśvamēdha)* of King Yugēśvara Śīlavarman, of Vṛishagaṇa-gōtra, the lord of Yugaśaila and a yugēśvara.[2]

Brick in another site

नृपतेर्वार्षिगण्यस्य पोणषष्टस्य धीमत [:]
चतुर्थस्याश्वमेधस्य चित्योयं शीलवर्मण[:]

Summary

This is the altar[3] (chitya) of (used in the) fourth horse-sacrifice (aśvamēdha) performed by king Śīlavarman of Vṛishagaṇa-gōtra, the sixth from Pōṇa[4].

Notes

1. The sites face the Himālayas and the river Yamunā in its first descent from the mountain leading to the area named Yugaśaila of which Śīlavarman was the lord (see text).

2. Yugēśa (for Yugēśvara) is understood to mean 'the lord of the lustrum' thereby implying purification by sacramental sacrifices, periodically. The word is used by Varāhamihira in *Bṛihatsamhita* to refer to twelve such persons beginning with Vishṇu and ending with Bhaga. King Śīlavarman is ranked with those persons on account of these sacrifices.

3. The pattern of the site where the altar *(chiti)* was established is like that of an eagle or probably Garuḍa (cf. Garuḍa-chayana). See plate XIII-A of Indian Archaeology quoted under reference.

4. Though the word Pōṇa-shashṭha in the text may mean also 'the sixth Pōṇa', the meaning of 'the sixth from Pōṇa' is preferred here. Compare Pushyamitrasya (or Pushyamitrāt, *shashṭha* of the Ayōdhya Inscription of Dhanadēva (*USVAE.* II, No. 74). No other king of this line is known to us.

No.6

MAYIDAVOLU COPPER PLATE INSCRIPTION

Date : Regnal year 10 : c. A.D. 330

Script and : Brāhmī

Language : Prākṛit

Donor/King : Śivaskandavarman/Simhavarman

Dynasty : Pallava

Location : Mayidavolu, Narasaraopet Taluk,
Guntur District, Andhra Pradesh.

Reference : Hultzsch, *Ep. Ind.*, VI, pp. 86 ff.
and plate.

TEXT

Metres:

दिठं ॥

[सिद्धं ॥ कां*]चीपुरातो युवमहाराजो भारदायस - गोत्तो पलवाऩं सिवख़ंदवम्मो धञकडे वापतं आनपयति ।

अम्हेहि दानि अम्ह वेजयिके धंमायुबलवधनिके य बम्हनानं अगिवेससगोत्तस पुवकोदजस अगीवेससगोत्तस गोनंदिजस अंधापतीय गामो विरिपरं अम्हेहि उदकादिं संपदतो ।

एतस गामस विरिपरस सवबम्हदेय परिहारो वितराम । अलोनख़ादकं अरठसंविनायिकं अपरंपराबलीव[ढं*] अभडपपेसं अकूरचोलकविनासि ख़टासंवासं ।

एतेहि अनेहि च सवबम्हदेयमजादाय सवपरिहारोहि परिहारितो । परिहरथ परिहारापेथ च । जो अम्ह सासनं अतिछितून पीला बाधा करेज्ञा वा त कारापेज्ञा वा तस अम्हो सारीरं सासनं करेजामो ।

संवछरं दसमं 10 गिम्कृपख़ो छठो 6 दिवसं पंचमि ५ ।

आनती सयत्ति दत्ता पट्टिका ॥

Text Sanskritised

दृष्टम् ॥

सिद्धम् ॥ काञ्चीपुरतः युवमहाराजः भारद्वाजसगोत्रः पल्लवानां शिवस्कन्दवर्मा धान्यकटे व्यापृतं आज्ञापयति ।

अस्माभिः इदानीम् अस्मद्वैजयिकं धर्मायुर्बलवार्द्धनिकं च ब्राह्मणाभ्यां आग्निवेश्यसगोत्राय पूवैकोद्वाययि आग्निवेश्यसगोत्राय गोनन्द्यार्यय च अन्धापथीयः ग्रामः विरिपरः अस्माभिः उदकादि सम्प्रदत्तः ।

एतस्य ग्रामस्य विरिपरस्य सर्वब्रह्मदेयपरिहारं वितरामः अलवणख़ातकम्, अराष्ट्रसांविनयिकम्, अपरम्पराबलीवर्द्दम्, अभटप्रवेशम्, अकूरचुल्लकीविनाशख़ट्वासंवासम् । एतै : अन्यैः च सर्वब्रह्मदेयमर्यादया सर्वपरिहारैः परिहारितः । परिहरेत परिहरयेत च यः अस्मच्छासनम् अतिच्छिद्य पीडां बाधां वा कुर्यात् कारयेत् वा तस्य वयं शारीरं शासनं कुर्याम ।

संवत्सरः दशमः 10 ग्रीष्मपक्षः षष्ठ : 6

दिवसः पञ्चमः आज्ञप्तिः स्वयम्

इति दत्ता पट्टिका ॥

Summary

Seen[1]

Success!

(Issued) from Kānchīpura

Śivaskandavarman, the prince (Yuva-mahārāja) belonging to Bhāradvāja-gōtra and to the Pallava (family) orders the officer *(vyāpṛita)* at Dhañakaḍa (Dhānyakaṭaka))[2]:

We have now given, by pouring water (into the hands of the donees), the village Viripara[3] in the Andhra country (Andhrāpatha) to the brāhmaṇas Puvaikōṭvārya and Gōnandyārya, both of Āgnivēśya-gōtra for our victory and for increasing our *dharma,* long life and strength.

We grant all immunities[4] (enjoyed by) brahmadēyas to this village. This village is exempted from such obligations as contribution from diggings for salt, subjection to government control, continuous supply of bullocks, entry of soldiers, supply of boiled rice, water-pots, cots and dwellings. You arrange for these exemptions.

We shall inflict physical punishment on whoever causes trouble or annoyance transgressing our order.

On the 5th day in the 6th fortnight of the 10th reginal year.

The executor is myself. The charter is delivered thus.

NOTES

1. This set consists of 8 plates. Each plate has a hole in the left margin for a ring to pass through. The ends of the ring are soldered to the base of the seal bearing in relief a couchant bull. The plates are numbered 1-8 written to the left of the hole. The obverse of the first plate contains the word 'seen' and the text begins from the reverse of the first plate and ends on the obverse of the eighth plate.

2. Dhānyakaṭaka is Amarāvati in Guntur District, Andhra Pradesh.

3. This is Vipparla in Narasaraopet Taluk in Guntur District.

4. Note the similarity of this section of the draft in the text with same section in Sātavāhana Inscriptions. See *USVAE,* Vol.II, Nos. 130 and 137.

No.7

ḠORAṆTLĀ PLATES OF ATTIVARMAN

Date : No Date c. 330 A.D.

Secript and : Southern Characters

Language : Sanskrit

Donor/King : Attivarman

Dynasty : Ānanda of Kandarapura[2]

Location : Goraṇṭlā, Guntur District, Andhra Pradesh

Reference : Fleet, IA, IX, pp. 102-103 and plate.

TEXT

स्वस्ति

अतुलविपुलयशसि श्रीमत्यानन्दमहर्षिवंशसमुद्भूते भगवतो वङ्केश्वराधिवासिनस्त्रिभुवनकर्तुः शम्भोश्चरणकमलरजः पवित्रीकृते कन्दरनृपतिकुले समुद्भूतेन सुन्दरसुजात पेशलजनपरिचारेणाप्रमेयहिरण्यगर्भप्रसवेन प्रतापोपनत सकलसामन्तमण्डलेन महेन्द्रसमविक्रमेण सुरगुरुसदृश बुद्धिना सम्यक्प्रजापालनोपार्ज्जितकीर्त्तिना राज्ञा अत्तिवर्म्मणा अनुपरतधर्म्मक्रियापरेण

काशयपगोत्राय आपस्तम्बसूत्रविदे यमनियमवते ऋग्यजुस्सामविदे ब्राहाणाय ब्रह्मकल्पाय कोट्टिशर्म्मणे

कृष्णबेण्णादक्षिणकूले तान्निकोन्रग्रामे चतुर्द्दिशमष्टशतपट्टि क्षेत्रांश्च आन्तुक्कूर ग्रामश्चोदकपूर्ण्वदत्तः सर्ण्वबाधापरिहार [.]

Summary

Hail

King Attivarman, born in the lineage of the great famous sage Ananda and in the family of king Kandara[3] purified by his devotion to Śambhu (Śiva), the lord of the three worlds residing at Vankēśvara[4], who was attended by beautiful and noble people; who was born of the unequalled 'golden womb[5]; who had the territories of all the chieftains under his rule on account of his prowess; who was equal to Mahēndra (Indra) in prowess; who was equal in wisdom to Bṛihaspati (the preceptor of the gods); who was famous on account of his proper rule of his subjects and who was intent on the uninterrupted practice of *Dharma*, gave to brāhmaṇa Koṭṭiśarman, of Kāśyapa *gōtra*, Āpastamba *sūtra* (who practised control of the senses and conduct; who knew the (three) Vēdas *Ṛik*, *Yajuś* and *Sāma* and who was equal to Brahmā).

The field of eight hundred *paṭṭis* in Tānṛikoṇṛa[6] on the southern bank of river Kṛishṇa-beṇṇā and the village of Āntukkūr[7] free from all encumbrances[8].

Notes

1. The set probably had three plates of which one is missing. The extant plates contain writing on both sides. The seal contains a figure which is not clear. The banner of Kandara, a later king of this dynasty is said to have borne the figure of the Gōlāngula, a species of monkey. This later Kandara is assigned the title Trikūṭaparvatapati in the Chezerla inscription (S. Sankaranarayanan, *The Vishṇukuṇḍis and Their Times*, pp.200-04). His daughter Avanitalāntavatī is said to be the mother of Pṛithivīyuvarāja. For more information about the latter see ibid, pp.116 ff. See note below.

2. Kandarapura is believed to be in the vicinity of modern Chezerla in Guntur District. It was founded by Kandara the first ruler of this line of kings.

3. See note 2.

4. Venkēśvara is probably a place near Kandarapura.

5. This is an indication of the fact that this king Attivarman performed the gift called Hiraṇyagarbha i.e. golden cow i.e. the gift of the golden cow through which the king is said to have symbolically passed and come out and the king is therefore represented as having been born of a golden cow. See note in No.9 (Mattepad plates of Dāmōdaravarman).

6. Fleet reads this as Tanthikontha and Sircar reads it as Taṇlikonla. The letter ṛā is clear. It is the same as Tāḍikoṇḍa, ten miles to the north of Guṇṭūr.

7. Āntukkūr may be Gani-Ātkūru, west of Vijayavāḍa.

8. This is followed by the usual ending verses.

No.8

ĒLŪRU PLATES OF DĒVAVARMAN

Date	: Year 13:c. A.D. 333
Script and	: Brāhmī
Language	: Prākṛit and Sanskrit
Donor/King	: Dēvavarman
Dynasty	: Sālaṇkāyana
Location	: Elūru, West Godavari District, Andhra Pradesh
Reference	: Hultzsch, *Ep. Ind.*, IX, pp. 56 ff. and plate

TEXT

Metres: Verses 1-2. *Anushṭubh*

सिरीविजयवेङ्गीपुरात्

भगवतो चित्तरथसामिपादानुज्झातस्य बप्पभट्टारकपादभत्तस्स परममाहेस्सरस्स सालङ्कायनस्स अस्समेधयाजिनो महाराजसिरी विजयदेववम्मस्स वयणेन एलूरे मुळुडपमुखो गामो भणितव्वो

एतस्स ब[भु]र सगोत्तस्स गणसम्मस्स सुन्दरपदेसम्हि भूमि नियत्तणानि वींसं १० घरट्ठानं अद्धियमनुस्साणम् दुवग्गाण य घरट्ठानं परिहार रख्खणम् समाणत्तं

एवं सव्वपरिहारेही परिहरितव्वो य

विजयसंवच्छराणि तेरस १० ३ पौषकालपक्ख दसमी [१०]

षष्टिं वर्ष..........तान्येव नरकेवसेत् ॥.......
बहुभि....... तदा फलम् ॥.........

Text Sanskritised

श्रीविजयवेङ्गीपुरात्

भगवतः चित्ररथस्वामिपादानुद्ध्यातस्य भट्टारकपादभक्तस्य परम माहेश्वरस्य सालङ्कायनस्य अश्वमेधयाजिनः महाराजश्रीविजयदेववर्म्मणः वचनेन एलूरे मुळुडप्रमुखः ग्रामः भणितव्यः

एतस्य बभ्रुसगोत्रस्य गणशर्मणः सुन्दरप्रदेशे भूमिनिवर्त्तनानि विशंति १० गृहस्थानं आर्द्धिकमनुष्याणां द्वास्थानां यत् गृहस्थानं परिहाररक्षणं समाज्ञप्तम् एवं सर्व्वपरिहारैः परिहर्तव्यः अयम् विजयसंवत्सरे त्रयोदशे १३ पौषकृष्णपक्षदशमी १०

Summary

(Issued)[1] from the prosperous and victorious Vēṅgīpura[2].

The villagers of Ēlūru[3] headed by Muḷuḍa are told according to the oral orders of the Śālankāyana Mahārāja Śrī Dēvavarman[4], the performer of horse-sacrifice, the fervent Māhēsvara, who meditates at the feet of the supreme (god) Chitrarathasvāmin[5] and who is devoted to the feet of the lord Bappa (father)[6].

(that) it is ordered that twenty nivarttanas[7] of land in a pleasant locality (should be made over) to this Gaṇaśarman of the Babhru-gōtra, a house-site for himself, house-sites for the men (cultivators) who receive half the crop and for his guards (and that) the immunities should be guaranteed. And thus he must be granted all exemptions.

(On the) 10th day in the dark fortnight of (the month) of Pausha in the 13th Year.[8].

Notes

1. The copper-plates are four in number. There is a hole on the left margin of the plates with a ring passing through. The ends of the ring are soldered with the base of a seal. The plates are oblong and are arranged as a palm-leaf manuscript. The writing begins on the inside of the top plate (i.e., the first plate) and ends on the inside of the fourth plate. The sides having writing are numbered in the margin to the left of the ring-hole consecutively from one to six as in the pages of a modern book.

The seal is nearly obliterated with a faint trace of a bull.

2. Vēṅgipura is the same as Peda-Vēgi near Ēlūru in West Godavari District.

3. This is Ēlūru.

4. The Śālaṅkāyana dynasty began its rule from the times of Dēvavarmaṇ (c. 320-345 A.D.) followed by Hastivarman, his son, Nandivarman I, his son Achaṇḍavarman and his son Nandívarman II and his son Skandavarman, who might have ruled upto 450 A.D. Their rule extended over the eastern tracts between the Godavari and Krishna rivers in Andhra Pradesh. Their capital was Vēṅgipura i.e. Peda-Vēgi.

5. The deity is supposed to have been housed in a temple which was probably existing at the site of a mound at Peda-Vēgi.

6. This seems to be the earliest instance when the word Bappa evidently pointing to the real originator of the family, was used in Epigraphy. This word is used profusely by the Pallavas in their charters.

7. One nivarttana is equal to 2.975 acres.

8. This section is followed by two usual ending verses of inscriptions which are in Sanskrit. The portion upto this is in Prākṛit.

No.9

MAṬṬEPĀḌ PLATES[1] OF DĀMŌDARAVARMAN

Date : Regnal year 2; C. 335 A.D.

Script and : Southern Characters

Language : Sanskrit

King : Dāmōdaravarman

Dynasty : Ānanda of Kandarapura

Location : Maṭṭepāḍ, Guntur District, Andhra Pradesh

Reference : Hultzsch, *Ep. Ind.* XVII, pp. 327-330 and plate

TEXT

विजयस्कन्दपुरात्

भगवतः सम्यक्सम्बुद्धस्य पादानुध्यातस्य आनन्दसगोत्रस्य अवन्ध्यगोसहस्त्रानेक हिरण्यगर्भोद्भवोद्भवस्य महाराज श्रीदामोदरवर्म्मणो वचनेन कङ्कूरग्रामेयकाः वक्तव्याः

एभ्यो ब्राह्मणेभ्यो नानागोत्रचरणतपस्स्वाध्यायनिरतेभ्योस्मदासप्तमकुल निस्तारणार्त्थं कङ्कूरग्रामः अस्माभिस्सर्व्वपरिहारैर्दत्तः तं विज्ञाय प्रेषणं कर्त्तुमर्ह्टन्ति एषां ब्राह्मणानां गोत्रनामविभागादंशविभागङ्क्रियते

पूर्व्वं तावत् कोण्डिन्नरुद्दज्ञस्स अंशो १ कोण्डिन्ननन्दिज्ञस्स अंशो १ कोण्डिन्नखन्दज्ञस्स अंशो १ कोण्डिन्नखन्दज्ञस्स अंशो १ कोण्डिन्नअग्गिज्ञस्स अंशो १ कोण्डिन्नसिरिज्ञस्स अंशो १ पुनः कोण्डिन्न भवज्ञस्स अंशो १ कोण्डिन्नखन्दज्ञस्स अंशो १ कोण्डिन्नसबरज्ञस्स अंशो १ कोण्डिन्न अग्गिजस्स अंशो १ कोण्डिन्नवीरज्ञस्स अंशो १ कस्सवगामज्ञस्स अंशो कस्सवकुमारज्ञस्स अंशो १ कस्सववेणुज्ञस्स अंशो कस्सवदेवज्ञस्स अंशो काश्यपनन्दिज्ञस्स अंशो ९ वत्सदोणज्ञस्स अंशो १ आगस्सि भहज्ञस्स अंशो १

विजयसंवच्छरं २ कार्त्तिकशुक्लपक्षस्य त्रयोदश्यां पट्टिका दत्ता ।

Summary

Issued from Kandarapura[2]

The villagers of Ḳangūra are to be informed by oral orders of Mahārāja Śrī Dāmōdaravarman of Ānanda-gōtra devoted to the Supreme Samyak-Sambuddha; who is born of the performance of the gift of many Hiranyagarbhas[4] thus:

The village of Kaṅgūra is bestowed on these brāhmaṇas of different gōtras and branches (*charaṇas* of Vēda) who are interested in practising penance and personal-study, with all exemption from taxes for the sake of salvation of members of our family upto the seventh generation.[5]. The villagers should render service.

All the brāhmaṇas enumerated (below) receive one share each;

Rudrajja (Rudrārya),[6] Nandijja (Nandyārya), Khandajja (Skandārya), Bhavajja (Bhavārya), Aggijja (Agnyārya), Sirijja (Śryārya), Bhavajja (Bhavārya), Khandajja (Skandāya), Savarajja (Śabarārya), Aggijja (Agnyārya), Virajja (Vīrārya) -- These belong to Koṇḍinna (Kauṇḍinya) *gōtra;* Dāmajja (Dāmārya), Kumārajja (Kumārārya), Vēṇujja (Vishṇuvārya), Dēvajja (Dēvārya), Nandijja (Nandyārya) -- These belong to Kassava (Kasyapa) *gōtra;* Dōṇājja (Drōṇārya) of Vatsa *gōtra* and Bhaddajja (Bhadrārya) of Āgasti (Agastya) *gōtra.*

On the thirteenth day of the bright fortnight of Kārtika in the year 2.[7]

Notes

1. This set consists of five plates with writing on all sides except the first and the last sides. The sides bearing writing are consecutively numbered as in the case of the pages of a modern book unlike in the other copper-plates where only the plates are numbered. The oval seal of the set bears an indistinct figure in relief.

2. For Kandarapura see, note on Gorantla Plates of Attivarman (No. 7).

3. Note the king's leaning towards Buddhism as against his predecessor Attivarman's devotion to Śiva (See No. 7).

4. The expression aneka-Hiraṇyagarbhōdbhavodbhavasya meaning 'born of the person who was born of many golden cows' contains a clear reference to Attivarman described as Hiraṇyagarbhaprasava in his Gōraṇṭlā Plates (No.7). See note.5 on the same plates.

5. The mention of seven generations here is note-worthy.

6. The names given here are in Prākrit forms, and not in Sanskrit though the bearers of the names were Vēdic scholars.

7. This section is followed by the customary ending verses.

No.10

NĀLANDĀ CHARTER OF SAMUDRAGUPTA

Date : Year 5 (for 15?) : A.D. 325 (for 335?)

Script and : Northern Characters

Language : Sanskrit (Corrupt)[1]

Donor/king : Samudragupta

Dynasty : Gupta

Location : Nālandā, Bihar, now in Indian Museum, Calcutta.

Reference : D. R. Bhandarkar, *CII,* III (Revised), pp. 224 ff and plate

TEXT

Metres:

स्वस्ति [1*]

महानौहस्त्यश्वजयस्कन्धावारानन्दपुरवासका[त्स]र्व्वरा[जोच्छे]त्तु [:*]
पृथिव्यामप्रतिरथस्य चतुरुदधिसलि[लास्वा]दित यशसो धनदवरुणे[न्द्रा]न्त[क*]
समस्य कृतान्तपरशोर्न्यायागतानेकगोहिरण्यकोटिप्रदस्य चिरोत्स[न्ना] श्वमेधाहर्त्तु
र्म्महाराजश्रीगु[प्त*]प्रपौत्रस्य महाराजश्रीघटोत्कचपौत्रस्य महारा[जाधि]राज[श्री
चन्द्रगुप्त]पुत्रस्य लिच्छविदौ[हि]त्रस्य महादेव्याङ्कुमारदेव्यामुत्पन्नः परमभा[गवतो
महाराजाधिराज श्रीसमुद्रगुप्तः[2] तावि [.] वै[षयिक] भद्रपुष्करकग्रा
मक्रिविलावैषयिकपू[र्णना]गग्रा[मयोः*] ब्राह्मणपुरोग*] ग्रामव[ल]त्कौशाभ्या
माह [।*]

एवं चार्थो विदितो वो भवत्येषौ [तौ] ग्रा[मौ] मया [मा]तापित्रोरा [त्मनश्च]
पु[ण्याभिवृद्ध]ये जयभट्टिस्वामिने * * * * [सोपरि] करो[द्देशेना]ग्रहा[रत्वे]
नातिसृष्टौ[। *]

तद्युष्माभिर[स्य] त्रैविद्यस्य श्रोतव्यमाज्ञा च कर्त्त[व्या] सर्व्वे [च] समुचिता
ग्रा[म*]प्रत्या[या*] मेयहिरण्यादयोदेयाः न चैतत्प्र[भृ]त्यनेन त्रै[वि]
द्येनान्यग्रामादिकरदकुटुम्बि [कारुका]दय प्रवेश[यित]व्या [ना] न्यथा [ ]
नियतमाग्रहाराक्षेपः [स्या]दिति ॥

संवत् 5 माघ - दि 1 निबद्धः [। *]

अनुपग्रामाक्षपटलाधि[कृत] महापीलूपतिमहाबलाधि[कृ]तगोपस्वा[म्या]
देशलिखित : [।*]

[दूतकः कुमा *] रश्रीचन्द्रगुप्तः [II *]

Summary

Success! Hail!

Samudragupta,[3] from his victorious camp of Ānandapura, told the persons attached to the treasury of the two villages headed by the brāhmaṇas 1) Bhadrapushkaraka in the Tāvishkyara[4] division *(vishaya)* and 2) Pūrṇanāga in the Krivila (Krimilā) division *(vishaya)*.

The villages had been granted to Jayabhaṭṭisvāmin of the increase of merit for his parents and himself, as an *agrāhāra* along with the income from taxes.....

The officers should listen and obey the commands of this person conversant with the three Vēdas (i.e.Jayabhaṭṭisvāmin).

All the customary dues such as gold etc., should be made over to him. The donee should not allow the tax-paying cultivators and artisans etc., of other villages to enter these villages. Otherwise the *agrāhāra* will be resumed.

(The charter) was registered on the 2nd day of Māgha in the year 5[5] (15?).

It was drafted under the orders of Gōpasvāmin of Anugrāma, the *akshapaṭalādhikṛita*[6], the *mahāpīlūpati* and *mahābalādhikṛita*.

Prince *(Kumāra)* Śrī Chandragupta executed (the charter).

Notes

1. The text is not satisfactorily phrased. Hence the corrected text is given after consulting all the authors who have written on this text. The text given here is nearly the same as given in the Gaya copper-plate (see below No.13). Both the texts seem to have been prepared out of a common draft copied from some later charters of the Guptas. On the basis of these considerations these two charters are considered to be spurious by some scholars. However the grants of villages and other details are accepted by all as genuine.

2. The epithets are all in genitive while this word Samudragupta is not.

3. The epithets describing this king, not summarised here, contain an epitomised version of the contents of the Allahabad inscription. The two facts that stand out, but not mentioned in the other inscriptions are 1) reference to ships, elephants, and horses in his camp; 2) the performance of Aśvamēdha sacrifice. This second fact will push the date of the record to a later date.

4. Read as Vāviṛikshyara by Bhandarkar and Tāvirguṇya by Sircar (*SI*, I, p.270).

5. See Note 3 above. It is difficult to reconcile this date with the contents of the preamble.

6. The three terms would mean respectively 1) the officer in charge of records and accounts, 2) head of elephant forces and 3) senior officer in charge of the army.

No.11

CHANDRAVAḶḶI INSCRIPTION OF MAYŪRAVARMAN

Date	: c. 335 A.D.
Script and	: Southern Characters
Language	: Sanskrit[1]
Donor/King	: Mayūravarman
Dynasty	: Kadamba
Location	: Boulder at the entrance of the Bhairavēśvara temple at Chandraval̲l̲i near Chitradurga, Karnataka.
Reference	: M. H. Krishna, *Mysore Archaeological Report* for 1929, later revised by Rājasekharappa and quoted in B. R. Gopal, *Corpus of Kadamba Inscriptions,* I. p.vii.

TEXT

कदम्बाणां मयूरवर्मणा [विनिर्मितं] तटाकं दृढीकृतं अभिरुपं रचयित्वा......
स्थापयित्वा कुपण चमेन लि....

Summary

The tank built by Mayūravarma[2] of the Kadambas was strengthened and appropriately bunded ..... written by Chama of Kupaṇa[3].

Notes

1. This was originally read as Prakrit and was considered to be so till it was revised by an in situ examination which was confirmed by Ramesh.

2. Note the suffix Varma. See Tāḷagunda Inscription where it is śarmā, pointing to the fact that Mayūraśarmā, a brāhmaṇa became a *kshatriya* changing his name into *Mayūravarmā*.

3. Kupaṇa is Koppal in Raichur District, Karnataka.

No.12

HĪRAHAḌAGALLI COPPER-PLATE INSCRIPTION

Date	: Regnal year 8: c. A.D. 338
Script and	: Brāhmī
Language	: Prākṛit and Sanskrit
Donor/King	: Śivaskandavarman
Dynasty	: Pallava
Location	: Hīrahaḍagalli, Bellary District, Karnataka.
Reference	: Sircar, *Sel.Ins.*, I (Revised), No. 65, p. 461-66.

TEXT

Metres:

Seal

शिवस्कन्द (वर्मण:)
दिठं ॥
सिध्दम् ॥
काञ्चीपुरा

अग्गिठ्ठोमवाजपेयस्समेधयाजी धम्ममहाराजाधिराजो भारद्दायो पल्लवाण सिवखंदवमो अम्हं विसये सवस्थ राज कुमार सेनापति रठ्ठक माडविक देसाधिकतादीके गामागामभोजके वल्लवे गोवल्लवे अमच्चे आरखाधिकते गुमिके तूथिके नेयिके अन्ने वि च अम्ह - पेसण - प्पयुत्ते संचरंतक भडमनुसाण (आणपयति)

(कढसो) परिहारं वितराम[1] । एत्थ दाणिं आ पिट्टि वत्थवाण चिल्लरेककोडुंक भोजक बम्हणाणं अप्पणकुल-गोत्तस धमायुबलयसोवधनिके विजयवेजयीके च कातूणं अप्पतिहतसासनस्स अनेकहिरोगोकोडी गोहलसतसहस्सप्पदायिनो महाराजबप्पसामीहि वाडक तिल्लरेककोडुंके पुव्वदत्तं ।

गोलसमजस पतीभागो १ आत्तेयसगोतस अगिसमजस्स पतीभाग ४ माढरस पतीभागा बे १ जामातुकस अगिल्लस पतीभागो १ हारितसगोतस कालसमस पत्तीभागा ३ भारदायसगोत्तस कुमारसमस पतिभागा ३ कोसिकसगोतस कुमारनंदिकुमारसम कोट्टसम सत्तिस्स च चतुण्हं भातुकाण चत्तारि पत्तिभागा ४ कस्सव सगोत्तस भटिस पतिभागो १ भारदायस खंदकोंडिस पतीभागा बे २ खंदढस पतीभागो १ बप्पस पत्तीभागो १ दत्तजस पतीभागा बे १ नंदिजस पतीभागा ३ वत्ससगोतस रुदसमस पतीभागो १ दामजस पतीभागो १ सालसमजस पतीभागो १ परिमितस पतीभागो १ नागनंदिस पतीभागो १ गोलिस पतीभागो १ खंदसमस पतिभागो १ सामिजस पतिभागो १ । एतेसि बम्हणाणं अगिसमजपमुखाणं साताहनि - रट्ठे गामे चिल्लरेककोडुंके दखिणसीमं पुव्वदत्तं ।

अम्हेहि वि आ चन्द तार कालीक कातूणं उदकादि संपदत्तो एतं बम्हणाणं चिलेरेककोडुंकवाडकं । अकूरयोल्लक विनेसिखट्टावासं अदूधदधिगहणं अरट्ठसंविनयिकं आलोण-गुलच्छोभं अकरवेट्ठी कोंजल्लं अपारंपरबलिवद्दगहणं अतण कट्ठगहणं अहरितकसाकपुफगहणं एवमादीकेहि अट्ठारसजातिपरिहारेहि विसयवासीहि अपिट्टीवासीहि चिल्लेरेककोडुंकवासीहिं च परिहरितवं हरिहापेतव्व च त्ति ।

अपि च आपिट्टीयं अगिसमजपमुखाण बम्हणाणं खलस निवतणं घरस्सनिवतणं अध्दिका चात्तारि ४ कोलिका बे त्ति २ ।

एव नातूणं अथ कोचि वल्लभमदेन पिला बाधा करेय्य कारवेज्जा वा तस खु अम्हे निगहं वारण करेय्याम ति । भूयो च वरिस सत सहस्सातिरेकसमकाले अम्हं पल्लवकुलमहंत्ते भविस्सभडे अन्ने च नो वसुधाधिपतये अभत्थेमि । जो सककाले उपरिलिखितमेजाताये अणुवट्ठावेति तस वो सम्मो ति । यो चसि विग्घे वट्टेज स चखु पञ्चमहापातकसंजुत्तो नराधमो होजति ।

दता पट्टिका वास सतसहस्साय सव ८ वास ६ दिव ५ ।

सयमाणतं कोलिवाल भोजकस रहसाधिकत भट्टिसम्मस सहत्थलिखितेण पट्टिका कड त्ति ।

स्वस्ति गोब्राह्मणलेखकवाचक श्रोतृभ्य इति ॥

Text Sanskritised

शिवस्कन्दवर्मण :

दृष्टम् ।। मिद्धम् ।। काञ्चीपुरात् अग्निष्टोमवाजपेयाश्वमेधयाजी धर्ममहाराजाधिराज : भारद्वाज : पल्लवानां शिवस्कन्दवर्मा अस्माकं विषये मर्वत्र राजकुमारसेनापतिराष्ट्रिक-माण्डपिकदेशाधिकृतादिकं ग्रामाग्रामभोजकं वल्लवं गोवल्लवं अमात्यम् आरक्षाधिकृतं गौल्मिकं तैर्थिकं नैयोगिकं अन्यम् अपि च अस्मत्प्रेषणप्रयुक्तं सञ्चरत्कभटमनुष्यम् [आज्ञापयति] ।

खण्डश : परिहारं वितराम । अत्र इदानीम् आपिट्टि-वास्तव्येभ्य : चिल्लरेककोडुंक भोजक ब्राह्मणेभ्य : आत्मन : कुलगोत्रस्य घर्मायुर्बलयशोवार्द्धनिकं विजयवैजयिकं च कृत्वा अप्रतिहतशासनेन अनेकह्रिरण्यकोटिगोहलशतसहस्र-प्रदायिना महाराजबप्पस्वामिना वाटकं चिल्लरेककोडुंके पूर्वदत्तम् ।

गोलशर्मार्याय प्रतिभाग : १ आत्रेय सगोत्राय अग्निशर्मार्याय प्रतिभाग: ४, माठराय प्रतिभागौ द्वौ २, जामातृकाय अग्निलाय प्रतिभाग : १, हारीतसगोत्राय कालशर्मणे प्रतिभागा : ३, भारद्वाजसगोत्राय कुमारशर्मणे प्रतिभागा : ३, कौशिकसगोत्रेभ्य : कुमारनन्दि कुमारशर्म कोट्टशर्मशक्तिभ्य: च चतुर्भ्य : भ्रातृभ्य : चत्वार: प्रतिभागा: ४, काश्यपसगोत्राय भर्त्रे प्रतिभाग : १, भारद्वाजाय स्कन्दकोटये प्रतिभागौ द्वौ २, स्कन्दाढ्याय प्रतिभाग : २, बप्पाय प्रतिभाग : १, दत्तार्याय प्रतिभागौ द्वौ २, नन्द्यार्याय प्रतिभागो : ३, वत्ससगोत्राय रुद्रशर्मणे प्रतिभाग : १, दामार्याय प्रतिभाग : २, शालशर्मार्याय प्रतिभाग : १, परिमिताय प्रतिभाग : १, नागनन्दिने प्रतिभाग ; १, गोलिने प्रतिभाग : १, स्कन्दशर्मणे प्रतिभाग : १, स्वाम्यार्याय प्रतिभाग : १, । एतेभ्य : ब्राह्मणेभ्य: अग्निशर्मार्यप्रमुखेभ्य : सातवाहनीयराष्ट्रे ग्रामे चिल्लरेककोडुंके दक्षिणसीमा पूर्वदत्ता।

अस्माभि : अपि आचन्द्रतारकालिकं कृत्वा उदकादि सम्प्रदत्तम् एतत् ब्राह्मणेभ्य : चिल्लरेककोडुंक वाटकम् । अकुरचल्लकीविनाशिख द्वावासम्, अदुग्धदधिग्रहणम्, अराष्ट्रसांविनयिकम्, अलवणगुडक्षोभम्, अकरविष्टिकोञ्जलयम्, अपरम्पराबलीवर्दग्रहणम्, अतृणकाष्ठग्रहणम्, अहरितकशाकपुष्पग्रहणम्. एवमादिकै अष्टादशजातिपरिहारै : विषयवासिभि : आपिट्टिवासिभि : चिल्लरेककोडुंकवासिभि : च परिहर्तव्यं परिहारयितव्यं च इति ।

अपि च आपिट्टयाम् अग्निशर्मार्यप्रमुखेभ्य : ब्राह्मणेभ्य : खलाय निवर्तनं, गृहाय निवर्तनम्, आर्धिका : चत्वार : ४, कौलिकौ द्वौ इति २।

एवं ज्ञात्वा अथ कश्चित् वल्लभमदेन पीडां बाधां (वा) कुर्यात् कारयेत् वा तस्य खलु वयं निग्रहवारणं कुर्याम इति । भूय : च वर्षशतसहस्रातिरेकसमकाले अस्माकं पल्लवकुलमहत : भविष्यभटम् अन्यान् च नः वसुधाधिपतीन् अभ्यर्थये य : स्वककाले उपरिलिखितमर्यादया अनुवर्तयति तस्य एव शर्म इति, य : च अस्मिन् विघ्ने वर्तेत, स च खलु पञ्चमहापातकसंयुक्तः नराधम : भवेत् इति ।

दत्ता पट्टिका वर्षशतसहस्राय संवत्सरे अष्टमे ८ वर्षापक्षे षष्ठे ६ दिवसे पञ्चमे ५ ।

स्वयम् आज्ञप्तम् । कोलिवाल भाजकस्य रहस्याधिकृतभर्तृशर्मण स्वहस्तलिखितेन पट्टिका कृता इति ।

स्वस्ति गोब्राह्मणलेखकवाचक श्रोतृभ्य : इति ॥

Summary

(On the Seal)

of Śivaskandavarman

Seen[2]

Success[3]!

(Issued from) Kāñchīpura

Pallava Śivaskandavarman, the righteous emperor of the Bhāradvāja-gōtra and the performer of the Agnishṭōma[4], Vājapēya and Aśvamēdha[5] sacrifices orders (the following persons) all over in his dominions: Princes, Commanders, Governors of Provinces, customs officer, head of a district, heads of villages, keeper of horses *(vallabha),* cow-herds, ministers, guardsman, head of an outpost of soldiers, caretakers of bathing ghats on the rivers, executive (in charge of a territorial division), spies and soldiers (put on missions specified by the king).

"The garden (land) in the village of Chillarēka Koḍuṅka was formerly given to the Brāhmaṇa free-holders of the village residing at Āpiṭṭi by Mahārāja Bappasvāmi[6], the donor of one hundred thousand gold (pieces) and of one hundred thousand ploughshares of land with the same number of cows for the increase of *dharma,* strength, long-life, fame and victory of our family (as follows):

Gōlaśarma - 1 share *(pratibhāga),* Agniśarman of Atrēyagōtra - 4, Māthara - 2, (Māṭhara's) son-in-law Angila - 1, Kāla-śarman of Hārita-gōtra - 1, Kumāra-śarman of Bhāradvāja gōtra - 2, Four brothers Kumāranandi, Kumāraśarman, Kōṭṭaśarman and Śakti-śarman all of Kauśika-gōtra - 4, Bhaṭṭi of Kāśyapa-gōtra - 1, Skandakōṭi of Bhāradvāja - gōtra - 2, Skandāḍhya - 1, Bappa - 1, Dattārya - 2, Nandyārya - 3, Rudraśarman of Vatsa-gōtra - 1, Dāmārya - 1, Sālaśarmārya - 1, Parimita - 1, Nāganandi - 1, Gōli - 1, Skanda-śarman - 1, Svāmyārya - 1.

This land on the southern boundary of Chillarēka-Koḍuṅka in the Sātāhani (Sātavāhana) — province was formerly granted to these brāhmaṅas. We also gave the garden land in Chillarēka-Koḍuṅka by pouring water to these brāhmaṇas (to last) as long as the moon and stars (shine). The residents of the district, the residents of Āpiṭṭi and Chillarēka-Koḍuṅka should grant exemption from all the 18 kinds of obligations like (the following):

Supply of boiled rice, water-pots, cots and dwellings, supply of milk and curd, control of the provincial officers, supply of salt and jaggery, supply of free labour, continuous supply of bullocks, supply of grass and wood and supply of vegetables and flowers.

Further, to the brāhmaṇas headed by Agniśarman (were given) one *nivartana* of land at Āpiṭṭi for a threshing floor, one *nivartana* for a house, for four cultivators and two weavers.

If any royal officer, knowing (the grant of) these exemptions, causes trouble or annoyance, we shall inflict punishment on him.

I pray both the kings of our Pallava family lasting for more than one hundred thousand years and other kings, that benediction accrues to whoever keeps up in his times the arrangement recorded above and whoever transgresses it will become the lowest among men committing the five great sins.[7]

The charter is delivered on the 5th day in the 6th fortnight in the rainy season in the 8th year. Executed by us.

The charter was prepared in his own handwriting by the privy councillor Bhaṭṭiśarman, a free-holder of Kōlivāla.

May it be good for the cows, brāhmaṇas, writers, readers and listeners.

Notes

1. These two words are out of place here.

2. This set of eight plates contains writing on 15 sides. The first side of the first plate contains only one word meaning 'seen' (by the king). The text begins from the inside of the first plate. The next six plates contain writing on both sides. The eigth plate contains writing only on the inside. The plates are numbered 1 to 8 and they are written on the margin to the left of the central portion. The holes on the upper left hand corner of the plates for the ring to pass through have been cut after the engraving had been done, leaving some letters damaged.

3. Engraved on the left margin of the middle line of the inside of the first plate, below the numeral 1.

4. For Agnishṭōma and Vājapēya see *USVAE* Series, Vol.II, Nos. 106 and 109.

5. See ibid., No. 52.

6. Bappa means 'father'. This is the earliest mention of the word in Indian Epigraphy.

7. They are: killing a brāhmaṇa, drinking intoxicating liquors, stealing gold, committing adultery with the wife of the teacher and associating with anyone guilty of these crimes — also listed differently, as gambling, liquor, theft, adultery and murder.

No.13

GAYA COPPER-PLATE CHARTER OF SAMUDRAGUPTA

Date : Year 9 (for 19?) : c. 339 A.D.

Script and : Northern Characters

Language : Sanskrit (corrupt)

Donor/King : Samudragupta

Dynasty : Gupta

Location : Gaya, Bihar

Reference : D. R. Bhandarkar, *CII,* III (Revised), pp. 228-231 and plate

---

TEXT

Metres:

सिद्धम् स्वस्ति [।। *])

महानौहस्त्यश्वजयस्कन्धावारादयोध्यावासकात्

सर्व्वराजोच्छेत्ता पृथिव्यामप्रतिरथस्य चतुरुदधि-सलिलास्वादितयश[सो *] धनदवरुणेन्द्रान्तकसमस्य कृतान्तपरशोर्न्यायागतानेकगोहिरण्यकोटिप्रदस्य चिरोन्सन्नाश्वमेधाहर्त्तुर्महाराज श्रीगुप्तप्रपौत्रस्य महाराज श्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छिविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नः परमभागवतो महाराजाधिराजश्रीसमुद्रगुप्तः गयावैषयिकरेवतिकाग्रामे ब्राह्मणपुरोगग्रामवलत्कौशाभ्या (?)] माह ।

एवं चार्थो विदितो वो भवत्येष ग्रामो मया मातापित्रोरात्मनश्च पुण्याभिवृद्धये भारद्वाज गोत्राय बह्वृचाय सब्रह्मचारिणे ब्राह्मणगोमदेवस्वामिने सोपरिकरोद्देशेनाग्रहारत्वेनातिसृष्ट : [।*]

तद्युष्माभिरस्य श्रोतव्यमाज्ञा च कर्त्तव्या सर्व्वे [च] [स] मुचिताग्रामप्रत्ययाण्यामेयहिरव्यादयो देया : [।*] न चैतत्प्रभृत्येतदाग्रहारिकेणान्यद्ग्रामादिकरदकुटुम्बिकारुकादय : प्रवेशयितव्याः । अन्यथा नियतमग्रहाराक्षेपः स्यादिति [।।*]

संवत् ६ वैशाख - दि १० [॥*]

अन्यग्रामाक्षपटलाधिकृतद्यूतगोपस्वाम्यादेशलिखित: [॥*]

Summary[1]

Success ! Hail !

From the victorious camp at Ayōdhyā

Samudragupta told the officers headed by the brāhmaṇas of Rēvatikā in the Gayā district (vishaya) thus:

The village has been given by me as an *agrahāra* to the brāhamaṇa student Gōmadēvasvāmin[2] of the Bhāradvāja-gōtṛa and the Baḥvṛicha-(śākhā) for the increase of merit for my parent and myself, along with the income from taxes.[3]

The year 9 (for 19?), the 10th day of Vaiśākha.

Drafted by the executor *(dūtaka)* Gōpasvāmin, the *akshapaṭalādhikṛita*[4] of Anyagrāma.

Notes

1. All the remarks under Notes 1-3 given under No.10 above are applicable to this record also.

2. This correct reading Gōmadēvasvāmin as suggested by the editors (Dr. Chhabra and Gai in *CII*, III, p.230, note 13) is adopted in preference to Gōpadēvasvāmin as read by Bhandarkar (ibid) and Sircar (*SI*, I, p. 273).

3. This is followed by similar instructions to the parties addressed as found in No.10 above.

4. Note that only one of the three designations given to Gōpasvāmin in the other record (No.10 above) is given here. The name of village is given there as Anu.

No.14

GUṆAPADĒVA CHARTER' OF CHĀRUDĒVI

Date	:	c. 340 A.D.
Script and	:	Southern characters
Language	:	Prākṛit and Sanskrit
Donor/King	:	Chārudēvī/Skandavarman
Dynasty	:	Pallava
Location	:	Guṇapadēya, Guntur District, Andhra Pradesh now in the British Museum, London.
Reference	:	Sircar, *SI,* 1965, pp. 467-9.

TEXT

Metres:

सिद्धि

सिरिविजयखन्दव[म्म] महाराजस्य संव्वच्छरा

युवमहाराजस्स भारद्दायस्स प[ल्लवा]णं सिरिविजयबुद्धवम्मस्स देवी.... कुरजनवी [चारु] देवी का ... वीय

राजतलाकहे[ट्ठे] पाणिय [कू*]पादुत्तरे पासे [आ]तुकस्स कसित[व्वं*]च्छेत्तं दालूरे कूळिमहातरकदेवकुलस्स भगवन्नारायणस्य अम्हं आयुबलवद्धनीयं कातून भूमी[1] निवत्तणा चत्तारि ४ अम्हेहिं सम्पदत्ता[।*]

तं नातूण गामेयिका आयुत्ता सव्व[प]रिहारेहि परिहरथ परिहरापेथ [।*]

बहुभिर्व्व .... फलम् ।
स्वदत्ता .... वसुन्धराम् ।
गवां शतसहस्रस्य हन्तुः पिबति दुष्कृतम् ॥
आणत्ति रोहिणीगुप्ता त्ति

Text Sanskritised

सिद्धम् ॥
श्रीविजयस्कन्दवर्म्ममहाराजस्य संवत्सरः ।

युवमहाराजस्य भारद्वाजस्य पल्लवानां श्रीविजयबुद्धवर्मणः देवीः... कुरजननी चारुदेवी [आज्ञापयति] ।

'राजतडागाधस्तात् पानीयकूपात् उत्तरपार्श्वे आतुकस्य क्रष्टव्यं क्षेत्रं दालूरे कूळिमहत्तरक-देवकुलस्य भगवन्नारायणाय अस्माकं आयुर्बलवर्धनीयं कृत्वा भूमिनिवर्तनानि चत्वारि ४ अस्माभि : सम्प्रदत्तानि ।

एतत् ज्ञात्वा ग्रामेयकाः आयुक्ताः [यूयं] सर्वपरिहारैः परिहरत परिहारयत [च] ।'

आज्ञप्तिः रोहिणीगुप्तः इति ॥

Summary

Success!

In the years (of the reign) of Skandavarma-Mahārāja Chārudēvī, queen of Yuvamahārāja Buddhavarman[2] of Bharadvāja-gōtra and of the Pallava family and mother of (Buddhy)[2]aṅkura orders the officer at ....

The field to be ploughed by Ātuka on the northern side of the drinking well irrigable[3] by the Rāja's tank to the extent of four *nivartanas* is given by us to god Nārāyaṇa of the temple *(dēvakula)* (constructed by) Kūḷi, a *mahattara*[4] at Dālūra for the increase of our life and power, with the usual exemptions to be granted by the villagers and the officials.[5]

Many have endowed land; many have protected the same. The fruit of land goes to him who holds it. He who misappropriates land whether gifted by himself or by others shall incur the sin of having killed hundred-thousands of cows.

Rōhiṇīgupta is the executor (of the grant).

Notes

1. This set of three copper-plates contains writing on the inside of the first plate, both sides of the middle plate and on the inside of the last plate. Each side containing writing is numbered as if, on a book. The first plate contains the word 'Siddham' on the left margin, while the number on the fourth page is not clear. The plates have a hole for the ring to pass through.

2. The name is restored conjecturally.

3. The original reads *adhastāt* literally meaning 'below'.

4. *Mahattara* is the designation of a senior officer or a head of a village council. The name of this officer spelt as Kūḷi is interesting.

No.17

SUSUNIYĀ INSCRIPTION OF CHANDRAVARMAN

Date	:	c. 350 A.D.
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	Chandravarman
Dynasty	:	....
Location	:	Back wall of a ruined cave in Susuniyā Hill near Bānkurā, Bankura District, West Bengal.
Reference	:	H. P. Shastri, *Ep.Ind,* XIII, p. 133 and plate.

TEXT

पुष्करणाधिपतेर्म्महाराज श्रीसिङ्हवर्म्मणः पुत्रस्य महाराजश्रीचन्द्रवर्म्मणः कृतिः चक्रस्वामिनः दासाग्रेणातिसृष्टा ।

Summary

This (the cave) for Chakrasvāmi (i.e. Vishṇu) is the creation of Mahārāja Śrī Chandravarman, the foremost among the devotees, son of Mahārāja Śrī Simhavarman, the lord of Pushkaraṇa[1].

Note

1. Pushkaraṇa is modern Pokharṇa on the banks of Damōdar river in Bankura District.

No.18

BASIM CHARTER OF VINDHYÁŚAKTI II

Date : Regnal year 37: c. 350 A.D.
Script and : Southern Characters (box-headed)[1]
Language : Sanskrit and Prakrit
Donor/King : Vindhyaśakti.....
Dynasty : Vākāṭakas of Vatsagulma
Location : Copper plates[2] at Basim, Akola District, Maharashtra
Reference : Mirashi, *Ep. Ind.*, XXVI, pp. 137-155 and plate

TEXT

Metres:

दृष्टम् [।।*]

सिद्धम् [।।*]

वत्सगुल्माद्धर्म्ममहाराजस्याग्निष्टोमाप्तोर्य्यामवाजपेयज्यो[ति][ष्टो] मबृहस्पति सवसाद्यस्क्र-चतुरश्वमेधयाजिनस्सम्राजः वृष्णिवृद्धिसगोत्रस्य हारितीपुत्रस्य श्रीप्रवरसेनपौत्रस्य श्रीधर्म्ममहाराजस्य श्रीसर्व्वसेनपुत्रस्य धर्म्ममहाराजस्य वाकाटकाना[म्] [नां] श्रि(श्री) विन्ध्यशक्तेर्व्वचनात्

नान्दीकडस उत्तरम[ग्गे]ताकालक्रवोप्पराब्भासे आकाशपद्देसु अ[म्ह]सन्तका साव्वायोगनियुत्ता आणत्तिभडा सेसायसाञ्चरन्त कुलपुत्ता भाणितव्वा

आम्हेहि दाणि आपुणो विजयवेजयिके आयुबलवद्धणिके [स्व]स्तिशान्तिवाचने इहामुत्तिके धाम्मत्थाणे एत्थङ्गामे आधिव्वणिकचरणस्स आद्धका भालन्दायणसगोत्तेसि [जि]तुज्झेसि कापिञ्जल सगोत्तेसि । रुद्दज्झेसि । श्राविष्ठायणसगोत्तेसि । भाट्टिदेवज्झेसि कोसि(क)सगोत्तेसि । देअज्झेसि । कोसिकसगोत्तेसि । वेण्हुज्झेसि । कोसिकसगोत्तेसि । विधिज्झेसि । पैप्पलादिसगोत्तेसि पितुजेसि भालन्दायणसगोत्तेसि । चान्दोजेसि कोसिकसगोत्तेसि जेट्ठजेसि । पडेहि दोहि [।*] भालन्दायण सगोत्तेसि । बुद्धजेसि । कोसिकसगोत्तेसि भाद्दिलज्झेसि । कोसिकसगोत्तेसि । सिवज्झेसि । कोसिकसगोत्तेसि हरिण्णजेसित्ति

एताण बाम्हणाण भागा ति[ण्णि] ३ [।*] कोसिकसगोत्ते[सि] रेवतिजेसि । भागो । चउत्थैत्ति आचन्दादिच्चकालको अपुव्वदत्तिय दत्तो

पुव्वरायाणुमते यसे चातुव्वेज्जग्गाम मज्ञाता परिहारे वित्तराम । तजथा अरट्ठसंव्विणेयिक । अलवण([क्ले]ण्णखातक । अहिरण्णधा[ण्ण]प्पणयप्पदेय । अपुप्फक्खीरग्गहणि । अपारम्परगोबलिवर्द्द अवारसिद्धिक । अचम्मङ्गालक । अभडप्पावेस । अखट्टाचोल्लकवेणेसिक । अकरद । अबह । सनिधि । सोपनिधि । सकुतुप्पान्त । समञ्चमहाकरण । साव्वजातिपरिहारपरिहितञ्च

जतो उपरिलिंखित । शासणवादम्पमाण करेत्ता रक्खध रक्खापेधय परिहरध परिहरापेधय

जो बु [आ]बाधं करेज्ज कतव्व [अ]नुव[म?]ण्ण[ति] तिस्स [ए] तेहि उपरिलिखितेहि बाम्हणेहि परिञपितें स [द]ण्डनिग्रह करेज्जमेत्ति

साव्वच्छरं ३० ७ हेमन्तपक्खं पढम [दि]व[स] ४

समुहाण्णत्थि [।*] लिखितमिमं शासनं सेणपतिणा वण्हु इति

सिद्धिरस्तु ॥

Text Sanskritised

दृष्टं
सिद्धम्

वत्सगुल्मात् धर्म्ममहाराजस्य अग्निष्टोमाप्तोर्यामवाजपेयज्योतिष्टोमबृहस्पति सवसाद्धस्क्रचतुरश्वमेधयाजिनः सम्राजः विष्णुवृद्धसगोत्रस्य हारीतीपुत्रस्य श्रीप्रवरसेनपौत्रस्य धर्म्ममहाराजस्य श्रीसर्वसेनपुत्रस्य धर्म्ममहाराजस्य वाकाटकानां श्रीविन्ध्यशत्क्तेः वचनात्

नान्दीकटस्य उत्तरमार्गे ताकालक्षोप्रकाभ्यासे आकाशपद्रेषु अस्मत्सत्त्काः सर्वायोगनियुत्त्काः आज्ञप्तिभटाः शेषकसञ्चरत्ककुलपुत्राः भणितव्या

''अस्माभिः इदानीं आत्मनः विजयवैजयिकं आयुर्बलवार्द्धनिकं स्वस्तिशान्तिवाचनं ऐहामुत्रिकं धर्मस्थाने अत्र ग्रामे आथर्वणिकचरणस्य आर्द्धकं भालन्दायनसगोत्राय जीत्वार्याय कापिञ्जलसगोत्राय रुद्रार्याय श्राविष्ठायनसगोत्राय भर्त्तृदिवार्याय कोशिकसगोत्राय विध्यार्याय पैप्पलादिसगोत्राय पित्रार्याय भालन्दायन सगोत्राय चन्दार्याय कौशिकसगोत्राय ज्येष्ठार्याय पटैः द्विभिः भालन्दायनसगोत्राय बुद्धार्याय कोशिकसगोत्राय भद्रिलार्याय कौशिकसगोत्राय शिवार्याय

कौशिकसगोत्राय हिरण्यार्याय एतेभ्यः ब्राह्मणेभ्यः भागाः त्रयः ३।
कौशिकसगोत्राय रेवत्यार्याय भाग चतुर्थः

इति आचन्द्रादित्यकालकम् अपूर्वदत्या दत्तम्

पूर्वराजानुमतं अस्य चातुर्वैद्यग्राममर्यादा परिहारं वितरामः । तद्यथा अराष्ट्रसांविनयिकम् अलवणक्लिन्नखातकम् अहिरण्यधान्य प्रण्यप्रदेयम् अपुष्पक्षीरग्रहणम् अपरम्परागोबलीवर्दम् अवारसिद्धिकम् अचर्माङ्गारकं अभटप्रवेशं अखट्वाचोल्लकवैनाशिकम् अकरदम् अवहम् सनिधि सोपनिधि सकृतप्रान्तँ [?] समञ्चमहाकरणं सर्वजातिपरिहारपरिहृतं च

यतः उपरिलिखितशासनवादं प्रमाणं कृत्वा रक्ष रक्षय परिहर परिहारय

यः तु आबाधां कुर्यात् कर्त्तव्यं [वा] अनुमन्यते तस्य एतैः उपरिलिखितैः ब्राह्मणैः परिज्ञापिते [सति] सदण्डनिग्रहं [वयं] कुर्याम'' इति

संवत्सरः सप्तत्रिंशः ३७ हेमन्तपक्षः प्रथमः दिवसः [पञ्चमः] ५

स्वमुखाज्ञप्तिः लिखितं इदं शासनं सेनापतिना विष्णुना इति
सिद्धिरस्तु ॥

Summary

Success!

Seen

From Vatsagulma[3]

On orders from Dharma-mahārāja[4] Śri Vindhyaśakti of the Vākāṭakas[5], son of Dharma-mahārāja Śrī Sarvvasēna and grandson of Dharma-mahārāja Śri Pravarasēna of Vṛishṇivriddha[6] *gōtra*, a Hāritīputra[7] and the emperor *(samrāṭ)* who performed Agnishṭōma,[8] Āptōryāma, Vājapēya, Jyōtishṭōma, Bṛihaspatisava, Sādyaskra and four Aśvamedhas.

Our officers in all departments in (the village of) Ākāśapadda near Tākālakhōppara on the road to the north of Nāndīkaḍa[9] like the Executives and soldiers and the officers of noble birth touring (the area) are to be told that with a view to increase our victorious long life and strength and to ensure righteous benedictions for blessings and peace in this and the next world we have granted

one half of this village to the followers[10] of Ātharvaṇika-charaṇa in this village, along with exemption from obligations[11] as was granted by former kings, as an *apūrva* gift.

You protect the grant and arrange for the grant of exemptions according to this order. Any infringement will attract punishment by us.

Written by Sēnāpati Vaṇhu (Vishṇu).

On the 4th day in the first fortnight of winter in the year 37.

Notes

1. The term 'box-headed' means that to the left of the top of every letter a small square box is inserted, which has really no effect on the evolution of the forms of letters. This feature is seen in early inscriptions of this period mostly in central India.

2. This is a set of four copper sheets with no writing on the face of the first plate and on the back of the fourth plate. There is a hole on the left side of each plate for a ring to pass through. There is no seal.

3. Vatsagulma is the same as Basim.

4. This title 'Dharma-Mahārāja' is found used first by the Pallavas. See No.12.

5. The kings mentioned in this grant and the kings of other Vākāṭaka grants (Nos.67, 73 etc.) are different but have a common ancestor in Pravarasēna. The king of this record and his successors ruled from Vatsagulma as a separate but subordinate branch of the other group. See genealogical chart for more information.

7. Hāritīputra is like other metronymics found in earlier inscriptions. See *USVAE,* II, xxxiv, xxxvi.

8. See *USVAE,* II, No.66.

9. Nāndīkaḍa is identified with Nānded in Maharashtra. The other places cannot be identified.

10. The names of the donees and the break-up for their shares are given below:

Gōtra	Name	Share
Bhālandāyaṇa	Jītvārya	2 paṭas
Kāpiñjala	Rudrārya	,,
Śrāvishṭhāyana	Bhartridēvārya	,,
Kauśika	Dēvārya	,,
,,	Vishṇvārya	,,

"	Vidhyārya	"	3 shares
Paippalādi	Pitrārya	"	of the
Bhālandāyaṇa	Chāndrārya	"	grant
Kauśika	Jyēshṭhārya	2 paṭas	
Bhālandāyaṇa	Buddhyārya	1 paṭa	3 shares
Kauśika	Bhadrilārya	"	of the
"	Śivārya	"	grant
"	Hiraṇyārya	"	
Kauśika	Rēvatyārya		1 share

11. The exemptions are mostly the same as found in the records of the political predecessors of the Vākāṭakas, i.e., the Sātavāhanas. See *USVAE,* II, No.137 Mirashi however draws a comparison with the terms available in the Pallava grants.

No.19

GOLD COIN INSCRIPTIONS OF SAMUDRAGUPTA - 1

Date : c. 355 A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : Samudragupta
Dynasty : Gupta
Location : British Museum, London.
Reference : Allan, *Catalogue* (Gupta), pp. 15 ff.

TEXT

Metres:

First side[1]

का
च
(i.e. काचः)
(of) Kācha

On the margin in circle....

काचो[2] गामवजित्य
दिवं कर्मभिरुत्तमैर्जयति

Kācha conquers the heaven by best (i.e. highly meritorious) deeds after conquering the earth.

Second side

सर्वराजोच्छेत्त[ ][3]

The uprooter of all kings

Notes

1. This side bears the adorned figure of the king standing to left wearing close fitting cap, coat and trousers holding standard surmounted by a wheel in his left hand and sprinkling incense at altar with right hand. Coins of this class are designated as standard type.

2. The name Kācha reminds us of the second part of the name Ghaṭōtkacha, the grandfather of Samudragupta. This legend is not in verse, as Sircar would have it by suggesting that it is in Āryā, Upagīti or Udgīti metre. Regarding the sense of the passage compare No.3 above, and note 2.

3. This legend is seen applied to Samudragupta in the Mathurā stone inscription of Chandragupta II (No.46 below).

No.20

ALLAHABAD PILLAR INSCRIPTION OF SAMUDRAGUPTA

Date	:	c. 355 A.D.
Script and	:	Eastern variety of Northern characters
Language	:	Sanskrit
Donor/King	:	Samudragupta
Location	:	Stone pillar[1], Fort, Allahabad, U.P.
Reference	:	Bhandarkar, *CII,* III (Revised), pp.203 ff. (Edited by B. Ch. Chhabra and G. S. Gai) 1981.

TEXT

Metres:

Verses 2, 3, 5, 8 *Šragdharā,* 4 and 7, *Śārdūlavikrīḍita;* 6, *Mandākrānta* and 9, *Pṛithvī.*

यः कुल्यैः स्वै.......... तस.........[यस्य]............[।।१।।]
........पुम्व .... त्र .... स्फारद्व .... क्षः स्फुटोध्द्वंसित
.... प्रवितत .... ।।२।।

यस्य प्रज्ञानुषङ्गोचितसुखमनसः शास्त्रतत्वार्थभर्त्तुः
---- स्तब्धो --- ह नि ------ नोच्छ्रि ---- ।
सत्काव्यश्रीविरोधान् बुधगुणितगुणाज्ञाहतानेव कृत्वा
विद्वल्लोके विकृष्टं[2] स्फुटबहुकविताकीर्त्तिराज्यं भुनक्ति ।।३।।
आर्यैहीत्युपगूह्य[3] भावपिशुनैरुत्कर्णितै रोमभिः
सभ्येषूच्छ्वसितेषु तुल्यकुलजम्लानाननोद्वीक्षितः ।
स्नेहव्यालुळितेन बाष्पगुरुणा तत्त्वेक्षिणा चक्षुषा

यः पित्राहितो निरीक्ष्य निखिलां पाह्येवमुर्वीमिति[4] ॥४॥
दृष्ट्वा कर्माण्यनेकान्यमनुजसदृशान्यद्भुतोद्भिन्नहर्षा
भावैरास्वादय .... केचित् ।
वीर्योत्तप्ताश्च केचिच्छरणमुपगता यस्य वृत्ते प्रणामे
प्यर्त्ति ? .... ॥५॥
संग्रामेषु स्वभुजविजिता नित्यमुच्चापकारा :
श्वः श्वो मानप्र .... ।
तोषोत्तुङ्गैः स्फुटबहुरसस्नेहफुल्लैर्मनोभिः
पश्चात्तापं व .... मस्य द्विषन्तः ॥६॥
उद्वेलोदितबाहुवीर्यरभसादेकेन येन क्षणा-
दुन्मूल्याच्युतनागसेन ग .... ।
दण्डैर्ग्राहयतैव कोतकुलजं पुष्पाह्वये क्रीडता
सूर्ये ने .... तट .... ॥७॥
धर्म्मप्राचीरबन्धः शशिकरशुचयः कीर्त्तयः सप्रताना
वैदुष्यं तत्त्वभेदि प्रशम ... य्कु - य --- र्त्थम् ।
अध्येयः सूक्तमार्गः कविमतिविभवोत्सारणं चापि काव्यं
कोनु स्याद्योऽस्य न स्याद्गुण इति विदुषां ध्यानपात्रं य एकः ॥८॥

तस्य विविधसमरशतावतरणदक्षस्य स्वभुजबल पराक्रमैकबन्धोः पराक्रमाङ्कस्य परशुशरशङ्कुशक्तिप्रासासितोमरभिन्दि पालनाराचवैतस्तिकाद्यनेकप्रहरणविरूढा कुलव्रणशताङ्कशोभासमुदयोपचितकान्ततरवर्ष्मणः

कौसलकमहेन्द्रमाहाकान्तारकव्याघ्रराजकौराळक मण्टराजपैष्टपुरक महेन्द्रगिरिकौट्टूरकस्वामिदत्तैरण्डपल्लकदमन काञ्चेयकविष्णुगोपावमुक्तकनीलराजवैङ्गेयकहस्तिवर्म्मपालक्ककोग्रसेनदैवराष्ट्रककुबेरकौस्थलपुरकधनञ्जय प्रभृतिसर्वदक्षिणापथराजग्रहणमोक्षानुग्रहजनितप्रतापोन्मिश्रमाहाभाग्यस्य रुद्रदेवमतिलनागदत्तचन्द्रवर्म्मगणपतिनागनागसेना च्युतनन्दिबलवर्म्माद्यनेकार्यावर्त्तराजप्रसभाध्दरणोद्वृत्त प्रभावमहतः परिचारकीकृतसर्वाटविकराजस्य समतटडवाककामरूपनेपालकर्त्तृपुरादिप्रत्यन्तनृपतिभिर्म्मलिवार्जुनायनयौधेयमाद्रकाभीरप्रार्जुनसनकानीककाक खरपरिकादिभिश्च सर्वकरदानाज्ञाकरणप्रणा मागमनपरितोषितप्रचण्डशासनस्य अनेकभ्रष्टराज्योत्सन्नराजवंशप्रतिष्ठापनोद्भूतनिखिल भुवनविचरणश्रान्तयशसः

दैवपुत्रषाहिषाहानुषाहिशकमुरुण्डैः सैहळकादिभिश्च सर्वद्वीपवासिभिरात्मनिवेदनकन्योपायनदानगरुत्मदङ्क स्वविषयभुक्ति शासनयाचनाद्युपायसेवाकृतबाहुवीर्यप्रसरधरणिबन्धस्य

पृथिव्यामप्रतिरथस्य सुचरितशतालङ्कृतानेकगुणगणोत्सिक्तिभिश्चरणतलप्रमृष्टान्यनरपतिकीर्त्तेः साध्वसाधूदयप्रलयहेतुपुरुषस्याचिन्त्यस्य भक्त्ययवनति मात्रग्राह्यमृदुहृदयस्या नुकम्पावतोऽनेकगोशतसहस्रप्रदायिनः कृपणदीनानाथातुरजनोद्धरणसत्रदीक्षाभ्युपगत मनसःसमिद्धस्य विग्रहवतो लोकानुग्रहस्य धनदवरुणेन्द्रान्तकसमस्य स्वभुजबलजितानेकनरपतिविभव प्रत्यर्पणानित्यव्यापृतायुक्तपुरुषस्य

निशितविदग्धमतिगान्धर्वलाळितैर्व्रीडितत्रिद शपतिगुरुतुम्बुरुनारदादेर्विद्वज्जनोपजीव्यानेककाव्यक्रियाभिः प्रतिष्ठितकविराजशब्दस्य सुचिरस्तोतव्यानेकाद्भुतोदारचरितस्य लोकसमयक्रियानुविधानमात्रमानुषस्य लोकधाम्नो देवस्य

महाराजश्रीगुप्तप्रपौत्रस्य महाराज श्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराजश्रीसमुद्रगुप्तस्य सर्वपृथिवीविजयजनितोदयव्याप्तनिखिलावनीतलां कीर्त्तिमितस्त्रिदशपतिभवनगमनावाप्तललितसुखविचरणामाचक्षाण इव भुवो बाहुरयमुच्छ्रितः स्तम्भः । यस्य ।

प्रदानभुजविक्रमप्रशमशास्त्रवाक्योदयै —
रुपर्युपरिसञ्चयोच्छ्रितमनेकमार्गं यशः ।
पुनाति भुवनत्रयं पशुपतेर्ज्जटान्तर्गुहा -
निरोधपरिमोक्षशीघ्रमिव पाण्डु गाङ्गं पयः ॥९॥

एतच्च काव्यमेषामेव भट्टारकपादानां दासस्य
समीपपरिसर्प्पणानुग्रहोन्मीलितमतेः खाद्यटपाकिकस्य महादण्डनायकध्रुवभूतिपुत्रस्य सन्धिविग्रहिककुमारामात्य महादण्डनायकहरिषेणस्य सर्वभूतहित सुखायास्तु
अनुष्ठितं च परमभट्टारक पादानुध्यातेन महादण्डनायकतिलभट्टकेन ॥

Summary

Verse 3:[5] Of him (i.e. Samudragupta) who is happy by his association with the wise, who is the master of all *Śāstras* and who is famous on account of his mastery of poetry without flaws praised by men of letters.

Verse 4: His father calling him worthy and embracing him with extreme affection asked him to protect the whole earth (i.e. succeed me on the throne) while his rivals looked on sadly and while the court cheered.

Verse 5: While witnessing his many superhuman and wonderful actions some appreciate with a feeling of thrill, some others fell at his feet having been afflicted by his prowess ....

Verse 6: His enemies who were highly offensive were conquered by his arm in battles but soon repented and felt friendly with pleasure and affection.

Verse 7: Singly and in a moment he uprooted Achyuta, Nāgasēna and Gaṇapati who had come together in battle and also got the scion of the Kōta family captured while himself was revelling at a city called Pushpa:[6].

Verse 8: He functions within the limits of *dharma;* his fame is pure like the rays of the Moon; his scholarship is sharp in assessing the essence of truth; .....his utterances are worthy of being followed; his poetic talent puts that of other poets into shade. There is no good quality which is not his. So he is the one who is looked upon by the learned[!].

He is an adept in engaging in hundreds of battles of different kinds relying solely on the might of his own arm; he bears the epithet *(aṅka)* of Parākrama;[7] his body is attractive being covered up by hundreds of scars caused by numerous kinds of weapons like battle-axe, spikes, spears etc.

He was gifted with both magnaminity and valour in capturing, releasing and then favouring all the kings of the southern region *(dakshiṇāpatha)* such as Mahēndra of Kōsala,[8] Vyāghrarāja of Mahākāntāra, Maṇṭarāja of Kurāla, Māhēndragiri of Pishṭapura, Svāmidatta of Koṭṭūra, Damana of Eraṇḍapalli, Vishṇugōpa of Kāñchī, Nīlarāja of Avamukta, Hastivarma of Veṅgi, Ugrasēna of Palakka, Kubēra of Dēvarāshṭra, Dhanañjaya of Kusthalapura etc.

He was great on account of his valour in forcibly exterminating the kings of the northern region (Āryāvarta) such as Rudradēva, Matila, Nāgadatta, Chandravarmma, Gaṇapatināga, Nāgasēna, Achyutanandi, Balavarmma...etc.[9]

He made the kings of the forest region[10] his servants. His formidable rule was propitiated with tributes, execution of orders and obeisance in person by the frontier *(pratyanta)* rulers[11] such as the kings of Samataṭa, Ḍavāka, Kāmarūpa, Nēpāla, and Kartṛipura and by (the people called) Mālavas[12], Arjunāyanas, Yaudhēyas, Mādrakas, Ābhīras, Prārjunas, Sanakānīkas, Kākas, Kharaparikas etc.

His fame tired (spread) over the whole on account of the restoration of fallen kingdoms and royal families.

The prowess of his arm embraced the earth realised by various services such as self-surrender, offer of girls (in marriage) request for administration of their own territories under the Garuḍa badge by the Daivaputra Shāhi Shāhānushāhi[13] and Śaka lords and by the people of Simhaḷa and all other islands countries.

He has no antagonist on earth *(apratiratha)*. By his numerous good qualities and good actions he has made people forget such other kings of the past. He, like the supreme *(purusha)* causes the prosperity of the good and the destruction of the wicked. He has a tender heart which can be captured only by devotion and humility; gives many hundred-thousands of cows; is bent on the uplift of the miserable, the poor, the forlorn and the suffering people; is an embodiment of kindness to mankind; is equal to the divinities such as Kubēra, Varuṇa, Indra and Yama and his officers *(āyuktas)* are engaged in restoring the defeated kings.

He excels Bṛihaspati by his intellect and also excels Tumburu and Nārada by his expertise in fine arts; He is hailed as 'King of Poetry' *(kavirājā)* on account of his poetic works which serve as a model to inspire all the learned people; His wonderful and noble deeds are praised for a long time; He is human by his exemplary worldly life on this earth, otherwise a divine being.

This lofty column is raised as an arm of the earth as if to proclaim the fame which after spreading all over the earth on account of his victories has extended to the world of Indra, the fame of Mahārājādhirāja Samudragupta, born of the queen Kumāradēvī, the grandson by the daughter of the Lichchavi, the son of Mahārājādhirāja Chandragupta,[14] the grandson of Mahārāja Ghaṭōtkacha and the great-grandson of Mahārāja Gupta. -

The fame surges upwards like the white waters of the Gaṅgā released from the matted locks of Paśupati (Śiva) flowing through many paths such as liberality, prowess of arm, sobriety and utterance of the scriptural texts and purifies the three worlds.

May this poetic composition *(kāvya)* of Harishēṇa of Khādyaṭapāka, the son of Mahādaṇḍanāyaka Dhruvabhūti, a servant of this very lord *(bhaṭṭāraka)* whose intellect is enlightened by his affinity with him and who is Sāndhivigrahika, Kumārāmātya and Mahādaṇḍanāyaka, lead to the welfare and happiness of all beings.

This work was carried out by Mahādaṇḍanāyaka Tilabhaṭṭaka, devoted to the great lord *(paramabhaṭṭāraka)*.

Notes

1. This is the same pillar on which two Aśōkan Edicts are engraved (Sircar, *Select Inscriptions,* I, Nos.33 and 34).

2. Sircar (ibid, p. 263) restores it as विनाशि and Raghavan restores it as विशाले (JOR, XVI, p.160).

3. Chhabra reads एह्येहीत्युं (IC, XIV, p. 143)

4. Chhabra reads पाहित्वमुर्व्वीं (ibid).

5. Only a few words of the first two stanzas which begin the record are available.

6. The three kings Achyuta, Nāgasēna and Gaṇapati seem to have formed into a confederacy early in Samudragupta's reign but were exterminated quickly. The fourth, a scion of Kōta who might have tried to join them was captured when Samudragupta was revelling at Pushpapura (Paṭaliputra — Patna). The three kings are considered to have belonged to different branches of the Nāga race of kings ruling respectively from Mathura, Padmāvati and Dhāra (See *CII,* III (revised), pp.8-11).

7. Some of Samudragupta's coins contain the epithet Parākrama (Allan, *Catalogue of Indian Coins* — Gupta Dynasties, 1914, pp.1-5; Smith, *Catalogue of the Coins in the Indian Museum,* Calcutta, Vol. I, p.102).

8. Identification of known entities are given here. The names of the kings of Dakshiṇāpatha are preceded by the names of their areas of rule, which are extended in form and suffixed with the *pratyaya,* e.g., Kōsala-Kausalaka. Kōsala i.e. South Kōsala is mod. Raipur - Sambalpur - Bilaspur region. Kurāla is possibly the area around Kollair lake near Ēlūru in West Godavari District, A. P. Pishṭapura is modern Piṭhāpuram in East-Godavari District. Koṭṭūru is a place of the same name in Ganjam and Visakhapatnam Districts. For Vishṇugōpa of Kāñchi see the Pallava geneological table. Hastivarman of Vēṅgi was a Śālankāyana king who ruled over an area around Peda-Vēgi near Ēlūrū in West Godavari Dt. Dēvarāshṭra may have to be located somewhere in the far north of Piṭhāpuram in East Godavari Dt.

9. The names of kings of Āryavarta are not preceded by the names of any place as in the case of Dakshiṇāpatha. Āryavarta generally stands for (according to Manu) the area bounded by the Himālayas, the Vindhyas, the eastern sea and the western sea. Rudradēva is probably the Śaka king of Western India Rudrasēna III (348-78 A.D). Matila may be Mattila of a seal found in the Bulandshahar District (U.P.). Ṇāgadatta was probably the ruler of Puṇḍravardhana (Bangladesh) whose descendants ruled as viceroys in later times. Chandravarman was probably a local ruler of South-east Bengal (see No.17 above). On Gaṇapatināga, Nāgasēna and Achuytanandi see note 6 above.

10. The forest region not included in Dakshiṇāpatha or Āryāvarta evidently must be the areas in the central region of India such as Bundelkhand and Bāghelkand. It was the same which was referred to by Aśōka in his thirteenth edict (*USVAE,* II, p. 45).

11. The countries on the borders *(pratyanta)* of the Gupta dominions mentioned here are identifiable, as follows: Samataṭa-Myminsingh, Dacca, Sylhet, Tippera and Noakhali Districts of Bangladesh; Ḍavāka-Eastern half of Assam; Kāmarūpa-Western half of Assam; Kartṛipura-Katyūr valley in Almora District, U.P. (see CII,. III (Revised), pp.22-23.

12. Among the people listed in this group see *USVAE,* II, Nos.54, 55, 56 for information on Mālavas, Yudhēyas and Arjunāyanas respectively; see ibid, Nos.154, 175 for Ābhīras. The Mādrakas were people who lived in Sialkot region and around (Pakistan) between the Ravi and Chenab rivers; Prārjuṇas, the same as Pājjūṇakas of Arthaśāstra (III, 18, 15) were probably the people who lived in and around the Narasinghpur

District in Madhya Pradesh. The name 'Sanakānīkas' is the name of a tribe, a chief of which tribe figures in an inscription from Udayagiri near Vidiśā in Madhya Pradesh (see No.50 below). Kākas seem to be a tribe which migrated from Kashmir to a region around Kākapur north of Vidiśā. Kharparakas were probably the same as the ancestors of the members of a Kharpara army mentioned in an inscription dated Vikrama Samvat 1385 (1328 A.D.) *(Ep. Ind.,* XII, p. 46, verse 5).

13. The compound expression Dēvaputra Shāhi Shāhānushāhi easily reminds us of the famous Kushāṇa kings whose glorious period had passed by the time of the Guptas. It evidently refers to some yet lingering descendant of the Kushāṇa royal house, though his identity cannot be established. The mention of the Śaka lord immediately after this expression leads to a similar construction.

14. Note that the adoption of the dynastic name Gupta as a suffix to the reigning king's name commences only from Chandragupta I.

No.21

INSCRIBED TERRACOTTAS WITH RĀMĀYAṆA SCENES - 1

Date : c. First half of 4th century A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : ....
Dynasty : ....
Location : Terracotta plate[1] recovered from a mound, Nachār Khera, Jind District, Haryana; now preserved at Archaeological Museum, Gurukul Jhajjar, Rohtak, Haryana.
Reference : Yoganand Shastri, 'Newly Discovered Inscribed Terracottas of Sunga and Gupta period' in *Indus Valley to Mekong Delta,* Explorations in Epigraphy, ed. by Noboru Karashima, pp. 71-76.

TEXT

Metres:

न् अन्तरा रगुनन्दन: आससाद महागृध्रं

Summary

Rāma met the great eagle.....

Notes

1. The plate depicts the scene of Rāma, Sītā and Lakshmaṇa going towards Pañchavaṭī. The piece, though broken, shows Sīta's well-combed hair with floral decoration and the large rings on her ears. Lakshmaṇa is shown walking behind and drawing attention by his half-raised right hand towards something. Their faces have a graceful smile. It is possible that the missing part may have shown Jaṭāyu, the great eagle, whom they were meeting before the latter's encounter with Rāvaṇa.

2. This portion resembles very much part of the full verse No.1 in the 14th Sarga of Āraṇya-kāṇḍa in Valmīki Rāmāyaṇa running as follows:

अथ पञ्चवटीं गच्छन्नन्तरा रधुनन्दन: ।
आससाद महाकायं गृध्रं भीमपराक्रमम् ।।

We had no access to any photograph of this and the following plates. They are included here in view of their cultural importance.

No.22

INSCRIBED TERRACOTTAS WITH RĀMĀYAṆA SCENES - 2

Date : c. First half of 4th Century A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : ....
Dynasty : ....
Location : Terracotta plate[1] recovered from a mound, Nachār Khera, Jind District, Haryana; now preserved at Archaeological Museum, Gurukul Jhajjar, Rohtak, Haryana.

Reference : Yoganand Shastri, 'Newly Discovered Inscribed Terracottas of Sunga and Gupta period' in *Indus Valley to Mekong Delta,* Explorations in Epigraphy, ed.by Noboru Karashima, pp. 71-76.

TEXT

Metres:

चतुर्दश राक्षस अजिला[?] रामधे यश[2]:

Summary

Rāma gained (?) fame by conquering the fourteen rākshasas[3]

Notes

1. The plate depicts the demon Triśirā (the Three-headed) along with his two assistants. Triśirā with wide open eyes and with one of his heads (middle) broken is shown sitting on a platform attended by his two assistants sitting below each bearing a sword. Below the right head of Triśirā the word Triśirā is inscribed. Lower down is engraved the inscription given above.

2. There is apparently a mix-up of two events, one, the killing of fourteen rākshasas and two, the fight with Triśirā, both are dealt with in the Āraṇya-kāṇḍa of Vālmīki-Rāmāyaṇa, sargas 20 and 27 respectively.

3. Two more terracottas discovered at the site deal respectively with Triśirā's fight and with Indrajit's fight. The latter bears an inscription 'Indrajita'. One more, not inscribed, deals with Mārīcha in the form of a deer. The site seems to have been associated with a centre (or a temple) dedicated to Rāma.

No.23

INSCRIBED TERRACOTTAS WITH RĀMĀYAṆA SCENES - 3

Date	:	c. First half of 4th century A.D.
Script and	:	Northern characters
Language	:	Sanskrit
Donor/king	:	....
Dynasty	:	....
Location	:	Terracotta plate[1] recovered from a mound at Jind, Haryana; now preserved at Archaeological Museum, Gurukul Jhajjar, Rohtak, Haryana.
Reference	:	Yogananda Shastri, ibid., as in No.22 above.

TEXT

अशोकवाटिका हन्ता हनुमान

Summary

Hanumān, the destroyer of the Aśōka garden.

Notes

1. This plate shows Hanumān destroying the trees with his hands and feet. Some trees are found completely uprooted and some others partly destroyed. Hanumān's tail is not seen. One more plate shows the fight between Vāli and Sugrīva. Another plate from Sandhāya in the same region depicts Lakshmaṇa cutting Śūrpaṇakhā's noṣe, Rāma watching the same. The names of Rāma and Śūrpaṇakhā are engraved on that terracotta.

No.24

GOLD COIN INSCRIPTIONS OF SAMUDRAGUPTA - 2

Date : c. 355 A.D.

Script and : Northern Characters

Language : Sanskrit

Donor/King : Samudragupta

Dynasty : Gupta

Location : Coin in the British Museum, London.

Reference : Allan, *Catalogue* of the Indian Coins in the British Museum — Coins of the Gupta Dynasties, pp.18 ff. and plate. Also see Sircar, *Sel.Ins.*, I, p. 274.

TEXT

First Side[1]

महाराजाधिराज श्रीसमुद्रगुप्तः

Second side

समुद्रगुप्तः

Translation

Mahārājādhirāja Śrī Samudragupta

Samudragupta

Notes

1. This side contains the figure of the king seated facing left, cross legged on high-backed couch, wearing waist cloth, close - fitting cap, playing Vīṇā which lies on his knees. Beneath the couch is a footstool which, in some specimens show the letter *si* suggested by Sircar to stand for the name of the mint or mint-master.

The other side bears the figure of Lakshmī (the goddess of wealth) almost as on No.3 above.

Coins of this class are all designated as lute or lyrist type.

No.25

GOLD COIN INSCRIPTIONS OF SAMUDRAGUPTA - 3

Date : c. 355 A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : Samudragupta
Dynasty : Gupta
Location : Coin in the British Museum, London
Reference : Altekar, *Corpus* of Indian Coins, IV, The Coinage of the Gupta Empire, p. 47 and plates I and II

TEXT

Metres:

Obverse[1]

समुद्रगुप्त[:]
समरशतविततविजयो जितरिपुरजितो
दिवं जयति[2]

Reverse[3]

पराक्रमः[4]

Translation

Samudragupta, the invincible (king) who had won victories on a hundred battle fields and conquered the enemies, wins the heaven — one who has attacking power.

Notes

1. This side depicts a king's figure with right hand offering sacrificial food made of flour *(purōḍāśa)*, left hand holding a standard decorated with fillet surmounted by Garuḍa facing, wearing ear-rings, necklace and armlets, close - fitting cap, coat and trousers. It also bears a legend below left arm.

2. This legend is written in a circular form along the rim.

3. This side depicts a female figure (Lakshmī) as on No.2 above.

4. This legend on the reverse along with the rest of Samudragupta's coins is obviously extracted from his Allahabad praśasti (No.20 above) where it is stated that the name *parākrama* was the *anka* or characteristic title of Samudragupta.

Similar coins of this king are called standard type.

No.26

BĀGH CHARTER[1] (1) OF BHULUNDA

Date	:	Years 38 and 47: c. 357-58 A.D.
Script and	;	Southern characters (Western variety)
Language	:	Sanskrit
Donor/King	:	Bhuluṇḍa
Dynasty	:	Rulers of Valkhā
Location	:	Bāgh, now in the Department of Archaeology and Museum, Govt. of Madhya Pradesh, Bhopal
Reference	:	K. V. Ramesh and S. P. Ṭewari, A Copper-Plate Hoard of the Gupta period form Bāgh, Madhya Pradesh, Appendix. pp. 60-62 and plate

---

TEXT

Metres:

स्वस्ति

वल्खा:

परमभट्टारकपादानुध्यातो महाराज भुलुण्डस्समाज्ञापयति

सव्वनिवास्मत्सन्तकानायुक्तकान् विज्ञातमस्तु वः समनुजानामि

एषाम् वात्स्यसगोत्रार्य्यधरोद्धृतकाग्राहारे काश्यपसगोत्राश्वदेववात्स्याग्निशर्म्म भारद्वाजस्कन्दकौत्स्यतुण्डीककौशिकदासिलवासुलशर्म्म कौशिकदुरक्कगार्ग्गमह

शर्म्मपुरोगानाम् ब्राह्मणानाम् नर्म्मदायाः परकूले दासिलकपल्लीराष्ट्रे ईशवरसेनानकस्य पूर्व्वतः कर्जूरिकायाः उत्तरतः रोह्यवाहकेति विज्ञायमानकम् कृष्टावसन्नकङ्ग्रामदानमाचन्द्रार्कतारकाक लीनमन्वयभोज्यमुदकातिसर्गेणानुजानीमः एवमिदानीमेषाम्ब्राह्मणानामस्माभिः कृतानुज्ञानामेतद् ग्राममुचितेन ब्रह्मदेयेन क्रमेण भुञ्जताम् समावासयतांश्च

सर्व्वैरेवास्मत्पक्षतत्कुलीनारक्षिक प्रेषणिकभटच्छत्राज्ञाविनिर्ग्गतकप्रसाधक करणीयादिभिरप्यनुमन्तव्यमिति

प्रतिषेधो न कार्य्यः
समुखम्
वर्षे 30 + 8 वैशाख शु 10 + 3

ब्राह्मणपर्षदवैज्ञाप्यादनुवर्ण्णितम् ताम्रपट्टे च सन्निवेशितम्
स्वमुखसन्देशादेव
वर्षे 40 + 7 माघ बदि 3

महाराज भुलुण्डस्य

Summary

Be it well
(Issued) from Valkhā

Mahārāja Bhuluṇḍa devoted to the paramount lord granted to the brāhmaṇas[2] led by Aśvadēva of Kāśyapa gōtra, Agniśarman of Vatsya gōtra, Skanda of Bharadvāja gōtra, Tuṇḍika of Kautsa gōtra, Dāsila and Vāsulaśarman of Kauśika gōtra, Durakka of Kauśika gōtra and Mahaśarman of Gargga gōtra belonging to the *agrāhāra* of Āryya-Dharōddhṛitaka of Vātsya gōtra, the village Rōhyavāhaka on the other bank of Narmadā situated to the east of Īśvarasēnānaka and to the north of Karjaūikā in Dāsilakapallī district, where cultivation was stopped[3], for perpetual enjoyment, according to the system of brahmadēya tenure.

He instructed his partisans, kinsmen, guards, messengers, soldiers, servants, proclaimers of royal commands and scribes to oversee this arrangement and that no hindrance should be caused.

Orally ordered[4]

On the 13th day in the month of Vaiśākha in the year 38 and got recorded on the copper-plate as requested by the assembly of brāhmaṇas, on the 3rd day in the month of Māgha in the year 47.

Of Mahārāja Bhuluṇḍa

Notes

1. This is a single sheet. See notes 1 to 5 on No.32 regarding the plates, date, dynasty, place and overlord.

2. This is the earliest grant of this line of rulers starting from Bhuluṇḍa. As such it contains a clear evidence of the influence of Vedic Relgion on the ruler Bhuluṇḍa whose very name suggests a tribal origin. The names of his successors Svāmidāsa, Rudradāsa and Bhaṭṭāraka also bear out this. The brāhmaṇas who received the grant were obviously the harbingers of Vedic religion into this area. See No. 31. where the installation of deity of Svāmi-Nārāyaṇa of whom Bhuluṇḍa himself claims to be a devotee *(dāsa)* is referred to.

3. The implication of the statement 'cultivation was stopped' seems to be either that the lands are to be leased out afresh for cultivation or that the lands are to be reclaimed.

4. See note 9 on No.32 for the absence of the conveyor's name.

No.27

TEKKALI PLATES[1] OF UMAVARMAN

Date : Year 9 : c. 359 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Umavarman

Dynasty : Pitṛibhaktas

Location : Tekkali, Visakhapatnam District, Andhara Pradesh

Reference : M. Venkataramayya, *Ep.Ind,* XXVIII, pp. 298-302 and plate

TEXT

Metres:

स्वस्ति

विजयवर्धमानपुरात्

पितृपादानुध्यातः श्रीमहाराजोमवर्म्मा अस्तिहवेरग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति

अस्तु वो विदितमस्माकं स्वपुण्यायुर्यशोभिबृद्धये आचन्द्रतारार्कप्रतिष्ठमग्रहारङ्कृत्वा अ[क]रग्राहिकग्रामांश्च कृत्वा सर्व्वकरभारपरिहारैः परिह्रत्य यशशर्म्मणे काश्यपगोत्राय सम्प्रत्तः

तदेवं विदित्वा युष्माभिः पूर्व्वोचितमर्य्यादयोपस्थानं कर्त्तव्यमिति मेयहिरण्यादि चोपनेयमिति भविष्यद्राज्ञश्च विज्ञापयामि धर्म्मक्रमविक्रमैः दानमनुपालनञ्चेति एष खलु स घर्म्मः

माघकृष्णदिवससप्तमी संवत्सर ननवम

स्वयमाज्ञा

राज्ञा स्वहस्तलिखितं शासनं पापनाशनमिति

पिष्टपुरवास्तव्येन केशवदेवेन लिखितमिति

Summary

Hail!

Issued from Varddhamañapura[2]

Maharāja Umavarman, devoted to (his) father commands all the assembled agricultural land-holders (kuṭumbi) of Astihavēra[3] village thus:

'Be it understood that for the increase of our merit, longevity and fame (I have) given (this village), having made it a permanent *agrahāra* free of tax *(kara)* and other levies perpetually to Yaśaśarmman of Kāśyapa gōtra.

Having come to know this you shall maintain this grant with customary contribution of gold, grains etc. I appeal to future kings also to preserve this grant.[4]

On the seventh day in the dark fortnight in the month of Māgha in the year nine[5].

Executed by myself

Given under my sign-manual this edict which will remove sins.

Written by Kēśavadēva, resident of Pishṭapura[6].

Notes

1. This set of three copper-plates bearing writing on all sides except the first side of the first plate. The oval seal soldered with the ends of the ring holding the plates bears a faintly seen legend reading Pitṛibhaktaḥ.

2. Varddhamañapura is identified with Vaḍama in Palakonda Taluk in Visakhapatnam District, Andhra Pradesh.

3. Astihavēra is identified with Atava in Sringavarapukota Taluk in Visakhapatnam District.

4. This section is followed by the usual ending verses.

5. The entire date portion in the text is given as a compound word without case inflexions with which it would read, 'Māgha-Krishṇa divasē saptamyām̐ samvatsarē navamē. The manner of expression follows the practice in the Prakrit inscriptions.

6. Pishṭapura is the same as Piṭhāpuram in Visakhapatnam District.

Another (incomplete) set of plates discovered at Dhavaḷapēṭa near Śrīkākulam in Visakhapatnam District issued by Umavarman from Sunagara records the grant of Kuttupu village (same as Kudapasingi in Golugonda agency in Visakhapatnam District) in Mahēndra-bhōga to brāhmaṇa Khallasvāmi of Vatsa gōtra and of Chhandōga (Sāmavēda) branch *(Ep.Ind,* XXVI, pp.132-135 and plate).

No.28

GOLD COIN INSCRIPTIONS OF SAMUDRAGUPTA - 4

Date : c. 360 A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : Samudragupta
Dynasty : Gupta
Location : British Museum, London
Reference : Allen, *Catalogue* (Gupta), pp.21. ff

TEXT

First Side[1]

राजाधिराजः पृथिवीमवित्वा दिवं जयत्यप्रतिवार्यवीर्यः The emperor who has unsurmountable prowess conqures the heaven after conquering the earth.[2]

Second Side

अश्वमेधपराक्रमः

One who has attacking power (leading to the performance of) the Aśvamēdha sacrifice.[3]

Notes

1. This side bears the figure of a horse for the sacrifice to left placed before a sacrificial post *(yūpa)* from which pennons fly over its back; the letter *si* is found below the horse.

2. The reference to the conquest of both the worlds is made also in another inscription (No.19 above). Note the present tense in this reference while it is in the past tense in the other which is a posthumous record.

The Sanskrit passage given here is metrically *(Upajāti)* one half of a verse. Another version राजाधिराजः पृथिवीं विजित्य दिवं जयत्याहृतवाजिमेधः is found on some other specimens.

3. Three more types of coins of Samudragupta are known to us:

i) **Archer Type:** The king's figure is shown on the obverse with left hand holding a bow with string inwards and the right hand holding an arrow.The name Samudra is written under the king's left arm. The legend on some coins of this type in verse set in Upagīti metre reads:

अप्रतिरथो विजित्य क्षितिं सुचरितैर्दिवं जयति क्षितिमवनीशो दिवं जयति

'The matchless warrior, having conquered the world, wins the heaven (as well) by his meritorious deeds (or the protector of the earth).

The reverse is the same as in the standard type with a little variation in details.

ii) **Battle-Axe Type:** The obverse of this type shows the king's figure with the left hand holding a battle-axe and with the right hand resting on the waist. There is a cresent-topped banner in front. A dwarf is shown standing to his right. Some coins bear the legend **Samudra** the letters being written one below the other and some others show only the letter *Kṛi* standing for his title ***kṛitānta-paraśuḥ*** appearing on the reverse. The reverse is almost the same as in the standard type. It contains the legend in verse form set in *pṛithvī* metre.

कृतान्तपरशुर्जयत्यजितराजजेताजितः

Victorious is the conqueror of unconquered kings himself invincible and a veritable battle-axe of the god of death.

iii) **Tiger-Slayer Type:** The obverse shows the king wearing a **dhōti** and a turban. He is shown facing to his right with his right hand holding a bow and with his left hand as if drawing an arrow from the quiver on his back in the process of killing a tiger. His face shown in profile is very clear. A cresent-topped standard or banner is figured to his right. The reverse bears the figure of a slim female gracefully attired and standing on a crocodile (?) with her right leg bent behind her left leg. Her left hand is extended and seems to hold a lotus. Her right hand is seen on some of the coins as holding a finely embellished object (lamp?).

Both obverse and reverse, contain the legend ***Vyāghra-parākramaḥ*** i.e. prowess (excelling that of a) tiger. The reverse on some specimens contain instead the legend ***Rājā Samudraguptaḥ.***

For a full description and illustrations see Altekar, ***The coinage of the Gupta Empire*** and ***The Gupta Gold Coins in the Bayana Hoard*** both published by the Numismatic Society of India, Varanasi.

No.29

ĒRAN INSCRIPTION OF SAMUDRAGUPTA

Date	:	c. 360 A.D.
Script and Language	:	Western variety of Southern characters, Sanskrit
Donor/King	:	Samudragupta
Dynasty	:	Gupta
Location	:	Stone[1], Ēraṇ, Sagar Dt., M.P.(now in Indian Museum, Calcutta)
Reference	:	D. R. Bhandarkar, *CII,* III (Revised), pp. 220-4 and plate

---

TEXT

Metres:

Verses 1-8, Vasantatilakā

.... सुवर्णदाने
[संवा*] रिता नृपतयः पृथुराघवाद्याः [२]

[राजा*] बभूव धनदान्तकतुष्टिकोप
तुल्यः[पराक्र*]मनयेन समुद्रगुप्तः
[आज्ञा*] प्य पार्थिवहणस्सकलः पृथिव्याम्
[पर्य*]स्तराज्यविभवद्धुतमास्थितो[S*]भूत् [३]

[पित्रै]व भक्तिनयविक्रमतोषितेन
[यो*]राजशब्दविभवैरभिषेचनाद्यैः
[सम्मा*]नितः परमतुष्टिपुरस्कृतेन
[सोs [सोऽयं ध्रु]*][वो] नृपतिरप्रतिवार्य्यवीर्य्यः ४

[श्रीरस्य*]पौरुषपराक्रमदत्तशुल्का
[हस्य*]श्वरत्नधनधान्यसमृद्धियुक्ता

[नित्य/*] ङ्गृहेषु मुदिता बहुपुत्रपौत्र
[स*] ङ्क्रामिणी कुलव[धू]ः व्रतिनी निविष्टा ५

[यस्यो*]र्ज्जितं समरकर्म्मपराक्रमेद्धं
[पृथ्व्यां*] यशः सुविपुलम्परिबम्भ्रमीति

[कर्म्मा*]णि यस्य रिपवश्च रणोर्ज्जितानि
[स्व*]प्नान्तरेष्वपि विजिन्त्य परित्रसन्ति ६

....
[प्रा*] [प्तः] स्वभोगनगरैरिकिणप्रदेशे

....
[सं*] स्थापितस्स्वयशसः परिबृङ्हणार्त्थम् ७

....
.... वो नृपतिराह यदा ....

....
.... [८*]

Summary

Verse 2 ... excelled Pṛithu, Rāghava etc., in making gift of gold ...

Verse 3 ... there was (a king) Samudragupta who was equal to Dhanada (Kubēra) and Antaka[2] (Yama) in joy and wrath (respectively), who on account of his prowess and policy, made all the groups of kings on earth firm in kingdom and prosperity by mere command.

Verse 4 Who was honoured with consecration etc., and with the wealth that goes with the title of 'king' by his father who was pleased by his devotion and valour and with his irresistible prowess.[3]

Verse 5 (The goddess of Wealth) paid with by his manliness and prowess, possessing abundantly elephants, horses, jewels and grains stays in his home bestowed with sons and grandsons with pleasure as a wife of noble birth observing the vow (of chastity).

Verse 6 Whose exploits in battle are fired with valour, whose fame surrounds the earth and whose enemies are terrified when they think of his exploits even in dreams.

Verse 7 . . . . in the area around Airikiṇa, the city in his enjoyment . . . set up for the increase of his fame[4] . . .

Verse 8 ... when the king said ....

Notes

1. Since the stone is broken off at the head, on the left side and at the bottom the text is incomplete in many respects.

2. Kubēra and Yama are divine beings personifying wealth and death respectively.

3. See No.20, verse 4 above where this same fact of the king being honoured by his father is referred to.

4. The erection of something, a temple or the stone on which the inscription is incised, should be related to the fact that the site where the stone was discovered is very near a temple (in ruins) of Varāha, the boar incarnation of Vishṇu. Airikiṇa is now called Ēraṇ. The author of this pious act is identified with Samudragupta.

No.30

BAGH CHARTER[1] OF BHULUṆDA

Date	:	Year 47[2] : c. 366-67 A.D.
Script and Language	:	Southern Characters (Western variety), Sanskrit
Donor/King	:	Bhuluṇḍa
Dynasty	:	Rulers of Valkhā[3]
Location	:	Bāgh, now in the Department of Archaeology and Museums, Govt. of Madhya Pradesh,Bhopal
Reference	:	K. V. Ramesh and S. P. Tewari, *A coper-plate Hoard of The Gupta Period from Bāgh,* Madhya Pradesh, pp. 1-3, and plate.

TEXT

Metres:

स्वस्ति

वल्खाः

परमभट्टारकपादानुध्यातेन सर्व्वभूतानुग्रहानुकम्पिना महाराज भुलुण्डेनन भगवतः सुरासुरनरोरगगुरोः अमरवरवररिपुरुधिरस्नितशरप्रसरस्यैकार्ण्णवविपुलविमलपर्य्यङ्कतलशायिनः नाभिसम्भवारविन्दषट्पदोपगीयमान निद्रस्य शार्ङ्गबाणशक्तिचक्रनन्दकज्वलाङ्गदाग्रशूलभास्वराष्टबाहुशालिनः बलिनरकनमुचि वरतुरगभुजगदशवदनकंसचाणूरारिष्टशिशुपालदर्प्पमथनस्य जगस्कन्नोद्धरणवराहस्य अनादिमध्यनिधनस्य सुरगणालङ्करिष्णोस्त्रैलोक्यप्रभविष्णोरसुरगणजिष्णोर्व्विष्णोः परमेण भक्तिस्नेहानुरागेण शिरसा प्रणिपत्य बलिचरुसत्रोपयोज्यग्रामाः पंञ्चभोगत्वेनातिसृष्टास्तद्यथात्र

नर्म्मदादक्षिणतटे उक्कारीपद्रकम् दुबोधिका ग्रामः भेटुङ्कलिकाग्रामः सज्झ ह्लदकंग्रामः विभीतकपानीयकञ्च कर्म्मान्त ग्रामः

एवमेतान्ग्रामान्विज्ञाय देवोपयोज्यान् भुज्यमानाम् शाश्वतमाचन्द्रार्कतारका कालीनान् अभागमभटप्रावेश्यान् सर्व्वैरवास्मन्पक्षतत्कुलीनदौवारिकारक्षिक प्रेषणिकभटच्छात्रादिभिः समनुमन्तव्यमिति

पञ्च कारुकंच समुखम्
वर्षे 40 + 7 पौश ब 8

स्वामिनारायणदासस्य महाराजभुलुण्डस्य

Summary

Be it well
(Issued) from Valkhā[4]

Mahārāja Bhuluṇḍa who was devoted to Parama-bhaṭṭāraka[5], who favoured all living beings out of compassion and who, after bowing out of devotion, friendship and attachment before god Vishṇu.

who is the lord of gods, demons, human beings and serpents, whose arrows draw the blood out of the enemies of divine beings, who has reclined on the pure, wide couch of the unique (milky) ocean, who is lulled into sleep by the humming bees around the lotus issuing out of His navel, who has eight arms[6] holding couch, arrow, spear, wheel, sword called Nandaka, radiant mace and lance, who broke the pride of Bali[7], Naraka, Namuchi, Vara-turage (Kēśí), Bhujaga (Kālīya)' Rāvana, Kaṁsa, Chāṇūra, Arishṭa and Śiśupāla, who was the primeaval boar recovering the lost earth, who has no beginning, interval and end, who is an ornament of the divine beings, who illuminates the three worlds and who is the victor of demons.

granted five villages[8] Ukkārīpadrakam, Dubhōdikā, Bhēṭunkalikā, Sajjarhradaka, Vibhītakapānīyaka and Karmmānta on the southern bank of (the river) Narmmadā to provide for offering to all creatures *(bali)*, rice to the deity *(charu)* and feeding *(satra)*.

Having come to know of this all my kinsmen and officers like door-keepers, guards, messengers, soldiers and servants should honour this gift.

Ordered orally in the presence of[9] the five artisans.

On the 8th day in the dark fortnight in the month of Pausha in the 47th year of Mahārāja Bhuluṇḍa, the devotee of Svāmi-Nārāyaṇa[10].

Notes

1. Each of the copper-plate records of this dynasty of Rulers of Valkha published in this volume is engraved only on one sheet. Hence no ring or seal is used. The issuer's name is given on the left margin perpendicularly.

2. The years are not regnal as they are reckoned continuously through the reigns of Bhuluṇḍa's successors upto the year 134. As rightly pointed out by K. V. Ramesh and Tewari the years are to be referred to the Gupta Era which began in 319-20 A.D.

3. All the charters were issued from Valkha which was evidently the capital city. Hence we have designated this line of rulers as 'Rulers of Valkha'. The plates do not, however, give the relationship between them.

4. Valkhā is identified with modern Balkhar, south of Narmmada near Maheśvar in Nimar District in Madhya Pradesh. This place is 50 kms from Bāgh on the north of Narmmadā, the findspot of this hoard of copper-plates.

5. The Paramabhaṭṭāraka (supreme lord) is a conventional reference to the contemporary Gupta monarch as he was referred to in the inscriptions of his vassals.

6. Only seven items are named as being held by the eight arms of God Vishṇu described here. It is obvious that this is one of the rare references to the Ashṭabhujasvāmi form of Vishṇu. An earlier reference is found in the Nāgārjunakoṇḍa inscription of Ābhīra Vasushēṇa (c. 242 A.D.). See *USAVE,* II, Nos. 175 and 176.

7. The personalities mentioned here are in the order: Bali a king of the demons who condescended to grant three measures (by foot) of world to Vāmana (Vishṇu in the form of dwarf) only to be pushed down to the nether-world for the third measure having taken away the earth and the heavens for the first and the second measures. Naraka, a king of the demon race said to have ruled over the eastern sphere (Assam) was killed by Krishṇa (Vishṇu) assisted by his wife Satyabhāmā. Namuchi was a demon actually killed by god Indra with the help of Aśvins. It is not clear as to how this is attributed to Vishṇu in this inscription. Keśī is the name of a rākshasa killed by Lord Kṛishṇa.

Kāliya is the name of a big serpent residing in the waters of the river Yamunā terrorising the cowherds accompanying Lord Kṛishṇa who crushed him when he was but a boy. Rāvaṇa rākshasa king of Lanka who carried Sītā, the wife of Rāma who killed him. Kamsa was a wicked king and uncle of Lord Kṛishṇa who killed him. Chāṇūra, a powerful wrestler set upon Lord Krishṇa by Kamsa was killed by Kṛishṇa. Arishṭa, a demon set upon Lord Kṛishṇa by Kamsa was killed by the Lord. Sísúpāla was the cousin of Kṛishṇa who killed him on account of the former's enmity.

8. For the identification of these villages see op. cit.

9. The word Samukham has been translated as 'in the presence of; It may be noted that this word is used in the contexts where the conveyor's (dūtaka) name is not mentioned implying thereby that the king personally executed his own order.

10. Svāmi-Nārāyaṇa was the name of the deity whose image was installed by the king. See No.31.

No.31

PIPPALŌJJHARA GRANT OF BHULUṆḌA

Date	:	Year 50: c. 369-70 A.D.
Script and Language	:	Southern Characters (Western variety), Sanskrit
Donor/King	:	Bhuluṇḍa
Dynasty	:	Ruler of Valkhā
Location	:	Bāgh, now in the Department of Archaeology and Museums, Govt. of Madhya Pradesh, Bhopal
Reference	:	K. V. Ramesh and S. P. Tewari, *A Copper-plate Hoard of the Gupta Period from Bāgh,* Madhya Pradesh, pp. 6-8. and plate.

TEXT

स्वस्ति
वल्खाः
परमभट्टारकपादानुध्यातो महाराज भुलुण्डस्समाज्ञापयति
सव्वनिवास्मत्सन्तकानायुक्तकान् विज्ञातमस्तु वः समनुजानीमः

अस्य वल्खाधिष्ठानेऽस्माभिः प्रतिष्ठापितक स्वामिनारायणदेवस्य नर्म्मदापरकूले पिप्पलोज्झर ग्राममिति विज्ञायमानकम् बलिचरुसत्रोपयोज्यमाचन्द्रार्क्कतारकाकालीनेन क्रमेणानुजानीमः

यतोद्यप्रभृत्या देवकीयकर्षकाः कृषन्तो वपन्तः पाशुपता आर्यचोक्षाः देवप्रसादकाश्च गन्धधूपबलिचरुसत्रोपयोगादिषूपयोजयमाना-स्सर्व्वैरेवास्मत्पक्षतत्कुलीनारक्षिकप्रेषणिकभटच्छत्रादिभिस्समनुमन्तव्यः

प्रतिषेधश्च न कार्यः

समुखम्
वर्षे 50 फल्गु सु 5

महाराजभुलुण्डस्य

Summary

Be it well

(Issued) from Valkhā[1]

Maharāja Bhuluṇḍa devoted to Parama-bhaṭṭarāka commands all the supervisory officers thus:

May it be known to you that we had granted to god Svāmi-Nārāyādēva[2] installed by us at (our) place of residence at Valkhā the village Pippalōjjhara on the other bank of the (river) Narmadā to provide for offerings perpetually.

Therefore, from now onwards the cultivators of the temple (lands) who till and sow seeds, the Pāśupatas,[3] the Arya-Chōkshas[4] and the devotees of the deity *(dēva-praśadakas)* should utilise the grant to provide for the various services.

Our officers should ensure the same without any obstruction.

On the 5th day in the bright fortnight in the year fifty.

Orally ordered[5].

Of Mahārāja Bhuluṇḍa.

Notes

1. See notes 1-5 on No.30 for comments on these words in their order.

2. See text and summary of Nos.26 and 30 at the end of which Bhuluṇḍa calls himself the servant (devotee) of Svāmi-Nārayaṇadēva. See note on No.30. Ten more copper-plate charters (Ramesh and Tewari,

op. cit., Nos. IV-XIII) issued by Bhuluṇḍa on dates ranging from year 50 to year 59 record grants made for deities like Bappa-Piśāchadēva (V and VI), Svāmi Mahāsēna i.e. Subramanya (IX), Matṛis i.e. Mother-goddesses (X) and for brāhmaṇas (VII, VIII and IX).

3. The Pāśupatas are members of a Śaiva sect worshipping god Paśupati (i.e. Śiva). They have a set of doctrines such as smearing of sacred ashes all over the body, and severe form of worship etc. It is surprising that these Śaivites were also enjoined to arrange for the prescribed rites of worship in a temple of Svāmi-Nārāyaṇadēva, a form of Vishṇu.

4. The reference to Chōkshas in this inscription is the only one in epigraphy. Chōkshas, well-known in literature, seem to have been described differently through the ages, first as a group classed with dignified groups like Parivrājakas, Śishṭas etc, later with ḍushṭas as well. They are now identified with Chaukhaliyas of Gujarat bordering Madhya Pradesh who happened to be even now the devotees of Svāmi-Nārāyaṇadēva. See *Journal of the Place Names Society of India*, Vol.IV, pp. 100-09 for more information on this. The reference to Ārya-Chōkshas in this inscription is apparently a reference to a dignified group of persons involved in the administration of the temple.

5. See note 9 on No.30 for the absence of the conveyor's name.

No.32

BAGH CHARTER[1] (3) OF BHULUNDA

Date	:	Year 50: c. 369-70 A.D.
Script and Language	:	Southern Characters (Western variety), Sanskrit
Donor/King	:	Bhuluṇḍa
Dynasty	:	Rulers of Valkhā
Location	:	Bāgh, now in the Department of Archaeology and Museums, Govt.of Madhya Pradesh, Bhopal
Reference	:	K. V. Ramesh and S. P. Tewari, *A copper-plate Hoard of The Gupta Period From Bāgh*, Madhya Pradesh pp. 4-6 and plate.

TEXT

Metres:

स्वस्ति
वल्खा:
परमभट्टारकपादानुध्यातो[1] महाराज भुलुण्डस्समाज्ञापयति
सव्वनिवास्मत्सन्तकानारक्षिकामात्यकृत्यकारभोजकभटच्छत्रादीनायुक्तकान् विज्ञातमस्तु वः समनुजानाम्यासाम्भगवतीनामस्माभिः प्रतिष्ठापितिकानाम् नवतटाकमातृणां मूलशर्म्मप्रत्ययं दुबोधिका ग्रामं द्वितीयकं च धर्म्माणकमिति विज्ञायमानकम् अर्जुनपङ्क्रार्यै च भूतभोजकप्रत्ययम् क्षेत्रपदम् बलिचरुसत्रोपयोगार्त्थमाचन्द्रार्क्कतारकाकालीनेन क्रमेणात्मपुण्याप्यामनार्त्थम् विसृजाम:

यतोद्यप्रभृत्या महामातृणां सन्तकायुक्तकदेवकर्म्मिणश्च बलिचरुसत्रोपयोगादिषु गन्धधूपमाल्योपयोगादिषु चोपयोजयमाना । सर्वैरेवास्मत्पक्ष तत्कुलीना रक्षिकप्रेषणिकभटच्छत्रादिभिरप्यनुमन्तव्यम्

प्रतिषेधश्च न कार्य्य :
समुखम्
वर्षे 50 चेत्र ब 10 + 11
महाराजभुलुण्डस्य

Summary

Be it well

(Issued) from Valkhā

Mahārāja Bhuluṇḍa who was devoted to Parama-bhaṭṭāraka commands all the supervising officers including guards, ministers, executives, district officers, soldiers and servants (thus):

May it be known to you that we had granted for the sake of our own merit to the holy Mother-goddesses installed by us at Navataṭāka the villages Dubhōdikā held by Mūlaśarmman, Dharmmāṇaka and a field in Arjuna-panktikā held by Bhūta-bhojaka to provide perpetually for offering to all creatures *(bali)*, rice to the deity *(charu)* and feeding *(satra)*.

Therefore from now onwards the officers of (the temple of) the great Mother-goddesses should utilise (the grant) for provision of the offerings (mentioned above) and also for the provision of sandal-paste, incense and garlands. All the officers (mentioned above) should ensure the same. No obstruction should be caused.

Orally ordered (and executed) by myself.

On the 11th day of the dark fortnight in (the month of) Chaitra in the year fifty.

Of Mahārāja Bhuluṇḍa

Notes

1. For comments on all the items marked 1 on the body of the text see No.30 notes 1 to 5, 9 and 10.

2. The word 'mātṛīṇām' suggests that this may be a reference to the well-known Sapta-mātṛis, though the number seven is not given. This may not be unconnected with the ancient cult of mother-goddess.

3. The reference to *bali, charu* and *satra* points to the spread of regular rites of temple worship in this area.

No.33

KĀNUKOLLU PLATES[1] OF NANDIVARMAN I

Date : Regnal year 14: c. 370 A.D.

Script and Language : Southern Characters, Prakrit and Sanskrit

Donor/King : Nandivarman I

Dynasty : Śālaṅkāyana[2]

Location : Kānukollu, Krishna District, Andhra Pradesh

Reference : B. V. Krishna Rao, *Ep.Ind,* XXXI, p. 1 ff and plate.

TEXT

Metres:

विजयवेङ्गीपुरा[त्]*

बप्पभट्टारकपादपरिग्गहितस्स महाराज सिरी नन्दीवंमस्स वचणेन

पिडिहग्गामे मुतुडप्पमुहो गामो सव्वसमग्गो सव्वायोग पेसनकुलपुत्तभडमनुस्सा भाणितव्वा

इहहि अम्ह धम्मायुबलवध्दणत्थं बालकमहाराजकुमार खंदपोत्तस्स य सन्तिसत्थियनं इच्छन्तेण मया एतस्स सापानुग्गह समत्थस्स नानागोत्त चरणतपस्सज्झायनिरतस्स अग्गहार रथकार चातुवेज्जस्स एस पिडिहग्गामो अग्गहाररथकार विधानेन संपदत्तो

तस्स य अग्गहारस्स हमे परिहारे वितरामि अप्पवेसं अनोमासं अलोनक्खातकं अरद्वसंविनाइकं अचोल्लक कुरखट्टग्गहणं अहरितपंण साकपुप्फल दुद्धदधिघततक्कग्गहणमादिकं एतेहि परिहारेहि सेसेहि पि अलिहितचुक्कखलितेहि सर्व्वजात परिहारेहि परिहारध परिहरापेध च यो च खु एतं सासनं अप्पमानं कातूण बाधपीलं जनेज्जो तस्स खुन परितुस्सज्झम्हत्ति

स व 10 4 वास 2 दिव ।
हत्तिसामि आणत्ती
महाराज पुणकोङ्गलपुत्तो हदप्पागाह छेत्थवरोयति

Text Sanskritised

विजयवेङ्गिपुरात्
बप्पभट्टारकपादपरिगृहीतस्य श्रीनन्दिवर्म्मण: वचनेन
पिडिहग्रामे मृतुडप्रमुखग्रामसर्व्वसमग्राः भणितव्या
इह हि अस्मद्धम्मायुर्बलवर्द्धनार्थं बालक महाराजकुमारखन्दपोत्तस्य च शान्तिस्वस्त्ययनं इच्छता मया एतस्य शापानुग्रहसमर्थस्य नानागोत्रचरणतपस्स्वाध्यायनिरतस्य अग्रहाररथकारचातुर्वेद्यस्य एष पिडिहग्रामः अंग्रहाररथकारविधानेन सम्प्रदत्त:

तस्य च अग्रहारस्य इमान् परिहारान् वितराम:

अप्रावेश्यं अनावमर्श्यं अलवणखातकं अराष्ट्रसांविनायिकं अचोल्लककुरखट्टग्रहणं अहरितपर्णशाकपुष्पफलदुग्धदधिधृततक्र ग्रहणमादिकं एतै: परिहारै: शेषै: च अलिखित चुक्कक्षालितै: सर्व्वजातपरिहारै: परिहरत परिहारयत च य: च खलु एतं शासनमप्रमाणं कृत्वा बाधापीडां जनेभ्य: तस्य खलु न परितुष्यामि

सं व 10 4 वर्षा 2 दिव ।

हत्थिस्वामी आज्ञप्तिः

महाराजपुणकोङ्गलपुत्रः हृतप्रग्राहछेत्यवरः च इति

Summary

(Issued) from Vengīpura[3]

On the orders of Mahārāja Nandivarman devoted to the feet of Bappa-bhaṭṭāraka that

Prominent people led by Mutuḍa[4] assembled along with all the executives, noblemen or princes (Kulaputras) and elders *(bṛihan-manushya)* are to be informed thus:

The villages of Piḍiha is endowed on the scholars of four Vedas of the village of Rathakāra[5] who are capable of cursing and bestowing boons; who belong to various *gōtras* and branches of study *(charaṇas)* and who are intent on penance and personal study as per the terms of the grant of Rathakāra village itself by me desirous of increase of my dharma, long life and strength and also desirous of peace and welfare for 'son' (bālaka) Mahārājakumāra Khandapōtta[6].

Exemptions from all taxes and levies are granted.[7]

On the day 1 in the 2nd (fortnight) of the rainy season in the year 14.

Hastisvāmi is the executor of the grant.

Written (?) by Chhetthti, the official in charge of lost properties *(hṛitapragrāha)*, son of Mahārājaputra Koṅgala.

Notes

1. This set consists of eight copper plates held by a ring, the ends of which were welded with an oval seal which seems to have the figure of a bull carved into its sunken surface.

2. This dynasty ruled from Vēngī (Pedda-Vēgi, near Ēlūru in West Godavari District, Andhra Pradēsh) extending their rule over an area between Krishṇā and Gōdāvarī rivers. Sālankāyanas are referred to as Salakēnoi in Ptolemy's Geography (C. 140 A.D.). Sālankāyana is the name of a gōtra. It also means Nandi (bull) the animal figured in the seals of their copper-plates. See also No.8.

3. For Veṅgipura see No.8

4. This word Mutuḍa is read as Mutyaḍa by the editor. Ēluru plates of Dēvavarman (No.8) has Muḷuḍa in this context. It is possible it is the designation of the head of the community in the village.

5. B.V.Krishna Rao, the editor of the record interprets this word Rathakāra to mean the Viśvabrāhmaṇas.

6. The identity of this person who was probably a favourite of the king, is not clear. Note the suffix *pōtta* which is known to be used the Pallavas (See No. 111).

7. This passage closely follows the Sātavāhana draft *(USVAE,* II, No. 130).

This is followed by the usual ending verses in Sanskrit while the text of the inscription is in Prākṛit.

No.34

BIJAYAGAḌH INSCRIPTION OF VISHṆUVARDHANA

Date : Kṛita Year 428 : 372 A.D.

Script and Lanuage : Northern Characaters, Sanskrit

Donor/King : ..../Vishṇuvardhana

Dynasty : .....

Location : Pillar[1] near the south wall in the hill-fort, Bijayagaḍh near Bayāna, Bharatpur District, Rajasthan

Reference : Fleet, *CII,* III, pp. 252-4 and plate.

TEXT

सिध्दम्

कृतेषु वर्ष [चतुश श्तेष्वष्टाविंशेषु 400 20 8 फाल्गुण(न) बहुलस्य पञ्चदशश्यामेतस्या पूर्व्वायां [तिथौ]

कृतौ पुण्डरीके यूपोयं प्रतिष्ठापितस्सुप्रतिष्ठित राज्यनामधेयेन श्रीविष्णुवर्धनिन वरिकेण यशोवर्ध्दन सत्पुत्रेण यशोरातसत्पौत्रेण व्याघ्ररात सत्प्रपौत्रेण श्रीयज्ञधर्म्म श्रेयोभ्युदययशः कुलवंशभागभोगाभिवृद्धये

सिद्धिरस्तु पुष्टिरस्तु शान्तिरस्तु जीवपुत्रत्वम स्त्विष्टकामावाप्तिरस्तु श्रद्धावित्तेस्यातामिति

Summary

Success!

On the fifteenth day in the dark fortnight in (the month of) Phālguṇa in the Kṛita year Four hundred and twenty eight 428[2].

This sacrificial post *(Yūpa)*[3] was set up on the occasion of the celebration of the Puṇḍarīka (sacramental) sacrifice by Vishṇuvardhana[4], the Varika,[5] whose royal name is well established[6], son of Yaśōvardhana, grandson of Yaśōrāta and great-grandson of Vyāghrarāta for the increase of his splendour, sacrifice, *dharma,* welfare, prosperity, fame, family, lineage, good fortune and enjoyment.

Let there be success! Let there be strength! let there be peace! Let there be the state of having sons alive! let there be the attainment of one's desires! May there be faith and wealth!

Notes

1. The pillar bears also a later inscription dated year 1008 (951-52 A.D.) reading 'Śrī Yōgī Brahmasāgara'.

2. The Kṛita era is an era of Scytho-Parthian origin brought by the Mālavas from their original home in Jang district, Punjab to Rajasthan before the times of the Śaka Kshatrapas. With the association of Vikramāditya (Chandragupta II A.D. 376-411) who conquered Mālava from the Śakas, the era beginning from B.C.58, began to be called Vikrama.[Samvat]

3. *Yūpa* is the name of a post erected in memory of such a post used to tie up the animal to be sacrificed. There are well-known instances of such inscribed pillars (see *USVAE,* II, Nos. 168, 169 and 191).

4. The Vardhana ending of this name as well of his father has a coincidence in the Vardhana ending of a king who set up seven pillars at a place called Barnala in Rājasthan which is also dated in the year 284 in Kṛita era (see *USVAE,* II, No.169).

5. Varika is probably the name of the family to which Vishṇuvardhana belonged.

6. The expression 'supratishṭhita rājya-nāmadhēyēna' stands comparison with 'sugṛihīta-nāmnaḥ' and gurubhir-abhyasta-nāmnaḥ' of Junāgaḍh rock inscription of Rudradāman (*USVAE,* II, No. 135).

No.35

VIDIŚA INSCRIPTION OF RĀMAGUPTA

Date : c. 376 A.D.

Script and : Western variety of southern characters

Language : Sanskrit

Donor/King : Chēlla/Rāmagupta

Dynasty : Gupta

Location : Pedestals, Three Jaina Images[1], Durjanapura near Besnagar, now in the Museum at Vidiśā, Madhya Pradesh

Reference : G. S. Gai, *Ep.Ind.,* XXXVII, pp.46 ff, and plate.

TEXT

भगवतोर्हतः चन्द्रप्रभस्य प्रतिमेयं कारिता महाराजाधिराजश्रीरामगुप्तेन उपदेशात्पाणिपात्त्रिक चन्द्रक्षमणाचार्य्य क्षमणश्रमणप्रशिष्य आचार्य्यसर्प्पसेनक्षमणशिष्यस्य गोलाक्यान्त्या सत्पुत्त्रस्य चेल्लाक्षमणस्येति

Summary

This image of the supreme Arhat Chandraprabha[2] was made (contributed) by Mahārājādhirāja Rāmagupta[3] on advice from the Jaina (kshamaṇa) devotee Chēlla, son of Gōlākyāntyā and disciple of the teacher *(āchārya)* Sarppasēna-kshamaṇa who was the disciple's disciple of the teacher Chandrakshamaṇa, the Jaina monk (kshamanaśramaṇa) who accepts alms only in his palms.

Notes

1. Three stone images with inscriptions on their pedestals recovered from earth by a bull-dozer got very much damaged in the process. The images are in a meditating pose with an attendant on each side. The inscriptions interespersed by figures of wheels in the middle are flanked by those of prancing lions at the ends on either side.

2. The texts of the inscriptions on the three images seem to be identical except in respect of the images being mentioned as Pushpadanta and Padmaprabha in the other two inscriptions.

3. Rāmagupta was first known only from a literary work Dēvīchandraguptam. He is described to be the son of Samudragupta and the husband of Dhruvasvāminī. He is reported to have been besieged by a Śaka ruler and to have been pressed to surrender his queen. Rāmagupta's younger brother Chandragupta managed to kill the enemy thus preventing the ignominious step. It is reported that ultimately Chandragupta murdered Rāmagupta and married Dhruvasvāminī. Coins of Rāmagupta have been discovered. But this is the only epigraphical reference to Rāmagupta proving the historicity of Rāmagupta which was doubted up till now.

4. The expression *pāṇipātrika* used in the text implies that he used only his palms *(pāṇi)* as the vessel *(pātra)* evidently to accept food or drink.

No.36

STONE CASKET INSCRIPTION OF VARĀHA

Date : Kalachuri Year 127: A.D. 376
Script and : Brāhmī
Language : Sanskrit
Donor/King : Mahāsēna/Rudrasēna
Dynasty : Śaka
Location : Dēvnīmorī near Śāmḷājī, Sabarkantha District, Gujarat
Reference : P. R. Srinivasan, *Ep. Ind.,* XXXVII, pp. 67-69 and plate.

TEXT

Metres: Verse 1 Anushṭubh; verses 2-6 Āryā

नमस्सर्वज्ञाय ॥

ज्ञानानुकम्पाकारुण्यप्रभावनिधये नमः ।
सम्यक्सम्बुद्धसूर्याय परवादितमोनुदे ॥1॥

सप्तविंशत्यधिके कथिकनृपाणां समागतेऽब्दशते ।
भाद्रपदपञ्चमदिने नृपतौ श्रीरुद्रसेने च ॥2॥

कृतमवनिकेतुभूतम्महाविहाराश्रये महास्तूपम् ।
सत्त्वानेकानुग्रहनिरताभ्यां शाक्यभिक्षुभ्याम् ।।3।।

साध्वग्निवर्म्मनाम्ना सुदर्शनिन च विमुक्तरन्ध्रेण ।
काम्मान्तिकौ च पाशान्तिकपड्डौ शाक्यभिक्षुकावत्र ।।4।।

दशबलशरीरनिलयश्शुभअैलमयस्स्वयं वराहेण ।
कुट्टिमकता कृतोऽयं समुद्गकस्सेनपुत्रेण ।।5।।

महासेनभिक्षुरस्यच कारयिता विश्रुतस्समुद्गस्य ।
सुगतप्रसादकामो वृद्धयर्थधर्म्मसङ्घाभ्यां: ।। 5।।

Summary

Salutations to Sarvajña (Buddha)

Salutations to . Sun of Samyak-Sambuddha (the perfectly enlightened), the repository of wisdom, sympathy, compassion and dignity and dispeller of the darkness (ignorance) of the disputants of other religions.

On the fifth day in the month of Bhādrapada, in the year 127 of the Kathika[1] kings, when Rudrasēna[2] was ruling.

The great Stūpa, the torch on earth, attached to the great monastery was built by the pious (Buddhist monks) Agnivarmma and Sudarśana who were interested in the many benign favours and who were free from flaw. Pāśāntika and Paḍḍa were the supervisors of the construction.

This pure stone casket[3] (on which the inscription is engraved) enshrining the physical remains of Daśabala (Buddha) was made by Varāha, son of Sēna, the maker of the pavement, on behalf of the monk Mahāsēna who wanted the favour of Sugata (Buddha) for himself and for the progress of the Dharma (Buddhist religious creed) and the Saṅgha (the Buddhist council).

Notes

he identity of Kathika is not known.

2. Rudrasēna is identified with the fourth king of that name among the Kshatrapas by the editor. Contra Sircar, (*Sel. Ins.*, I, p. 519, note 3) who identified the Kathikas with the Kushāṇas.

3. This circular casket unearthed at the site of an ancient stūpa had a metal box containing something tied in small silk cloth bags, a small amphora-like golden bottle and some ashes etc. The lid bears on its side engraved, a part of some important Buddhist text referring to Pratītyasamutpāda, doctrine dealing with the causes of birth.

No.37

BṚIHATPRŌSHṬHA GRANT[1] OF UMAVARMAN

Date	:	Year 30: c. 380 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Umavarman
Dynasty	:	Pitṛibhakta of Kaliṅga
Location	:	A village in Palakonda Taluk, Srikakulam District, Andhra Pradesh.
Reference	:	Hultzsch, *Ep.Ind,* XII, pp. 4-6 and plate

TEXT

Metres:

ओं
स्वस्ति
विजयसिंहपुरात्
बप्पपादभक्तकलिङ्गाधिपतिश्श्रीमहाराजोमवर्म्मा बृहत्प्रोष्ठाग्रामे सर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति

अस्त्येष ग्रामोस्माभिरौपमन्यवसगोत्राय बह्वृचसब्रह्मचारिणे ब्राह्मणहरिदत्तायासहस्रांशुशशितारकप्रतिष्ठमग्रहारं कृत्वा सर्व्वकरपरिहारैश्च परिहृत्य दन्तयवागुभोगादुद्धृत्य षट्त्रिंशदग्रहार· सामान्यङ्कृत्वा भोगसम्बन्धनिर्व्वचनीयम्प्रत्तः

तदेवं विदित्त्वा युष्माभिः पूर्व्वोचित मर्य्यादयोपस्थानङ्कर्त्तव्यम् मेयहिरण्याद्यश्चोपनेयम्भविष्यतश्च राज्ञो विज्ञापयति

धर्म्मक्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासताम्प्रवृत्तकमिदन्दानं सद्धर्ममनुपश्यद्भिरेषोग्रहारोनुपाल्यः

आज्ञा वासुदेवः
संव् 30 मार्ग्गशीर्ष दि 20
देशाक्षपटलाधिकृतेन हरिदत्तसूनुना मातृवरेण लिखितमिति ॥

Summary

Success! Hail!

Issued from Simhapura[3]

Mahārāja Umavarman, the lord of Kaliṅga[4] devoted to feet of Bappa (i.e. father)[5] commands all the assembled agricultural residents *(kuṭumbis)* of Bṛihatprōshṭhā[6] village thus:

'This village is granted by us perpetually to brāhmaṇa Haridatta, a student of Baḥvṛicha (Ṛigvēda) and of Aupamanyava gōtra after exempting it from all taxes after separating it from Dantayavāgu division *(bhōga)* and after joining it to (or equal to) the thirty six *agrahāras,* always to be referred to as such.

Knowing this you shall observe all the usual conventions along with rice, gold etc. The future kings are requested to preserve this grant considering its merit.

Vāsudēva is the executor.

On the 20th day in the month of Mārgaśīrsha[7] in the year 30 written by Mātṛivara, son of Haridatta, the officer in charge of revenue records of the country (dēsākshapaṭalādhikṛita)[8].

Notes

1. This set of three plates bears writing on the inner sides only. The seal attached to the ring of the plates has a legend in four line, the last line reading 'Mahārājōmavarmasya'. Probably it contained the dynastic name 'pitṛibhaktaḥ'.

2. Simhapura is perhaps identifical with Siṅgupuram between Śrīkākuḷam and Narasannapēṭa.

3. The description of 'lord of Kaliṅga' (Kaliṅgādhipati) for the king given ih this record dated in the 30th year is absent in the Tekkali plate (No. 27) dated in the ninth year, thus leading us to infer that the conquest of Kalinga was accomplished sometime between the ninth and the thirtieth year of this king. The absence of this title in the Dhavalapēṭa plates will place that record before the date of the actual conquest of Kalinga.

4. The Tekkali plates of Umavarman (No.27) use the expression *Pitṛipādānudhyātaḥ.* On the other hand the Dhavalapēṭa plates (No. 27, note 6) and the present record of Umavarman use instead the expression 'Bappa-pādānudhyātaḥ', giving the same meaning.

5. The village granted is yet to be located.

6. This section is followed by the usual ending verses.

7. The month Mārgaśīrsha and the day 20 given in respect of the date seem to indicate that, the reckoning was *pūrṇimānta* (i.e. the month ended with the full-moon day.

8. Hultzsch's correction of the original in the text Dēśākshapaṭalādhikṛita as kṛitēna so that it may qualify sūnunā and .... varēṇa (restored as Mātṛivarēṇa) all ending in the instrumental case is acceptable. He identifies Haridatta with the donee mentioned in this record, who was not perhaps an officer in the service of the king. This Mātṛivara is mentioned as the father of Rudradatta, the writer of the record Bobbili Plates of Achaṇḍavarman (No.41) probably the successor of Umavarman.

No.38

MATHURA PILASTER INSCRIPTION OF CHANDRAGUPTA II

Date	:	[Gupta] year 61 : A.D. 380
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	Chandragupta II
Dynasty	:	Gupta
Location	:	Stone pilaster[1] near a well at Chandul Mandul Bagichi near Rangēśvara-Mahādēva temple, Mathurā, now in the Curzon Museum, Mathurā.
Reference	:	D. R. Bhandarkar, *CII*, III (Revised), Ed. Dr. Chhabra and G. S. Gai, pp. 234-42 and plate

TEXT

Metres:

सिद्धम् [।*]

भट्टारकमहाराज[राजाधि]राज,श्रीसमुद्रगुप्तसत्पुत्रस्य भट्टारकम[हा]राज[राजाधि]राजश्रीचन्द्रगुप्तस्य विज[य*]राज्यसंवत्स[रे] [पं]चमे [५] कालानुवर्त्तमानसंवत्सरे एकषष्टे ६०२ ... [प्र]थमे शुक्लदिवसे पंचम्याम् [।*]

अस्यां पूर्व्वा[यां][भ]गव[त्कु]शिकाद्दशमेन भगवत्पराशराच्चतुर्थेन[भगवत्क]पि[ल]विमलशिष्यशिष्येण भगव[दुपमित*] विमलशिष्येण आर्य्योदि[ता*]चार्य्यै [ण] पु[ण्या]प्यायननिमित्तं गुरूणां च कीर्त्य[र्थमुपमितेश्व]-रकपिलेश्वरौ गुर्व्वायतने गुरु.... प्रतिष्ठापितौ [।*] नैतत्ख्यात्यर्थमभिलि [ख्यते]

(अथ*) माहेश्वराणां विज्ञप्तिः क्रियते सम्बोधनं च [।*] यथाका[ले]-नाचार्याणां परिग्रहःमितिमत्वा विशङ्कं [पू]जापुरस्कारं परिग्रहपारिपाल्यं कुर्य्यादिः इति विज्ञप्तिरिति

यश्च कीर्त्यभिद्रोहं कुर्य्याद्य[श्चा]भिलिखित[मुप]र्य्यधो वा[स] पंचभिर्मह[।] पातकैरुपपातकैश्च संयुक्तस्स्यात्

जयति च भगवा[ण्दण्डः] रुद्रदण्डो[ऽ*]ग्र[ना]यको नित्यम्

Summary

Success!

On the fifth day in the bright fortnight of the first Āshāḍha month in the year sixtyone, 61, the fifth year[2] in the reign of Bhaṭṭāraka Mahārāja Rājādhirāja Śri Chandragupta, son of Bhaṭṭāraka Mahārāja Rājādhirāja Śri Samudragupta.

On this day were consecrated two portraits[3] (liṅgas) of Upamitēśvara and Kapilēśvara in the Teachers' shrine by Ārya[4] Uditāchārya, tenth from Bhagavat Kuśika[5], fourth from Bhagavat Parāśara, disciple's disciple of Bhagavat Kapila-Vimala and disciple of Upamita-Vimala for the commemoration of the teachers and for the increase of his own religious merit. This is not written for his own fame.

This is the request of the Māhēśvaras[6] — that considering this to be the property of the teachers for all time, worship, honour and protection be done without demur.

Whoever will do harm to these memorials or destroy the writing above or below shall incur the results of the five great sins and the five minor sins[7].

May divine Daṇḍa be always victorious, whose staff is terrific and who is the foremost leader[8].

Notes

1. The octagonal pilaster has writing only on five of its faces which are well-dressed. The top and the base of the pillar have each four sides, The well-dressed side of the top bears a sculptures of a trident. The base contains a standing figure identified as Lakulīśa. The pilaster apparently formed an integral part of a shrine now not traceable.

The standing figure has matted hair, a third eye, an upper *(uttarīya)* clinging to the body bound by a band below the chest, two hands, the right holding a club-like object and the left held akimbo and a transparent dhoti showing the private parts.

2. The reading pañchame meaning, 'the fifth' is adopted here as restored by Sircar (*Sel.Ins.*, I, p. 277) in preference to Gupta-nṛipa-rājya-kāla by Bhandarkar.

3. The standing figure as described in Note 1 above seems to suggest that the lingas installed might have borne on them the figures of Kapila and Upamita.

4. The word Ārya conveys according to the editor the sense of owner who is living, though all the teachers who are no more are designated as Bhagavat.

5. Kuśika, the founder of this line of teachers is identified with Kuśika, the first and foremost disciple of Lakulīśa of Kārvāṇ in Gujarat who is considered to be the last incarnation of Mahēśvara. A later inscription *(Ep.Ind.* I, p. 271 ff) says that Kuśika and three other disciples of Lakulīśa were the founders of four lines of teachers of the Pāśupata sect of Śaivism.

The present record refers to after Kuśika, Parāśara the seventh, Kapila — the eighth, Upamita — the ninth and Udita — the tenth in this line of teachers.

6. Māhēśvaras are devotees of Śiva probably in charge of the establishment.

7. The five great sins are killing a brāhmaṇa, drinking liquor, theft, adultery, associating with anyone who is guilty of these crimes. The five minor sins are: killing kine, forgetting the Vēda, breaking a vow

of chastity, offending a teacher, selling the Sōma plant. These however are not uniformly defined.

8. The text stating this is a hemistitch of a verse in Āryā metre, the other half not engraved at all.

No.41

BOBBILI PLATES[1] OF ACHAṆḌAVARMAN

Date : Regnal year 4 : c. 389 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Achaṇḍavarman
Dynasty : Piṭribhakta of Kalinga
Location : Bobbili, Visakhapatnam District, Andhra Pradesh, now in the Indian Museum, Calcutta.
Reference : R. K. Gaushal, *Ep.Ind.* XXVII, pp.33-36 and plate, Sircar, *IHQ*, XXIX, pp.299-300 and *SI*, I, pp. 483-4

TEXT

Metres:

सिद्धम्
स्वस्ति [॥*]
विजयसिंहपुरात्

परमभागवतः पितृपादानुद्ध्यातः कलिङ्गाधिपति श्रीमहाराजाचण्डवर्म्मा
तिरित्थाणाग्रामे सर्व्वसमवेतान्कुटुम्बिनः भोजक़ांश्च समाज्ञापयति

अस्त्येष ग्रा़मोऽस्माभिरात्मनः. पुण्यायुर्य्यशसामभिवृद्धये आसमुद्राद्रिशशितार
कार्कप्रतिष्ठमग्रहारं कृत्वा सर्व्वकरपरिहारैश्च परिह्रत्य षट्त्रिंशदग्रहारसामा
न्यश्चाग्रहारप्रदेयं सांवत्सरिकं [सपणाग्रशतभू(द्व)यश्चाशं-?] चोपनिबन्ध्य
तिरित्थाणवाटकाग्रहारब्राह्मणानाम्(णेभ्यः) नानागोत्रसब्रह्मचारिणां(रिभ्यः)
सम्प्रत्तः [।*]

तदेवं ज्ञात्वा युष्माभिः पूर्व्वोचितमर्य्यादया सर्व्वोपस्थानं कर्त्तव्यम् मेयहिरण्याद्यश्चोपनेयम् (।*)

भविष्यतश्च राज्ञो विज्ञापयामि (।*) धर्मक्रमविक्रमाणामन्यतमयोगादवाप्य महीमनुशासताम् प्रवृत्तकमिदन्दानं सद्धर्म्ममनुपश्यद्भिरेषोऽग्रहामा(रोऽ) नुपाल्यः(।*)

अपि चात्र व्यासगीतान् श्लोकानुदहरन्ति (।*)

स्वयमाज्ञापना(।*) देशाक्षपटलाधिकृतेन मातृवरस्य सूनुना रुद्रदत्तेन लिखितमिति (।*)

संवत्सरे चतुर्थे 4 ग्रीष्म 2 दि 5

Summary

Success! Hail!

Issued from Simhapura[2]

Mahārāja Achaṇḍavarman[3], a great devotee of Bhagavat (Vishṇu), and Lord of Kalinga who is devoted to his father commands the inhabitants *(kuṭumbis)* of Tiritthāṇa village and the officers *(bhōjakas)* thus:

'We have bestowed this village perpetually on the brāhmaṇas of Tiritthāṇavāṭaka of various *gōtras* for the increase of our merit, long life and fame. The *agrāhāra* is made free from all taxes like the thirtysix agrahāras.[4] You shall therefore honour the grant according to convention and make over all the produce like gold etc.

Future kings shall also protect this grant[5]. The grant is written by Rudradatta, the officer in charge of (revenue) records *(akshapaṭalādhikṛita),* son of Mātṛivara[6].

Executed by me.

On the 5th day in the 2nd fortnight of the summer (season) in the year four[7]

Notes

1. This is a set of three plates, the first and the third plates having writing on the inner side only. The seal soldered to the ends of a ring passing through the plates bears in its rectangular incuse the legend 'Pitṛibhaktaḥ'.

2. Simhapura is Singupuram between Śrīkākulam and Narasannapēṭa.

3. The inclusion of this title here points to the fact that Achaṇḍavarman retained the title first acquired possibly by his predecessor Umavarman (Bṛihatprōshṭhā grant. No.37). The compound word 'Mahārājāchaṇḍavarmā' in the text was amended by Hultzsch also Mahārājaśchaṇḍavarmā'. But if the original reading is considered to be correct it would yield the name Mahārāja Achaṇḍavarmā, equally sensible as pointed out by D. C. Sircar.

4. The reference to 'thirtysix agrahāras' is perhaps to the number of agrāhāras in the area ruled over by the king. This is referred to also in the Bṛihatprōshṭhā grant of Umavarman (No.37).

5. The usual ending verses are given here.

6. For Mātṛivara see Bṛihatprōshṭhā grant (No.37).

7. Note that the method of daṭing has reverted to the earlier practice of mentioning the season and not the month which was the case in the grant of Umavarman (No.27).

Further there is another copper-plate of this king dated in his 6th regnal year. Discovered at Komarti near Narasannapēṭa in Ganjam District, this set, consisting of three plates issued from Simhapura has a seal bearing the legend 'Pitṛibhaktaḥ'. It records the grant of the village of Kōhātūra to brāhmaṇa Dēvaśarman of Bhāradvāja *gōtra* and of Vājasaṇeya branch (Yajurvēda) on the usual terms mentioned in the earlier grants of Pitṛibhakta kings. The king himself executed it. The details of date are, Chaitra month, bright fortnight and fifth day. This was edited by Hultzsch in *Ep.Ind,* IV, pp. 142-145.

No.42

SIRODA PLATES[1] OF DĒVARĀJA

Date	:	Regnal year 12 : c. 390 A.D.
Script and	:	Southern Characters (cursive)[2]
Language	:	Sanskrit
Donor/King	:	Prabhunāga/Dēvarāja
Dynasty	:	Bhoja[3]
Location	:	Sirōda de Ponda, Goa.
Reference	:	C. R. Krishnamacharlu, *Ep.Ind.* XXIV, pp. 143-145 and plate.

TEXT

Metres:

श्रीस्वस्ति
श्रीविजयचन्द्रऊराद्

भोजानाम् देवराजवचनात्

भविष्यद्भोगिकायुक्तकस्था[न्या]दयो वक्तव्य:

जिययासु थान्नियर्ककोट्टिक्कय्या परिवृत्तेन चानीतेन यन्निष्पद्यते [तत्प्र]* भुनाग भोगिकामात्यैः पुण्योपचयाय भारद्वाजसगोत्राभ्याम् गोविन्दस्वामीन्द्रस्वामिभ्याम् दत्तम् गृहस्थानञ्च गोप्रचारावाततौ गोप्रचारतृणकाष्ठादिकञ्च सुप्रतिबद्धव्यम्

योस्मत्कुलाभ्यन्तरोन्यो वा रागद्वेषलोभमोहाभिभूतो हिंस्यात् स पञ्चभिर्म्महापातकैरुपपातकैश्च संयुक्तः स्यात्

उक्तञ्च
बहुभि ------ व्रजेत् - 11

सर्व्वतन्त्राधिकृतः परमधार्म्मिकस्सत्यसन्धोमरेश्वर आज्ञप्तिः

रहस्याधिकृतेन प्रभाकरेण देवराजप्रतिमस्य देवराजस्याज्ञया लिखिता पट्टिका

विजयप्रवर्ध्दमानराज्यसंवत्सरे द्वादशसे माघबहुल द्वादश्याम्

स्वस्त्यस्तु धारकवाचकश्रोतृभ्य इति ॥

Summary

Śrī

Be it well!

Issued from Chandraūra[4]

On the orders of Dēvarāja of the Bhōjas[5] that the officers like the divisional officers *(bhōjikas)*, Superintending Officers *(āyuktakas)* and local officials (sthānya) be informed (that)

The village Thānniyarka-Kōṭṭikkayyā in (the division of) Jiyayā along with the income (from other sources), with a house-site and with the pasture land for cows was

given by the minister in charge (of the district) Pranhu[6]-Nāgabhōgika to Govindasvāmi and Indrasvāmi of Bhāradvāja gōtra. Supply of grass and fuel should be ensured. This grant shall not be transgressed.

Amarēśvara, Officer heading all branches of administration who is a very righteous man and who is devoted to truth was the executor.

This charter was written by Prabhākara, the Private Secretary, on the orders of Dēvarāja who was like god Indra (Dēvarāja).

On the twelfth day in the dark fortnight of Māgha month in the twelfth year.

Be it well for the executor, the reader and the listener (of this grant).

Notes

1. This set of three plates bears writing on all sides except on the outer sides of the first and the third plates. The seal is reported to contain the figure of a swan.

2. The manner of writing is so unlike in all other copper-plate charters so far met with. The curves of the lower part and the additional marks for vowels or conjuct consonants are prominent.

3. Krishnamacharlu read 'Gōminām' as the name of the dynasty. It was correctly read by N. Lakshminarayan Rao as 'Bhōjānaṁ' (*Ep. Ind.* XXVI, pp., 337-340). See also Chandrapura was corrected as Chandraura. See also ibid for other relevant remarks on the subject of this copper-plate.

4. Chandraūra is Chandor in Goa and Thanniyarka-Kōṭṭikkayyā is probably Tanem-Kuttal in Salsette.

5. Other members of this royal family such as Pṛithivīmallavarman, Asankitavarman and Kāpālivarman ruled the area in the seventh century A.D., till they were ousted by Mauryas of Konkan.

6. If Prabhu is read with the word 'tat' supplied by the editor it should mean that Nāga was the governor of the district of Jiyayā. Otherwise his name may read as Prabhunāga.

No.43

DHĀRIKĀṬŪRA GRANT[1] OF ACHAṆḌAVARMAN

Date	:	Year 35[2] :c. 391 A.D.
Script and Language	:	Southern Characters, Prakrit and Sanskrit
Donor/King	:	Achaṇḍavarman/Nandivarman
Dynasty	:	Sālankāyana
Location	:	Findspot not known
Reference	:	Sircar, *Ep.Ind,* XXXVI, pp. 1-7 and plate

TEXT

Metres:

विजयवेङ्गीपुरात्

भगवतो चित्तरथस्सामि पादाणुज्झातो परमदेवतबप्पभट्टारकवादभत्तो सालङ्कायनसगोत्तो युवमहाराजश्री अचण्डवर्म्मा धारिकाटूरे गामेयका सव्वसमग्रा सवा [आन] पेति

अत्थिदाणी अम्ह धम्मायुलवाहन विभविस्सरियप्पवध्दनत्थं कुलगोत्तस्स य सत्थि सत्तियणप्पायणत्थं भेमाण कस्सपसगोत्ताण दोण्णम्पि भातुकाणं भवस्कन्दसमज्ञभट्टिसमज्ञाणं बम्हणणं अग्गाहार आचन्दसूरतारकत्थायी काटूण अम्हेहि सम्पदत्तं

तमेवं नातूण ताणं पुत्तानूपुत्तकाणं सुंगुवाणवातचयण सदिसेत सम्भेट्ट होन्ति वे च बाधापीडा करंति सव्वपरिहारेहि ए त च परिहरंति ते अम्हेहि य नंदं देतव्वा त्ति

संवच्छराणि पचतीस 30 5 वास पक्खं छठं - ६ दिवस - तेतीयायं ति 3

Text Sanskritised

विजयवेङ्गीपुरात्

भगवतः चित्ररथस्वामिपादानुद्धचयातः परमदैवतबप्पभट्टारकपादभक्तो शालङ्कायनसगोत्रो युवमहाराजश्री अचण्डवर्म्मा धारिकाटूरे ग्रामेयकान् सर्व्वसमग्रान् समाज्ञापयति

अस्तीदानीं अस्मद्धर्म्मायुर्बलवाहनविभवैश्वर्य्य प्रवर्द्धनार्त्थं कुलगोत्रस्मच स्वस्तिस्वस्त्ययनाप्यायनार्त्थं भेमाणकाश्यपसगोत्राणां दोण्णम्पि भ्रातृकाणांभवस्कन्दसमार्य्यभट्टिसमार्य्याणां ब्राह्मणानां अग्राहारमाचन्द्रसूरतारकस्थायिनं कृत्वा अस्माभिः सम्प्रदत्तम्

तमेवं ज्ञात्वा तेषां पुत्रानुपुत्रकयोः शुल्कोपायनव्रातचयनं संदिशेत् संभृष्टाः भवन्ति ये च बाधापीडाः कुर्वन्ति सर्व्वपरिहारैः ये तं परिहरन्ति ते अस्माभिश्च नन्दं दातव्या इति

संवत्सराणि पञ्चत्रिंशत् 30 5 वर्षा पक्षं षष्टं - 6 दिवस - तृतीयं ति 3

Summary

Issued from Vēngīpura[3]

Prince (Yuvamahārāja) Achaṇḍavarman of Sālankāyana gōtra, a devotee of the feet of supreme (god) Chitrarathasvāmi and also of the most divine lord Bappa (father) commands all the assembled villagers of Dhārikāṭūra

This village is bestowed after making it a permanent *agrāhāra* on the brāhmaṇas Bhavaskanda-śarmārya and Bhartṛiśarmmārya of Bhemāṇa-Kāśyapa gōtra[4], the brothers from Doṇṇampi for the increase of our merit, longevity, Strength *(bala)*, animal corps *(vāhana)*, wealth and sovereignty and for the promotion of well-being and success of our family and clan *(gōtra)*.

The donees and their descendants shall be allowed to collect the tolls *Śuḻka)* and customary offerings. Those who cause obstruction and impediment will incur the royal displeasure. Those who exempt this grant will earn gratitude from us.

On the 3rd day in the 6th fortnight in the rainy season in the thirtyfifth (35th) year[5].

Notes

1. This set of four plates bear writing on all sides except on the first side of the first plate. Each side bearing writing is numbered as in a book. The oval seal attached to the ring seems to contain the figure of a couchant bull.

2. The year 35 obviously belongs to the reign of Nandivarman I (vide his Kānukollu plates. No.33 which is also in Prakrit language).

3. Veṅgipura is Peda-Vēgi. See No.8 note 2.

4. The expression Bhēmāṇa-Kāśyapa is understood as indicating that Bhēmāṇa was the progenitor of this family which belonged to Kāśyapa gōtra. Compare this with Śrīrāma-Kāśyapa *(Ep. Ind.,* XXIII, pp. 88 ff) and Tāmra-Kāśyapa *(Mysore Arch. Rep.* 1917, p. 40)

5. This section is followed by the usual ending verses.

No.44

STONE SEAL INSCRIPTION FROM AHICHCHATRA

Date	:	400 A.D.
Script and Language	:	Eastern Variety of Northern Characters, Sanskrit
Donor/King	:	...
Dynasty	:	...
Location	:	Cornelian stone seal[1] probably set as an inlaid piece set in a ring in the possession of Shri Jnaneswar Das, Allahabad.
Reference	:	R. R. Tripathi, 'Stone Seals in Allahabad Museum' in *JNSI,* XXVIII, p. 188, plate VII, 7.

TEXT

Metres:

धर्मो रक्षति रक्षित[:*]

Translation

Protected **Dharma** protects[2]

Notes

1. The seal is oval in size 2 cms x 1.4 cm. It has the figures of a crescent and an axe with the legend below.

2. Numerous seals bearing wise mottos such as *satyam jayati nānṛitam, Dharma Kartavya, Harismarana. Jitam bhagavatā, Vṛiddhirastu* etc., have

come up from excavations in various sites. The seals seem to have been used by private bodies in ancient times, even as printed labels and play-cards bearing moral sayings are used nowadays.

No.46

MATHURA INSCRIPTION OF CHANDRAGUPTA II

Date	:	c. 400 A.D.
Script and Language	:	Eastern Variety of Northern Characters, Sanskrit
Donor/King	:	... / Chandragupta II
Dynasty	:	Gupta
Location	:	Broken stone found on the pavement outside the Katrāgateway, now in the Curzon Museum, Mathura, U.P.
Reference	:	Bhandarkar, *CII,* Vol.III (Revised), Ed. B. Ch. Chhabra and G. S. Gai, pp. 252-5 and plate.

TEXT

सर्वराजेच्छेत्तुः पृथिव्यामप्रतिरथस्य चतुरुदधिसलिलास्वादितयशसो धनदवरुणेन्द्रान्तकसमस्य कृतान्तपरशोः न्यायागतानेकगोहिरण्यकोटिप्रदस्य चिरोत्सन्नाश्वमेधाहर्त्तुर्महाराजश्रीगुप्तप्रपौत्रस्य महाराज श्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराजश्रीचन्द्रगुप्तस्य पुत्रेण तत्परिगृहीतेन महादेव्यां दत्तदेव्यामुत्पन्नेन परमभागवतेन महाराजाधिराजश्री [चन्द्रगुप्तेन]

Summary

...[1][by Mahārājādhirāja Chandragupta], the son of Dattadēvī and Samudragupta who was the exterminator of all kings;[2] who had no equal on earth; whose fame was tasted by the waters of the four oceans; who was equal to Kubēra (Dhanada), Varuṇa, Indra and Yama; who was the very axe of Kṛitānta (god of death), who was the giver of several crores of cows and gold rightly earned and who performed Aśvamēdha sacrifice that had long decayed;[3] who was the son of Chandragupta and Kumāradēvī, the Lichchhavi princess, the grandson of Ghaṭōtkacha and the great grandson of Mahārāja Gupta.

Notes

1. Since the stone is broken very much, the purport of the inscription is lost. However the record is the first among the Gupta inscriptions, which gives a precis of the elaborate eulogical parts of the Allahabad pillar inscription of Samudragupta (No.20 above) found also in the later Bhitari pillar inscription of Skandagupta (No.114 below)

2. This and the following descriptions are almost translations of the epithets most of which occur in the coins of Samudragupta (See Nos. 19, 24, 25).

3. The corresponding Sanskrit phrases chirōtsann-āśvamēdhāharttuḥ recalls to our mind the use of the word utsanna with reference to Aśvamēdha in the Śatapatha - brāhmaṇa (Kāṇḍa XIII) and the Taittirīya - saṁhitā (V, 4.12.3) which conveys the sense that some parts of the sacrifice were utterly lost or completely forgotten. Samudragupta is given the credit of having performed the sacrifice in its entirety after recovering the lost or forgotten elements.

No.47

HALSI PLATES[1] OF KĀKUSTHAVAMAN

Date	:	Year 80 :C. 400 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Kākusthavarman
Dynasty	:	Kadamba
Location	:	Halsi,Uttara Kannada District, Karnataka
Reference	:	Fleet, IA, VI, pp. 22-24 and plate.

TEXT

नमः ॥

जयति भगवान्जिनेन्द्रो गुणरुन्द्रः ॥

प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥

परमश्रीविजयपलाशिकायाम् प्रजासाधारणाशानाम् कदम्बानाम् युवराजः श्री काकुस्थवर्म्मा स्ववैजयिके अशीतितमे संवत्सरे

भगवतामर्हताम् सर्व्वभूतशरण्यानाम् त्रैलोक्य निस्तारकाणाम् खेटग्रामे बळोवरक्षेत्रम् श्रुतकीर्त्तिसेनापतये आत्मनस्तारणार्त्थं दत्तवान्

तद्यो हिनस्ति स्ववंश्यः परवंश्यो स पञ्चमहापातक संयुक्तो भवति योभिरक्षति तस्य सत्यर्व्वगुणपुण्यावाप्तिः

अपिचोक्तम्

नमो नमः ऋषभाय नमः ॥

Summary

Obeisance

Victorious is the Supreme Jinēndra, the repository of virtue and extreme compassion, whose highly raised banner of tenderness comforts the three worlds.

Prince (Yuvarāja) Kākusthavarman among the Kadambas enjoying the good wishes of the common subjects (ruling from) the victorious (camp of) Palāśikā[2] in the eightieth[3] Victorious year.

gave to Śrutakīrti, the commander, for saving him[4], the field Balōvara in the village Khēṭa belonging to the Supreme Arhat, the refuge of all created beings and the saviour of the three worlds.

He who causes harm to this grant incurs the five great sins whether he belongs to our own or other lineages.One who protects gets the merit of all virtuous qualities[5].

Obeisance to Ṛishabha[6].

Notes

1. This contains three plates with no writing on the outer sides on the first and the third plates. The seal contains the figure of an animal not identifiable.

2. Palāśīkā is Halsi, the findspot of the plates.

3. This is apparently an year of some era not specified, though it may point to a reckoning from the reign of the king mentioned in the Malavalli inscription. (No.114.)

4. The event in which the general saved the prince is not mentioned.

5. This section is followed by the usual verses (two) 'Bahubhir' and 'Svadattām' often quoted in all epigraphs during this period and after. See Appendix.

6. Ṛishabha is the name of the Jaina Tīrthaṁkara.

No.48

VĀLA INSCRIPTION OF SUKETUVARMAN

Date	:	Śaka 322 : A.D. 400
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Īśaprakki/Sukētuvarman
Dynasty	:	Maurya of Koṅkaṇa
Location	:	Stone slab from Vāḷaor, Thana District, Maharashtra, now in the Prince of Wales Museum, Bombay.
Reference	:	K. V. Ramesh, *Ep. Ind.*, XL, 51-54 and plate

TEXT

Metres: Verse 1: *Āryā*

भोजानां मौर्यधर्म्ममहाराजश्श्रीसुकेतुवर्म्मणो वल्लभतलवरेण ईशप्रक्किना दत्तः
आनङ्गिपरदत्तपुत्रेण सिंहदत्तेन कोटीश्वर स्थापनाय पिनाकिनीनद्युत्तरेण
गर्त्तपरण्डनिवृत्तातिसमृद्धस्तारिभौमश्चरकेषु बद्धवाटकश्च
ब्रह्मविद् भावजीवकपदान्यपि द्वादश पुनरयन्तटाकफुल्लवने
शिष्टेश्वरार्य्यभूमिपरिमाणं पूर्व्वतः गिरिधारादक्षिणेनोदकविरकोपरतस्समुद्रः
उत्तरतस्सुबन्धुस्तटाकं वाटकश्च
पूर्णपुरक्षेत्रना .... तश्चरकेषु खल्यः पदानि द्वादश
... श्शकवर्षे द्वाविंशत्यधिके शतत्रये व्रजति शकनरनाथानां
बेशाख पौर्ण्णमास्यां रात्रौ नाडिकाद्विपञ्चके ।
.... स्थानङ्कोटीश्वर..... ॥

Summary

(This is the grant) given by Īśaprakki, the *vallabha-talavara*[1] of Maurya-Dharma Mahārāja-Srī Sukētuvarman of the Bhōjas[2].

(The following plots of land were granted) for the installation of the deity Kōṭīśvara[3] by Simhadatta, son of Ānankiparadatta very fertile piece of land *(tāri-bhaumaḥ)* separated from Garttaparaṇḍa (a locality) to the north of the Pinākinī river and a garden with well-marked boundaries, twelve *padas* of land belonging to Bhāvajīvaka who has realised the supreme *(brahma-vid)*, land in Taṭāka-phullavana belonging to Śishṭēśvaraya bounded on the east by a mountain water-fall, on the south by a roaring canal, on the west by the sea and on the north by a tank with strong bunds and also a garden and; twelve *padas* of threshing floor *(khalyaḥ)* in Pūrṇapura.

.... in the Śaka year three hundred and twenty two, at the tenth *nāḍikā* on the night of the full moon day of the month of Vaiśākha[5] .... the temple *(sthāna)* of Koṭiśvara.

Notes

1. The designation talavara meaning 'headman' is known to us from Ikshvāku records *(USVAE.* II, Nos. 181, 182 and 200 etc.). The word vallabha meaning 'lord' is first used here, later adopted almost exclusively by the Chalukyas of Vātāpi and also by the Rāshṭrakūṭas.

2. Besides Sukētuvarman, the only other Maurya king known to us is Anirjitavarman from his Bandore plates of about the sixth century A.D. The Bhōjas, different from the Mauryas of Koṅkaṇa seem to have ruled over an area mostly covered by the modern state of Goa as seen by the charters issued by them (see 42, note 5). The expression, 'Bhojānām Maurya Dharma-mahārāja Sukētuvarmaṇō has been understood by the editor to mean that the king was born out of a marital alliance between the two families and that, though he was by right of succession, a Maurya, he was holding away, on the date of the present inscription, over the Bhōja Kingdom.

3. This name Kōṭīśvara has led to proliferation of at least six more Koṭīśvaras along the west coast and it is comparable with Sapta-Koṅkaṇa or the seven Koṅkaṇas.

4. Pinākinī is identified with modern Pijal flowing towards the southwest to join the river Vaitaraṇā from the north of Vāḍa.

5. The details of date may correspond to April 25, A.D. 400, which was Wednesday (not Tuesday) as stated by the editor.

No.49

CHENDALUR GRANT[1] OF KUMĀRAVISHṆU

Date	:	Regnal year 2 : c. 400 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Kumāravishṇu II
Dynasty	:	Pallava
Location	:	Chendalūr, Nellore District, Andhra Pradesh
Reference	:	Hultzsch, *Ep.Ind.* VIII, pp. 233-236 and plate

TEXT

Metres:

स्वस्ति ॥ जितम्भगवता स्वस्ति ॥

विजयकाञ्चीपुरात्

अभ्युच्चितशक्तिसिद्धिसम्पन्नस्य प्रतोपोपनतराजमण्डलस्य वसुधातलैकवीरस्य महाराज श्रीस्कन्दवर्म्मणः प्रपौत्रो देवद्विजगुरुवृद्धोपचायिनो विवृद्धविनयस्यानेक गोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानां पञ्चमस्य लोकपालस्य सत्यात्मनो महाराज श्रीकुमारविष्णोः पौत्रो भगवद्भक्ति सम्भावितसर्व्वकल्याणस्यादिराज प्रतिस्पर्द्धिगुणसमुदयस्यामितात्मनो महाराज श्रीबुद्धवर्म्मणः पुत्रः प्रजासंरञ्जनपरिपालनोद्योग सततसत्यव्रत दीक्षितोनेक समरसाहसावमर्द्दलब्धविजययशः प्रकाशः कलियुगदोषावसन्न धर्म्मोद्धरण नित्यसन्नद्धो राजर्षिगुणसर्व्वसन्दोह विजिगीषुद्धर्म्मविजि गीषुर्भगवत्पादानुध्यातः परमभागवतो भारद्वाजो बप्पभट्टारकपादभक्तः स्वविक्रमाक्रान्तान्यनृप श्रीनिल यानां यथावदाहृतानेकाश्वमेधानाम्पल्लवानां धर्म्ममहाराजः श्रीकुमारविष्णुः

कर्म्माकिराष्ट्रे चेन्दलूर ग्रामे ग्रामेयकानत्राधिकृतसर्व्वनैयोगिकवल्लभांश्चाज्ञापयति

यथास्मिन्नस्माभिः कर्म्माकिराष्ट्रे कवचकारभोगे चेन्दलूरग्रामे राजवस्तु भूत्वा स्थितश्चतुर्द्दिशमष्टशतपट्टिका सम्मितं समुदायतो द्वात्रिंशद्युक्तचतुश्शतपट्टिका सम्मितं क्षेत्रं

ब्राह्मणाय कौण्डिन्यगोत्राय छन्दोगसूत्रायाभिरूपाय पुळ्ळलूरु वास्तव्याय भवस्कन्दत्राताय ब्रह्मदेयमर्य्यादया देवभोगवर्ज्जं हलन्यायेन सर्व्वपरिहारोपेतं अस्मदायुर्ब्बलविजयैश्वर्याभिवृद्धये

प्रवर्द्धमानविजयराज्ये द्वितीये संवत्सरे कार्त्तिकिमासे शुक्लपक्षस्य पञ्चम्यां सर्व्वमितत्क्षेत्रं सम्प्रत्तम्

तदवगम्य सर्व्वपरिहारैरेतद्ब्रह्मदेय क्षेत्रं परिहरन्तु परिहारयन्तु च यश्चेदमस्मच्छासनमतिक्रमेत् स पापश्शारीरन्दण्डमर्हति ।

अपि चात्र ब्रह्मगीताः श्लोकाः
भूमिदाता........... फलम् ॥
एवमाज्ञप्तमिति ।
गोब्राह्मणन्नन्दतु । स्वस्त्यस्तु प्रजाभ्यः ॥

Summary

Hail! Victory achieved by the Supreme! Hail!

(Issued) from Kāñchīpuram

Kumāravishṇu II,[2] son of Buddhavarman, grandson of Kumāravishṇu I, great-grandson of Skandavarman commands the villagers of Chendalūra in Karmmānka-rāshṭra and all the supervising officers *(vallabhas)* thus:

We had given four hundred and thirty two *paṭṭikās*[3] of field out of eight hundred paṭṭikās of field which had become the king's (i.e. our) property[4] spreading in the four directions in the village of Chendalūr[5] in Kavachakāra sub-division *(bhōga)* in Karmmānka district *(rāshṭra)*.

To Bhavaskandatrāta of Kauṇḍinya gōtra and of Chhandōga sūtra[6] residing at Puḷḷalūr[7] as a brahmadēya excluding the land given to deities for the increase of our long life, strength, victory and prosperity with all exemptions on the basis of ploughshare *(hala nyāya)*.

On the fifth day in the bright fortnight in the month of Kārttika in the second year of reign.

Knowing this they must arrange for the exemptions.

Thus it has been ordered by us.

May cows and brāhmaṇas rejoice! Let there be welfare for all people.

Notes

1. This is a set of five plates having writing only on the inner sides. The ring passing through the holes in the plates is soldered to the base of a circualr seal with an indistinct symbol in relief.

2. The introductory passages pertaining to Kumāravishṇu II, Kumāravishṇu I and Skandavarman are the same as are attached to Yuva-mahāraja Vishṇugōpa, Skandavarman and Vīravarman respectively in the Uruvupalli and Neḍuṅgarāya plates of Yuvarāja Vishṇugōpa. (Nos.95 and 97).

3. Paṭṭikā is a land measure based on the old Dravidan word paṭṭi (a stipulated piece of land required for keeping stray cattle). Later on any piece of material including the copper-plates came to be called *paṭṭikā*.

4. The description of the entire land as king's property *(rājavastu)* seems to imply that the king might have acquired it by purchase so that he could make a gift of a part of this area.

5. Chandalūr is in Nellore District in Andhra Pradesh.

6. The intended meaning is obviously the Sāma Vēda branch and *sūtra* really stands for ritualistic literature which the brāhmaṇa follows.

7. This village is situated nine miles north of Kānchīpuram.

No.50

UDAYAGIRI CAVE INSCRIPTION OF CHANDRAGUPTA II

Date	:	Year 82 : A.D. 400 - 01
Script and	:	Western variety of Southern characters
Language	:	Sanskrit
Donor/King	:	......./ Chandragupta (II)
Dynasty	:	Gupta
Location	:	Upper part of a panel over two sculptures[1] on the rock outside away to the north of the entrance to the cave, at Udayagiri hill in Vidisa, Madhya Pradesh.
Reference	:	D. R. Bhandrakar, *CII*, III (Revised), Ed.B. Ch. Chhabra and G. S. Gai, pp. 242-4 and plate

TEXT

Metres:

सिद्धम् ॥
संवत्सरे ८०२ आषाढमासशुक्ले(क्लै)कादश्याम् परमभट्टारकमहाराजाधि
[राज*] श्रीचन्द्र[])प्तपादानुद्ध्यातस्य महाराजछगलगपौत्रस्य महाराज
विष्णुदासपुत्रस्य सनकानिकस्य महा[राज*].. लस्यायं दे[यधर्म्मः] ।

Summary

This (the cave) is the benefaction made on the eleventh day of the bright fortnight in the month of Āshāḍha in the year 82 by the Sanakānika[2] Mahārāja.... dhala, grandson of Mahārāja Chagalaga and son of Maharāja Vishṇudāsa, who is devoted to the Paramabhaṭṭāraka Mahārājadhirāja Śrī Chandragupta.

Notes

1. One is that of the four-armed god Vishṇu attended by his two wives. Another is that of a twelve-armed goddess holding the buffalo-demon by the heels and treading upon his head. The cave proper has on either side of the entrance a standing figure of Vishṇu.

2. The name Sanakānīka spelt as Sanakānika in No.20 above is that of a tribe as it is mentioned along with other tribes like Mālava, Arjunāyana, Yaudhēya etc.

No. 51

ANOTHER CAVE INSCRIPTION FROM UDAYAGIRI

Date : c. 400-41 A.D.
Script and Language : Northern characters[1] Sanskrit
Donor/King : Vīrasēna/Chandragupta II
Dynasty : Gupta
Location : Inside back wall of a cave at Udayagiri hill, Vidiśa, Mandhya Pradesh
Reference : D. R. Bhandarkar, CII, III (Revised) Ed. B. Ch. Chhabra and G. S. Gai, pp. 255-7 and plate

TEXT

Meters: *Anushṭubh*

सिद्धम् ।

यदंतर्ज्योतिरर्क्काभमुर्व्व्या(म्भा) ..... (।*)
.... व्यापि चन्द्रगुप्ताख्यमद्भुतम् (॥*) १
विक्रमावक्रयक्रीता दास्यन्यग्भूतपार्थिवा (।*)
..... (म)नुसंरक्ता धर्म्म.... (॥*) २
तस्य राजाधिराजर्षेरचि[न्त्यो] .... (र्म्म)णः (।*)
अन्वयप्राप्तसाचिव्यो व्या (पृतस्सन्धिवि*) ग्रह(:)(॥*) ३
कौत्सश्शाब इति ख्यातो वीरसेनः कुलाख्यया (।*)
शब्दार्त्थन्यायलोकज्ञ = कवि = पाटलिपुत्रकः (॥*) ४
कृत्स्नपृथ्वीजयार्त्थेन राज्ञैवेह सहागत (।*)
भक्त्या भगवतश्शम्भोर्ग्गुहामेतामकारयत् (॥*) ५

Summary

That inner light on earth shining like the Sun, which is wonderful is called Chandragupta.

The earth bought by his prowess, in which the kings have become humbled with slavery is attached ... *dharma*....

Vīrasēna of the Kutsa *gōtra* from Pāṭaliputra known as Śāba in the family, a poet well versed in grammar, polity, logic and wordly ways has become a minister of that saintlike Rājādhirāja through heredictary descent, . . . entrusted with the office of Peace and War.

Having come with the same king desirous of conquering the whole earth he made this cave for the divine Śambhu (Śive) out of devotion.

Notes

1. Compare No. 50 above engraved on another cave in the same hill in a different type of characters, though both the inscriptions, unrelated otherwise by way of contents, belong to the same king's reign.

No. 52

PENUGONDA PLATES OF HASTIVARMAN

Date : Year 2 : c. 401 A.D.
Script and Language : Southern Characters, Prakrit mixed with Sanskrit
Donor/King : Hastivarman
Dynasty : Sālankāyana
Location : Penugoṇḍa, West Godavari District, Andhra Pradesh
Reference : Sircar, *Ep. Ind,* XXXV, pp. 145-150 and plate.

TEXT

सिद्धम् विजय-जयपुरात्

भगवन्नारायणचरणारविन्दरजोवगुण्डितशिरस्स वाससतायुकस्स महाराजसिरी हत्थि वम्मस्स वयणेण

कानीराहारे अप्पणो धम्मायुबलविवध्दणत्थं स्वर्न्नयनार्थञ्च अम्ह पुन्नप्पायननिमित्ते मुलुकुलि मुदुडप्पमुहा(हो)गामो भाणितव्वो

एतं गामं नानागोत्रचरणतपसज्झायहोमव्रतनियमरताणं वेदवेदाङ्गेतिहास पुराणनिरोगछन्दो वियचितपवणापरत्राणं यजनयाजनाध्दययनाध्दचापन दानप्रतिग्रहषङ्कर्म्मनिरदाणं सट्ठि बम्हणाणं अम्हेहि प्रथमकल्याणदक्षिणनिमित्ते सम्पदत्तं

तं देवतत्थ(त्थे)ण सव्वबाध परीहारेहि परिहरध आचन्दतारकं भुञ्जन्तु (दबे स) वच्छरे (रा) जेट्ठमासकालट्ठमियय समुहाणत्ति भद्रपद नक्ष(त्रे) सम्पदत्तम्

अमात्य जयस्वामिना

Summary

Sucoess !

(Issued) from victorious Jayapura.[2]

On the orders of Mahārāja Hastivarman[3] whose head is covered with the pollens of the lotus that is the feet of Supreme Nārāyaṇa and who is one hundred years old[4].

The prominent persons led by the senior man *(muduḍa)* of Mulukuli[5] in Kānīr-āhāra are to be told that,

this village is granted as the fee *(dakshiṇā)* for the first ceremony *(kalyāṇa)*[6] to sixty brāhmaṇas of various *gōtras* and *charaṇas* who are interested in conducting penance, personal studies (of scriptures), oblations in fire *(hōma),* austerities and self-control; who are experts in *Vēda, Vēdānga,* traditional accounts *(itihāsa),* ancient history *(purāṇa)* medical science *(nīrōga),* metrical science *(chhandōvicita),* exposition of texts *(pravachana)* and who are engaged in (the sixfold) duties such as offering and conducting sacrifices, personal study and teaching, giving away gifts and accepting them and that the village should be exempted from all obligations for the sake of god (Nārāyaṇa) (so that) they can enjoy as long as the Moon and the Sun last.

On our oral orders issued on the day of Bhādrapada[7] star on the eighth day of the dark fortnight in the month of Jyēshṭha in (our) second (regnal) year.

(conveyed or written by) Minister *(amātya)* Jayasvāmi[8].

Notes

1. This set consists of five plates bearing writing on both sides on all but the first and the last plates which are engraved on the inner sides only. A ring holding the plates is soldered at its point to an elliptical seal bearing the figure of a bull (?) and a legend probably reading Śrī-Ha[stivarmmā]. The middle three plates bear the respective numbers in the left margin on the obverse.

2. Jayapura is not identifiable. It is possible that the city of Jayapura, the place of issue was founded by the minister Jayasvāmin mentioned at the end.

3. King Hastivarman's genealogy is not given. He may be identified, as Sircar says, with Hastivarman II (400-420 A.D.) among the Sālankayanas on the basis of the language of the charter which is an admixture of Prākrit and Sanskrit reflecting the transitional stage when Prākrit began to yield place to Sanskrit.

4. This is the only charter of Hastivarman. It is dated in his second (?) year when the king is said to be one hundred years old evidently pointing to a late accession probably ruling from a different place Jayapura.

5. Mulukuli is identified with Mulahalapalle in Nugur Taluk in East Godavari District.

6. The expression *Prathama-kalyāṇa* is interpreted by Sircar to mean that his old age might have prompted to perform ceremonies for his long life and that this was the first of such performances. It is possible, however,that the occasion was the first anniversary of his accession, as the inscription is considered to be dated in the second year.

7. The mention of the star is a point to the late age of the inscription.

8. This section is followed by the usual ending verses.

No. 53

MANDASOR INSCRIPTION OF SATYA

Date : Kṛita year 461 : A.D. 404

Script and Language : Western variety of Northern characters, Sanskrit

Donor/King : Satya/Naravarman

Dynasty : Aulikara of Daśapura

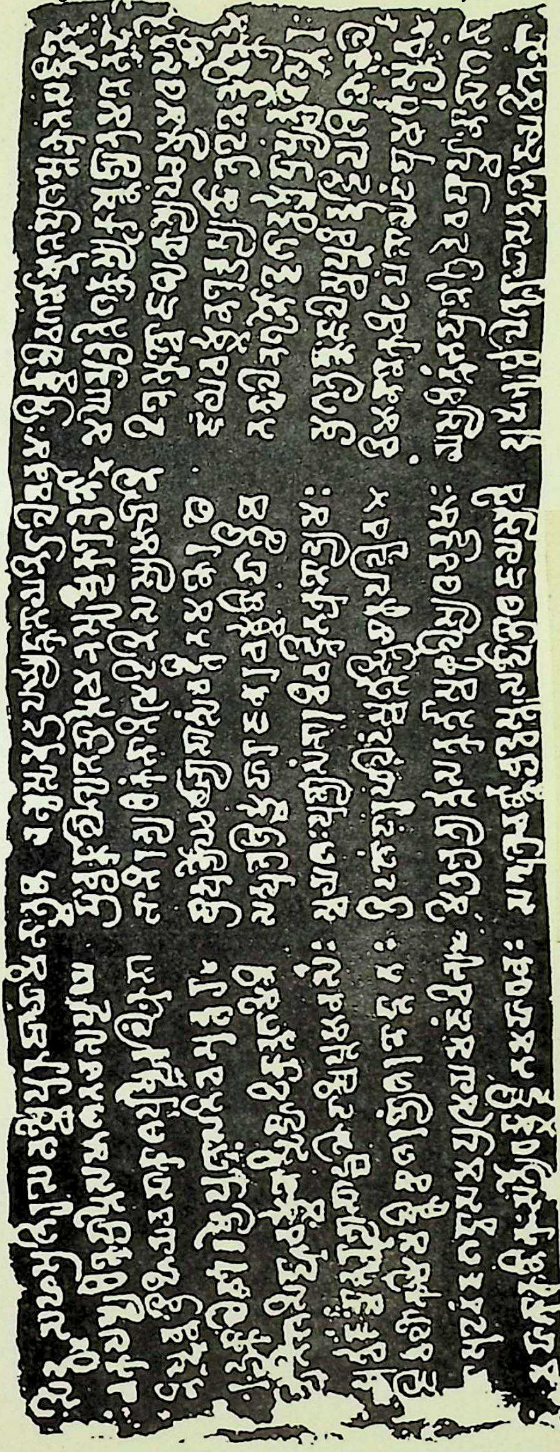
Location : Two broken stones[1] in a field near the Fort Gate near Toḍi, Mandasaur District, now in the State Museum, Gwalior, Madhya Pradesh

Reference : Haraprasad Sastri, *Ep. Ind.*, XII, pp. 320 f and D. R. Bhandarkar, *CII* (Revised), Ed. B. Ch. Chhabra and G. S. Gai, pp. 261-266 and plate.

TEXT

All verses in *Anushṭubh* metre

सिद्धम् [।*]
सहस्रशिरसे तस्मै पुरुषायामितात्मने [।*]
चतुस्समुद्रपर्य्यङ्कतोयनिद्रालवे नमः [॥*] 1
श्रीर्म्मालवगणाम्नाते प्रशस्ते कृतसंज्ञिते [।*]
एकषष्ट्यधिके प्राप्ते समाशतचतु [ष्टये] [॥*] 2
प्रावृट्काले शुभे प्राप्ते मनस्तुष्टिकरे नृणाम् [।*]



Mandasor Inscription of Satya

मधे(हे)प्रनृ(वृ)त्ते शक्क्रस्य कृष्णस्यानुमते तदा [॥*] 3
निष्पन्नव्रीहियवसा काशपुष्पैरलंकृता [।*]
भाभिरभ्यधिकं भाति मेदिनी सस्यमालिनी [॥*] 4
दिने आश्वोजशुक्लस्य पञ्चम्यामथ सत्कृते [।*]
ईद्दक्कालवरे रम्ये प्रशासति वसुन्धराम् [॥*] 5
प्राक्पुण्योपचयाभ्यासात्संवर्द्धितमनोरथे [।*]
जयवर्म्मनरेन्द्रस्य पौत्रे देवेन्द्रविक्रमे [॥*] 6
क्षितीशे सिंहवर्म्मणस्सिंहविक्रान्तगामिनि [।*]
सत्पुत्रे श्रीर्म्महाराज नरवर्म्मणि पार्त्थिवि [॥*] 7
तत्पालनगुणोद्देशाद्धर्म्मप्राप्त्यर्त्थीविस्तरः [।*]
पूर्व(ज)न्मान्तराभ्यासाद्बलादाक्षिप्तमानसः [॥*] 8
स्वयशः पुण्यसंभारविवर्द्धितकृतोद्यमः [।*]
मृगतृष्णाजलस्वप्नाविद्युद्दीपशिखाचलम् [॥*] 9
जीवलोकमिमं ज्ञात्वा शरण्यं शरणङ्गतः [।*]
त्रिदशोदारफलदं स्वर्ग्गस्त्रीचारुपल्लवम् [॥*] 10
विमानानेकविटपं तोयदांबुमधुस्रवम् [।*]
वासुदेवं जगद्वासमप्रमेयमजं विभुम् [॥*] 11
मित्रभृत्यार्त्तसत्कर्त्त स्वकुलस्य(I*) थ चन्द्रमाः [।*]
यस्य वित्तं च प्राणाश्च देवब्राह्मणसाद्गताः [॥*] 12
महाकारुणिकः सत्यो धर्म्मार्ज्जितमहाधनः [।*]
सत्पुत्रो वर्ण्णवृद्धेस्तु सत्पौत्रो [s*] थ जयस्य वै [॥*] 13
दुहितुर्ब्बलशूराया[:*] सत्पुत्रो जयमित्रया [।*]

....

Second Fragment

गार्ग्गायणसगोत्रो वै ज्ञाति [तः*]...... [।*]
पुरे महति विख्याते पञ्चद्वि[गुणसंज्ञिके *] [॥ *]
नानावृक्षलतागुल्मसंप्र [युक्त*]..... ['*]
धन्यो भवतु मङ्गल्यः पु[त्र] [पौत्रसमन्वितः*] [(न्न*]
कृष्णोद्वयुषितस्ताव[त्]

Summary

First fragment

Success!

***Verse* 1:** Obeisance to that Thousand headed Purusha[2] whose soul is limitless and who is sleeping (relaxing) on the waters of the bed-like four oceans.

Verse 2-7: On the fifth day of the bright half of the month of Āśvina[3] in the excellent enjoyable season after the rains in the year four hundred and sixtyone of the era called Kṛita[4] founded by the Mālava tribe *(gaṇa)* when the festival of Indra[5] approved by Kṛishṇa was going on in the earth replenished with corn and foodgrains and adorned by Kāśa flowers, the meritorious king Mahārāja Naravarman, equal in valour to Dēvēndra son of Simhavarman, the follower of Simhavikrānta[6] and grandson of Jayavarman (was) ruling.

Verses 8-11: Satya who accumulated wealth in the righteous way in the course of carrying out the beneficiary policies of Naravarman's administration realised the unsteady nature of life in this world like the water of the mirage, a dream, lightning or the flame of a lamp and sought refuge in the unborn (aja), the inscrutable *(aprameya)* and all-pervading *(vibhu)* Lord Vāsudēva abiding in the world yielding the fruits of heaven with charming shoots in the form of heavenly damsels, with branches in the form of celestial cars, trickling out honey in the shape of rain-water (all like a Tree).

Verses 12-14: Satya, son of Varṇṇavṛiddhi and Jayamitrā, daughter of Balaśūrā and grandson of Jaya, who honours his friends, servants and the distressed, whose wealth and life have been consigned to the gods and the b̲r̲ā̲h̲m̲a̲ṇ̲a̲s̲ and who is most compassionate . . . .

Second fragment

. . . . of the Garggāyaṇa-gōtra . . . in the city whose name is composed of two-five' (ten i.e., Daśapura) abounding in trees and creepers . . . . may he become blessed and lucky with sons and grandsons . . . permeated by Kṛishṇa[7].

Notes

1. The two fragments discovered on two different occasions do not yet yield the complte record.

2. The corresponding Sanskrit passage reminds us of Puruṣha-sūkta (Ṛīgvēda, X, 90). His identity with Nārāyaṇa represented as reclining on the waters of the Milky Ocean is also pointed.

3. This may correspond to August 25 in 404 A.D.

4. This is one of the few inscriptions in which the association of the Mālavas with the Kṛita era is clearly stated. See *USVAE*, II, No.168, note 2.

5. Lord Kṛishṇa advised the cowherds in Bṛindāvana to offer worship to the cows and the mountain Gōvardhana instead of to Indra, the head of the celestials. He lifted the mountain to shelter the kine and the cowherds when Indra caused a deluge. Then Indra came to terms agreeing to share the worship of the season between himself and Kṛishṇa (see Bhandarkar, ibid., p. 127 and pp. 261-4).

6. This Simhavikrānta is identified with Chandragupta II who had this as a title.

7. This passage is construed by Bhandarkar as referring to the construction of a temple for Kṛishṇa and to the placement of an endowment under the charge of a brāhmaṇa.

No. 54

GAḌHWĀ INSCRIPTION OF CHANDRAGUPTA II

Date : Year 88 : A.D. 406-7
Script and : Northern Characters
Language : Sanskrit
Donor/King : Wife of Mātṛidāśa/Chandragupta II
Dynasty :
Location : Stone from Gaḍhwā in Bārā Parganā, Allahabād District, now in the Indian Museum, Calcutta.
Reference : D. R. Bhandarkar, *CII*, III (Revised) Ed. B. Ch.Chhabra and G. S. Gai, pp. 244-7 and plate.

TEXT

[परमभागवतमहाराजाधिराजश्रीचन्द्रगुप्तराज्य] [संव्वत्सरे........ अस्यां] दिवसपूर्व्वायाम् ..... कमातृदासपु .... [पुण्या]प्यायनार्थम् रचि[त] ...... [स]दासत्त्रसामाण्य [न्य] ब्राह्म[ण] ...... दीनारैर्द्दशभिः 10 ....॥

यश्चैनम् धर्म्मस्कन्द[न्ध]म् [व्युच्छिद्यात्स पञ्चमहापातकैः सं] य्युक्त[ः*] स्यादिति[॥]

परमभागवतमहा[राजाधिराजश्रीचन्द्रगुप्तरा]ज्यसंव्वत्सरे 80 8....... पूर्व्वायां पाटा[ट]लिपुत्त्रे]...... [गृ]हस्थस्य भार्य्या य ..... आत्मपुण्योपच[यार्त्थं] ..... सदासत्त्रसामान्यब्रा[ह्मण] ...... दीनाराः दश 10 .... [॥]

[यश्चैनं] धर्म्मस्कन्द[न्ध]म् व्युच्छिन्द्या[त्स] पञ्चमहापातकैः संयुक्तः स्यादिति[॥]

Summary

In the year 88 in the reign of *Mahārājadhirāja* Chandragupta, an ardent devotee of Bhagavat (Vāsudēva) . . . ., the wife of Mātṛidāsa, a householder *[gṛihastha]* from Pāṭaliputra . . . ten dīnāras[1] for securing (spiritual) merit . . . . to a brāhmaṇa belonging to (or taking care of *[sāmānya[2]] the enduring alms house (sadāsattra[3]).*

Whosoever breaks up this bit of charity *[dharma-skandha[4]]* shall become infected with the five great sins..

Notes

1. The gold coins of the Guptas were called dīnāra which name is derived from Roman *denarius.*

2. *Sāmānya* is interpreted as township, community, or surname or family name.

3. Bhandarkar explains *sadāsattra* to be a place abounding in charitable houses comparing the same with Pushkar, being so called because of its lakes, with Anūpa because of its marshy or watery land and with Jāngala because of its arid and unfertile lands.

4. This word *dharma-skandha* not otherwise met with, on the basis of the meaning of the word *skandha* (part, division, chapter, section etc.) it may be understood as charity of lesser proportion.

No. 55

CLAY SEAL INSCRIPTION OF DHRUVASVĀMINĪ

Date	:	c. 410 A.D.
Script and Language	:	Western variety of Northern Characters, Sanskrit
Donor/King	:	Dhruvasvāminī/Chandragupta II
Dynasty	:	Gupta
Location	:	Clay seal[1] recovered from the ruins of Basārh, Muzaffarpur District, Bihar; now in the Indian Museum, Calcutta
Reference	:	D. R. Bhandarkar, *CII*, III (Revised), pp. 260-1 and plate.

TEXT

महाराजाधिराजश्रीचन्द्रगुप्तपत्नी
महाराज श्रीगोविन्दगुप्तमाता
महादेवी श्री ध्रुवस्वामिनी ॥

Summary

(This is the seal of) of Mahādēvī Dhruvasvāminī,[2] the wife of Mahārājādhirāja Chandragupta and the mother of Mahārāja Gōvindagupta[3].

Notes

1. The seal is oval in shape measuring 2 1/2" x 1 3/4". The upper part shows a seated lion facing right with a horizontal line below and the lower part contains the inscription written in four lines.

2. The queen Dhruvasvāminī is called Dhruvadēvī in other records. For another instance see. Fleet, *CII*, III, 1888, Nos. 28, 29 and 31 where Muruṇḍadēvī is also called Muruṇḍasvāminī.

3. Gōvindagupta is designated as *mahārāja*. He is therefore considered to be a *yuvarāja* evidently stationed at Vaiśāli (Basāṛh, the findspot of the seal) which is well-known to have been the old capital of the Lichchhavis whose house was connected with Chandragupta I by matrimony. Bhandarkar considers Gōvindagupta to be another name of Kumāragupta

on the basis of a type of coin on which both the words Ku̲ (for Kumāragupta) and Gō (for Gōvindagupta) occur *loc. cit.* Introduction, pp. 72-3).

No. 56

BABBEPALLI PLATES OF KUMĀRAVISHṆU

Date : Regnal year 13: c. 411 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Kumāravishṇu
Dynasty : Pallava
Location : Rājugaripālem[1] in Babbēpalli, Prakasam District, Andhra Pradesh.
Reference : P. V. Parabrahma Sastri, *Ep.Ind,* XLII, pp. 44-54 and Plate.

TEXT

Meters: Anushṭubh

स्वस्ति

जितं भगवता[२] काञ्चीपुराधिष्ठानात्[३]

परमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्जितक्षात्रतपोनिधेर्व्विधिविहित सर्व्वमर्य्यादस्य महाराजस्य श्रीवीरकोर्च्छवर्म्मणः प्रपौत्रोभ्युत्थितशक्ति सिंद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य वसुधातलैकवीरस्य महाराजस्य श्रीकराळ्वर्म्मणः पौत्रो देवद्विजगुरुवृद्धोपचायिनः प्रवृद्ध धर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानां पञ्चमस्य लोकपालानां सन्यात्मनो महाराजस्य श्रीस्कन्दमूलवर्म्मणः पुत्रो भगवत्पादानुद्ध्यातो बप्पभट्टारकपादभक्तः परमभागवतो भारद्वाजसगोत्रो यथावदाहृदानेकाश्वमेधानां पल्लवानां पल्लव श्रीमहाराजः श्रीमान् कुमारविष्णुवर्म्म इममर्त्थमाज्ञापयति तद्यथा

कर्म्मराष्ट्रे कलिगोण्डनामग्रामवीरीग्रामपथः पूर्व्वतः चुणोप्राळुग्रामसीम्ना उत्तरतः कोण्डमुजुनूरुग्रामपथः पश्चिमतः सर्प्पाळ्य दक्षिणत एतच्चतुरवधि दक्षिणसुक्षेत्रे दोंणावदिग्रामसीम्नः पश्चिमतः चुणोळुप्राळु ग्रामसीम्नः उत्तरतः

सर्प्पगृहपूर्व्वतः वृद्धतटाकदक्षिणत एतच्चतुरवधिदक्षिणपूर्व्वोत्तरे सुक्षेत्रे सर्प्पगृहपूर्व्वतः महिषशिरग्रामसीम्नः दक्षिणतः पुल्लळूरुग्रामसीम्नः पश्चिमतः कंसारितटाकस्य उत्तरतः एतच्चतुरवधिपूर्व्वोत्तरे सुक्षेत्रे त्रैभूम्यां चौषष्टि निवर्त्तनानि काश्यपगोत्राय ईश्वरशर्म्मणे दत्तवान्

आयुर्बलपुण्यारोग्यनिमित्तं सम्प्रत्तः

तदवगम्य राजवल्लभनैयोगिकगोपाल वत्सपाल सञ्चरन्तकाः परिहारैः परिहरन्तु परिहारयन्तु च योस्मच्छासनं अतिक्रमेत् सः पापः शरीरं दण्डमर्हति

काञ्चीपुराधिपेन दत्तं भक्तेन ब्राह्मणाय च ।

रक्षणार्थं यदाभूमिवल्लभः पल्लवस्सदा ॥

प्रवर्द्धमानविजयराज्यसंवत्सरे त्रयोदशे महाकार्त्तिकमासे शुक्लपक्षपञ्चम्यां विशाखानक्षत्रे गुरुवारे

लार्डराजाज्ञप्तया रुद्रशर्म्मणा लिखितमिदं शासनं आचन्द्रतारकं कृत्वा दत्तवान्

स्वस्ति गोब्राह्मणेभ्यः ॥

Summary

Hail!

Victorious is the Supreme!

(Issued) from the headquarters of Kāñchīpura.

Pallava-Mahārāja Kumāravishṇu of the Pallava family members of which had performed many Aśvamēdha sacrifices and of Bhāradvāja *gōtra,* who was devoted to the Supreme deity (Bhagavat) and also to father (Bappa), the lord.

Son of Mahārāja Skandamūlavarman, a servant of the deity, brāhmaṇa and preceptor, who had accumulated merit; who was an expert in protecting people, who was the fifth Lōkapāla and who was the personification of truth.

Grandson of Mahārāja Karāḷavarman who had obtained prosperity, power and success, who had a number of kings subjugated by his prowess and who was a unique warrior in the entire earth.

Great-grandson of Mahārāja Vīrakōrchchhavarman who was a great devotee of Brahmā; who had the treasure of royalty earned by his own arms and who observed all conventions as ordained (by the scriptures).

Commands thus that we have given

Three pieces[5] of arable land in the southern part of Kaligoṇḍa[6] in Karma-rāshṭra, one of which is situated to the east of the road to the village Vīri, north of the boundary of Chuṇōtprāḷu, west of Koṇḍamujunūru south of the serpent-house; another in the south-eastern part of the village situated to the west of the boundary of Doṇāvadi, north of the boundary of Chuṇōḷu-prāḷu, east of the serpent-house and south of Vṛiddha (old?) tank; the third piece in the north-east of this village situated to the east of the serpent-house and south of boundary of the village Mahishaśira, west of the village Pullaḷūru and north of Kamsāri tank-in all sixtyfour *nivarttanas*.

To Īśvaraśarman of Kāśyapa *gōtra* for (our) longevity, strength, merit and health.

Having understood this let the royal officers, supervisors, officers in charge of cows and calves and touring officers grant all exemptions. If anybody transgresses he will invite sin and physical punishment[7].

The Pallava king, lord of Kāñchīpura gave this grant out of devotion to a brāhmaṇa[8].

Given on Thursday with Viśākhā star on the fifth day in the bright fortnight of the Mahā-Kārttika month in the thirteenth year of reign[9].

Written by Rudraśarman (and conveyed), on oral orders from the king

May there be good for cows and brāhmaṇas.

Notes

1. This set consists of five copper-plates with ring and seal. The first side of the first and the second side of the second plate do not bear any writing. The seal contains in relief, the Pallava emblem of a recumbent bull facing proper right and also a legend which is very much damaged. The elevated parts of the bull seems to have been silver-coated.

2. The expression 'Jitam bhagavatā' does not occur in the earlier Sanskrit Pallava charters. On the other hand the Western Gaṅga charters use this expression. The editor of the record has stated that this charter is a reengraved copy on many grounds including the use of this expression and places this grant after the Omgoḍu grant (I) — (No.75 below).

3. This is the earliest among the Sanskrit charters of the Pallavas issued from Kāñchīpuram thus lending support to the claim made on behalf of this king that a descendant of Vīrakorcha named Kumāravishṇu captured Kāñchī.

4. Skandamūlavarman mentioned in Vāyalur list *(Ep. Ind.* XVIII, p. 147) is not the same as Skandavarman, often mentioned in Pallava charters.

5. Trai-bhūmyām means three pieces of land. The editor's interpretation of this term as the meeting place of the boundaries of three villages is not correct as the Epigraphia Indica's editorial remark points out. But the latter ignores the clear indication given in the text that all the three pieces of land are located in three different parts of the village Kaligoṇḍa as southern *(dakshiṇa-sukshētrē),* south-eastern *(dakshiṇa-pūrvve)* and north-eastern *pūrvōttarē).*

6. The places mentioned in the charter are identified as follows: Kaligoṇḍa — not located; Virigrāma with Viriparu near Narasaraopet; Chuṇōprāḷu not located but points to a place where lime- "(chuṇṇa-sunna) manufactures lived; Koṇḍamajunūru-Koṇḍamajulūru" east of the national highway between Chilakalūru-pēṭa and Ongōle and south of Babbēpalli, the findspot of the charter; Dōṇāvadi is probably Drōṇādula, south of Bobbepalli; Mahīshaśira, a sanskritised form of Telugu, Enemadala identifiable with a village of the same name lyging to the north of Babbepalli and to the east of the highway; Pullaḷūru is to be located to the east and north of the village granted. All these are in Karma-rāshṭra which covers an area comprising parts of Ongole, Addanki and Darsi taluks of Prakasam District and parts of Narasaraopet and Bapaltla Taluks of Guntur District.

7. This section is followed by verses quoted from (ā̱rsha̱ i.e. V̱eda̱) Bhumi-dānat, Babuhbir-vasudhā, Svadattām, and Brahmasvam.

8. This passage is given in an imperfect verse.

9. The star Viśākhā on the fifth day of bright fortnight and the name of the month Mahākārttika is an enigma. The name Mahākārttika is rare to come by. The editor connects it to the fact of the occurrence of two *sankrāntis* in one lunar month. But śukla-pañchamī can combine with Visākhā only in the month of lunar Bhādrapada or Aśvina and not in the month of Kārttika. If Mahā can be equated with Ḵoṇḍa̱ in Telugu it may simply mean the solar Kārttika. Even then the combination of the star, and the fortnight and the month is impossible. Can it be a mistake?

No. 57

TUMMALAGUḌEM PLATES[1] OF GŌVINDAVARMAN

Date : Regnal year 37 : c. 412 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Gōvindavarman
Dynasty : Vishṇukuṇḍi
Location : Tummalaguḍem, Nalgonda District, Andhra Pradesh
Reference : *Ep. Andh. II* pp. 9 ff and plate; S. Sankaranarayaṇan *The Vishṇukuṇḍis and Their times,* pp. 153-6.

TEXT

Metres: *Anushṭubh*

सिद्धम्

स्वस्ति

जितं भगवता तेन सम्बुद्धेन कृपात्मना ।
निर्वाणप्राप्तये येन सद्धयो मार्गः प्रदर्शितः ॥

सत्वसत्यत्यागाभिज्ञाननयविनयोत्साहादि गुणगणसम्पदां स्वयमधिगतराज्यानां
सम्यक् प्रजापालनात् प्रथितावदातपृथुयशसां राज्ञां विष्णुकुण्डीनां अमलविपुलसक
लकुलतिलकेन श्रीमहाराजेन्द्रवर्म्मसत्पौत्रेण महाराजश्री माधववर्म्मणः सुपुत्रेण
स्वतनयभुजबलोत्साहप्रभावानुरागावाप्तस्वराज्येन शौर्य्यधैर्य्यप्रतापानुरागभवात्

अन्यसामन्ताक्रान्तराज्यान्तरेण दानमानादिभिरनुरक्तवर्णाश्रमस्वजनपरिजनेन
ग्रामक्षेत्र हिरण्य द्विरदतुरग गोबलीवर्द शयनासन यानपान भोजनभाजन
भवनवसनाभरण कन्यादासीदास सहस्राणां दात्रानेक देवायतन विहारस
भाप्रपातडाकोदपानाराम प्रतिसंस्कारा पूर्व्व करणेनालङ्कृत सकलदिगन्तरेण
भिक्षुद्वि जदीनाथयाचक व्याधितदीनकृणजनोपभुज्यमान न्यायाधिगतविभव
धनसमु दयेनासकृदसकृत् स्वसर्व्वस्वत्यागिना सकल शास्त्रार्थश्रवणपरि
ज्ञानादिहापरत्र चानन्यचक्षुषांविद्वच्छूर महाकुलीनजनसमाश्रयेण सकलसत्व
धातुत्राणायोत्पा दितमहाबोधि चित्तेन

महाराजश्री गोविन्दवर्म्मणः आत्मनः प्रवर्धमानविजयराज्यसंवत्सरे सप्तत्रिंशत्के वैशाख पूर्णमास्यां

भगवतो दशबलबलिनः चातुर्वैशारद्यविशारदस्याष्टादशवेणिकबुद्ध धर्मसमालङ्क्रत मूर्तेर्द्वात्रिंशन्महापुरुषलक्षणवरोपलक्षितस्य जातिजरामरण शोकादिषु बहुसंसारदुःखनिमग्न सर्व्वसत्तारणायानेककल्पासंख्येयोपचितपुण्य ज्ञानसम्भार भारस्यापगतरागद्वेषमोहजननमरण दुःखस्याप्रतिहतानावरण सकलज्ञेयज्ञानात् सम्यक्सम्बुद्धस्य बुद्धस्य मार्ग्गं अभिप्रपन्नं निर्विड्द्विड्विरागशीला शिक्षाधूतगुणाध्ययन श्रवण चिन्तनभावनाध्यानसमाधि समापत्त्यादिभिर्गुण गणैरनुत्तरं पुण्यक्षेत्रं त्रियानयायिनं चतुर्दिशं आर्यसङ्घमुद्दिश्य

त्यागपरिभोगान्ववयमौपाधिकांश्च पुण्यक्रियावस्त्वभिनिर्व्वर्तयिष्यता मातापित्रोः सर्व्वसत्त्वानांश्च निखिलदारिद्रयदुःखोपमदामहतोः स्वस्याग्रमहिष्याः परममहादेव्या विहारस्य दीपधूपगन्धपुष्पध्वजपानभोजनशयनासनग्लान भैषज्यखण्डस्फुटि तशीर्ण्णसंस्कारादि कुशलमूलानुपच्छेदार्थं द्वावेर्मदालप्रेङ्कपरु नामधेयौ ग्रामौ

उदकदानपूर्व्वक मतिसृष्टौ निधिसोपनिधि सदण्डकरविष्ठिस्वोच्छिष्ट भागभोग प्रदेयावचाटभटदूतवल्लभराजपुरुषैरप्रवेश्यौ विमुक्त सकलपरिहारौ विष्णुकुण्डिकुलवंश्यै राजभिस्संरक्षणीयौ संवर्धनीयौ च

स्थितिरेषा स्थापिता

स्थित्यातिक्रमे पञ्चमहापातकयोगः प्रवृत्तपुण्यक्रियाविच्छेदे चानन्तदुःखभूयिष्ठेनरके तिर्यक्प्रेतगतिष्वनिष्टकर्म्मफलोपभोगमनुभवति । भवन्ति चात्र मनुगीताः श्लोकाः ।

भुविमेरुदधीयावद्दिवीन्दुरविमारुताः ।
तावच्छ्रीविष्णुकुण्डीनां पृथिवीं शास्तु शासनम् ॥

Summary

Verse **:** Success unto the supreme compassionate realised soul (Buddha) who showed the pious the way to achieve emancipation^2.

Mahārāja Gōvindavarman who had a wealth of virtues like piety, truth, spirit of sacrifice, tact, humility, enthusiasm etc.; who was the ornament of the Vishṇukuṇḍi family

of kings famous on account of their good governance of the kingdom acquired by their own efforts; who was the grandson of Mahāraja Indravarman and the son of Mahārāja Mādhavavarman; who wrested the kingdom of other chiefs by his bravery, valour and prowess; who respected the subjects following *varṇāśramadharma*[3] who liberally granted villages, lands, gold, elephants, horses; cattle, shelter, vehicles, food, jewels, brides and servants; whose kingdom was studded with numerous temples, monasteries, halls, wells, tanks etc.; who was justly rich enough to bestow gifts on ascetics, brāhmaṇas, orphans,beggars and destitutes and ready to give up (wealth) at the moment or when needed; who has undivided vision in matters of this world and the other on account of his knowledge gained by listening to the meanings of all the scriptures; who was the refuge of the learned, the brave and the noble people and who was intent on enlightenment with a view to relieving the distress of all beings,[4] gave

On the full-moon day in the month of Vaiśākha[5] in the thirtyseventh year of his own reign in favour of the Ārya-saṅgha with members from all directions, who follow in the path of the enlightened Buddha, Daśabala, who is adorned with the four-fold qualities, the eighteen characteristics of the enlightened and with the thirtytwo (physical) characteristics of great souls and who is endowed with merit and wisdom acquired over many ages in order to relieve the distress of all beings caught in the miseries of grief, old age, death etc.[8]

Two villages Ermadāla and Prēnkapaṛu[9] to provide for meritorious acts *(kusála-mūla)* such as lighting, incense, perfume, flowers, flag, drink, food, rest, medical relief and also building or repair-works etc., in the monastery of (built by) his queen Paramamahādevī for the merit of (her) parents and for the relief of all beings in distress, along with treasures above and beneathe, with income from fines, land-tax, free labour, enjoyment of proceeds from her own share of land and from the shares of others not to be interfered with by the army, police, messengers and royal dignitaries and exempted from all obligations.

These should be protected and improved upon by the kings of Vishṇukuṇḍi lineage. This arrangement is established. Whoever upsets this arrangement shall incur the result of the five great sins, shall wallow in the Hell in the midst of endless miseries and shall be in a ghostly state.[10]

Verse: May the edict of the Vishṇukuṇḍis last as long as the Mēru mountain, ocean, sun and moon last.[11]

Notes

1. This set consists of five plates with no writing on the outer sides of the first and fourth and on both sides of the fifth plates. There is a seal bearing the figure of a lion.

2. This verse on Buddha begins the text as the inscription pertains to a grant for a Buddhist monastery, which may have nothing to do with the personal religion of the king. See note 3.

3. The reference to Varṇāśrama (see No.183 for its meaning) points to the king's adherence to Vedic religion and his tolerance of other faiths.

4. Compare this with the description of this king in the charters (Nos.68,71 etc.) of his immediate successors.

5. This date is the day of both the birth and the death *(Parinirvāna)* of Buddha.

6. Ārya-saṇgha is a general name given to an association of Buddhist ascetics which had establishments in different parts of the country. See *U̱S̱V̱A̱E̱,* II, No.199

7. For Daśabala see *USVAE,* II, No. 185, note 4.

8. For information on the technical terms in the text describing Buddha's qualities of head and heart see. S. Sankaranarayanan - (The *Vishṇukuṇḍis and Their Times.* Notes on pp. 155-6. For more detailed information see *Dharmasangraha* of Nāgārjuna.

9. Ermadāla and Prēnkapaṟu are identified with Yerrabaliguḍa (17 35' lat. 79 40' long) and Pankabaṇḍa (17 25' lat. 79 45' long), by Sankaranarayanan. But the latter will have to be identified with a name which ends in P̱aṟu̱ or paṟti̱, a typical Telugu ending.

10. This section is followed by the usual ending verses.

11. This verse seems to be a general legend which normally should find a place in the seals of all grants of this family. Kings of all dynastics generally engrave a stereotyped version of a verse on their seals. See the inscriptions of the Vākāṭakas.

No. 58

SĀÑCHI INSCRIPTION OF CHANDRAGUPTA II

Date	:	Year 93 : A.D. 412-13
Script and Language	:	Western Variety of Northern Characters, Sanskrit
Donor/King	:	Āmrakārddava/Chandragupta II
Dynasty	:	Gupta
Location	:	Outer side of the top rail in the second row, south of the eastern gateway of the Great Stūpa at Sāñchī, Bhopal District, Mandhya Pradesh.
Reference	:	D. R. Bhandarkar, *CII,* III (Revised); Edited by B. Ch. Chhabra and G. S. Gai, pp. 247-252 and plate.

TEXT

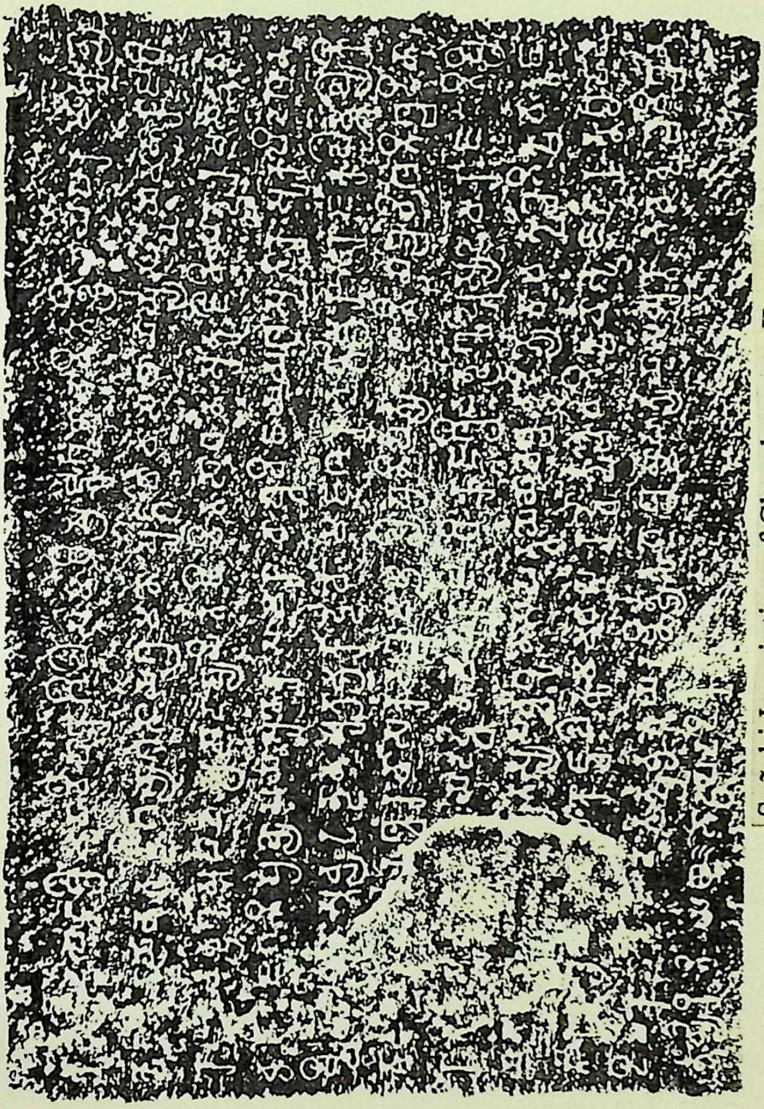
[सिध्दम् ।।*]

का[कना*]दबोटश्रीमहाविहारे शीलसमाधिप्रज्ञागुण भावितेन्द्रियाय परमपुण्यक्षेत्र[ग*]ताय चतुर्द्दिगभ्यागताय श्रमणपुङ्गवावसथार्य्यसङ्घाय महाराजाधिरा[जश्री] चन्द्रगुप्त पादप्रसादाप्यायितजीवितसाधनः अनुजीवि सत्पुरुष सद्भाववृ[त्तकं] जयति प्रख्यापयन् अनेकसमरावाप्तविजययशस्पताकः सुकुलिदेशनष्टी * * * वास्तव्य उन्दान पुत्राम्रकार्द्दवो मजशरभङ्गाम्ररातराजकुलमूल्यक्रीतं[दे] * * * [र] ईश्वरवासकं पञ्चमण्डल्या प्रणिपत्य ददाति पञ्चविंशतिश्च दीनारान् [।।*]

* * * ** यदर्द्धेन महाराजाधिराज श्रीचन्द्रगुप्तस्य देवराज इति प्रियना[म्नः*] * * * * येतस्य सर्व्वगुणसंपत्तये यावच्चन्द्रादित्यौ तावत्पञ्चभिक्षवो भुंजतां र[त्न*] गृ[हे*] [च*] [दी*] [प] - को ज्वलतु [।*] मम चापरार्द्धात्पञ्चैव भिक्षवो भुंजतां रत्नगृहे च दीपक इ[ति] [।।*]

[त]देतत्प्रवृत्तं य अच्छिन्द्यात्स गोब्रह्महत्यया संयुक्तो भवेत्पञ्चभिश्चानन्तर्य्यैरिति[।।*]

सं ६० [+*]३ भाद्रपद दि 4 [।।*]



Sañchi Inscription of Chandragupta II

Summary

Success!

Āmrakārddava, son of Undāna whose means of subsistence are obtained through the grace of Mahārājādhirāja Chandragupta and whose banner of fame is raised on the victory achieved in several battles, a resident of . .. . Nashṭī in the Sukuli country, proclaiming his faithful spirit of a dependent, gives Iśvaravāsaka . . . . purchased with the price of the three palaces *(rājakula)* Maja, Śarabhaṅga and Āmrarāta[1] and twentyfive dīnāras after prostrating with five limbs (*(Pañcha-maṇḍalī)*, [2] to the venerable (Buddhist) fraternity *(Āryasaṁgha)* in the Great monastery of Kākanādabōṭa where the members have perfected their faculties with the qualities of character, meditation and wisdom, which is the highest field of merit, where the members from all quarters have congregated and where the most eminent ascetics *(śramaṇas)* live.

The first half of this (endowment) may be utilised (through its interest) to feed five (Buddhist) mendicants and to provide for a lamp to burn in the jewel-house[3] for the merit of Chandragupta whose favourite name is Dēvarāja[4].

The other half contributed by me may be utilised in the same way.

On the 4th day of Bhādrapada in the year 93.

Notes

1. Bhandarkar has understood this to meen 'palaces' on the analogy of *dēvakula*, and *āchāryakula*, the latter expression occuring in an incription from Sāñchi itself *(UVASE, II, Prakrit and Sanskrit Epigraphs*, 257 B. C. to 320 A. D., No. 43 Marshall, *The Monuments of Sāñchi*, No.396, plate 134). Sircar interprets this to mean royal officers' *Sel. Ins.*, I Revised, p.281, note 7 and his *Indian Epigraphical Glossary*, s.v.)

2. Prostration by *pañchamaṇḍalī* means the saluting by making the five limbs forehead, elbows, waist, knees and feet touch the ground.

3. The *stūpa* is evidently described so because it contains the relics of Buddha revered as a jewel or the images of Buddha and Bōdhisattvas.

4. Chandragupta is also called Dēvagupta (No.67 below).

No. 60

MEHRAULI IRON PILLAR INSCRIPTION OF CHANDRA

Date	:	Circa 415 A.D.
Script and Language	:	Eastern Variety of Northern Characters, Sanskrit (verse)
Donor/King	:	Chandragupta II
Dynasty	:	Gupta
Location	:	Iron pillar[1], at Mehrauli near the Kutb Minar at New Delhi.
Reference	:	Bhandarkar, *CII,* , III (Revised), Ed. B. Ch. Chhabra and G. S. Gai, pp. 257-59 and plate.

TEXT

Meters: Verses 1-3, *Sārdūlavikrīḍita*

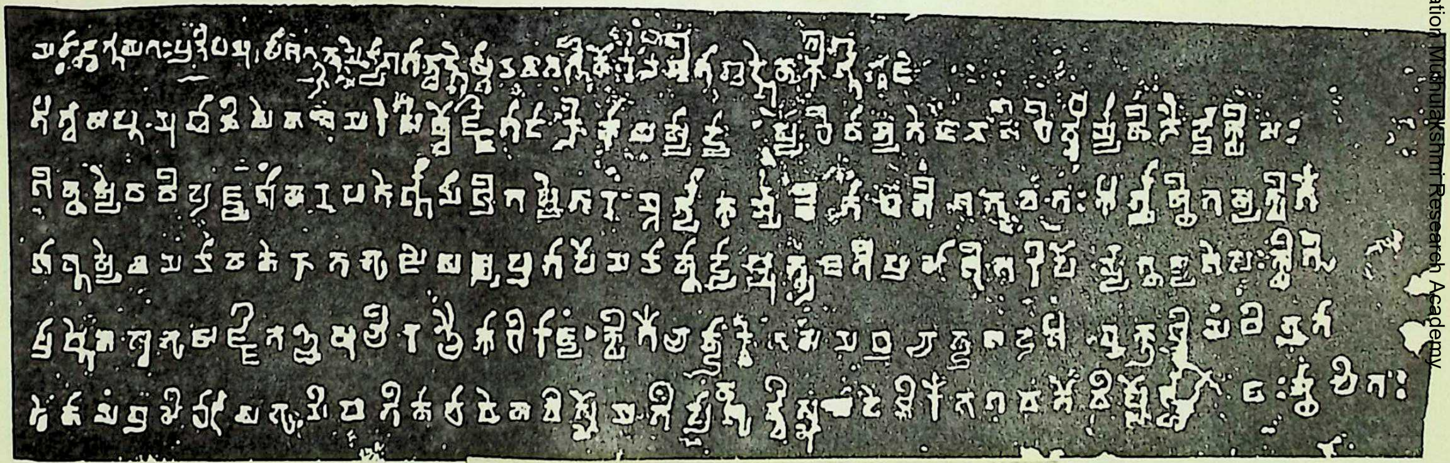
य[स्यो]द्वर्त्तयतः प्रतीपमु[र]सा शत्रून्समेत्यागता -
न्वङ्गेष्वाहववर्त्तिनो [s*] भिलिखिता खड्गेन कीर्त्ति(र्भु)जे ।
तीर्त्वा सप्त मुखानि येन [स]म[रे] सिन्धोर्ज्जिता वाह्लिका
यस्याद्याप्यधिवास्यते जलनिधिर्व्वीर्य्यानिलैर्द्दक्षिणः [।।*] 1

[खि]न्नस्येव विसृज्य गां नरपतेर्ग्गामाश्रितस्येतरां
मूर्त्या कर्म्मजितावनिं गतवतः कीर्त्या स्थितस्य क्षितौ [।*]

शान्तस्येव महावने हुतभुजो यस्य प्रतापो महा -
न्नाद्याप्युत्सृजति प्रणाशितरिपोर्य्यत्नस्य शेषः क्षितम् [।।*] 2

प्राप्तेन स्वभुजार्ज्जितञ्च शुचिरञ्चैकाधिराज्यं क्षितौ
चन्द्राह्वेन समग्रचन्द्र [स]दृशीं वक्त्रश्रियं बिभ्रता [।*]

तेनायं प्रणिधाय भूमिपतिना भावेन विष्णौ मतिं
प्रांशुर्व्विष्णुपदे गिरौ भगवतो विष्णोर्ध्वजः स्थापितः [।।*] 3



Mehrauli Iron Pillar Inscription of Chandra

SA

Ve

Ve

Ve

1.
thoug
in hi
this i

2.
east,
show

3.
makes
is no
this in

Summary

Verse 3: This lofty flag-staff of the divine Vishṇu was set up on the hill Vishṇupada by him called Chandra[1] fixing his mind upon Vishṇu with devotion, who had a beautiful face like the full-moon and who had conquered by his own arm and ruled this earth for long as a soverign.

Verse 1: On whose arm fame was inscribed by the sword when he repelled in battle the enemies in the Vaṅga territory who advanced against him unitedly; by whom the Vāhlikās were defeated after crossing the seven mouths of the Indus river *(Sindhu)* and by the breezes of whose valour the southern ocean is still perfumed[2].

Verse 2: Who had gone to the other world earned by his meritorious deeds performed by his physical frame *(mūrttyā)* remained on earth (only) through his fame *(kīrttyā)*[3]

Notes

1. This name Chandra suggests clearly that it stands for Chandragupta though the dynastic suffix is not given. The description of Chandragupta in his Mathurā inscription (No.46 above) as *paramabhāgavata* confirms this identity.

2. The reference to the limits of Chandragupta's conquests in the east, the west and the south point to the purpose of this verse to show the extent of his kingdom in a conventional manner.

3. The statement that Chandra remained on earth only through fame makes it clear that this inscription is a posthumous record, while there is no doubt that he set up the pillar. For a pointed discussion on this inscription interpreted differently see Introduction.

No. 61

BILSAḌ PILLAR INSCRIPTION OF DHRUVAŚARMAN

Date	:	Year 96 : A.D 415-16
Script and Language	:	Eastern variety of Northern characters, Sanskrit
Donor/King	:	Dhruvaśarman/Kumāragupta
Dynasty	:	Gupta
Location	:	Stone pillar near a mound at Bilsaḍ, Eta District, Uttar Pradesh.
Reference	:	Bhandarkar, *CII,* III (Revised), Ed. Chhabra and Gai, pp. 267-70 and plate.

TEXT

Verses 1-2, *Sragdharā*

[सिध्दम् ।।*]

[सर्व्वराजोच्छेत्तुः पृथिव्यामप्रतिरथस्य चतुरुदधिस*]-[लिला] स्वादितयशसो [धनदवरुणेन्द्रान्तकसमस्य कृतान्त परशोः न्यायागतानेकगोहि*] रण्यकोटिप्रदस्य चिरोत्सन्नाश्वमेधाहर्त्तुः [महाराजश्रीगुप्तप्रपौत्रस्य महाराजश्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छ[विदौहित्रस्य] [महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजा*]धिराजश्रीसमुद्रगुप्तपुत्रस्य महादेव्यां दत्त [देव्यामुत्पन्नस्य*] [स्वयमप्रतिरथस्य*] [परम*]भागवतस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य महादेव्यां ध्रुवदेव्यामुत्पन्नस्य महाराजाधिराज श्रीकुमारगुप्तस्याभि[व]र्द्धमानविजयराज्यसंवत्सरे षण्णवतितमे

[अस्यान्दि]वसपूर्व्वायां भगवतस्त्रैलोक्यतेजस्संभारसंभूताद्भुतमूर्त्तेर्ब्रह्मण्यदेवस्य * * * * निवासिनः स्वामिमहासेनस्यायतने [s*]स्मिन्कार्त्तयुगाचारसद्धर्म्मवर्त्मानुयायिना [माता] . . . . [प]र्षदा मानितेन ध्रुवशर्म्मणा कर्म्म महत्कृतमिदम् ।

कृ[त्व]। नेत्र*।भिरामां मु[निवसति] [मिह] स्वर्ग्गसोपान[रू]पां
कौबेरच्छन्दबिम्बा स्फटिकमणिदलाभासगौरां प्रतोलीम् ।

प्रासादाग्राभिरूपं गुणवरभवनं [धर्म्मस*]त्रं यथावत्

पुण्येष्वेवाभिरामं व्रजति शुभमतिस्तातशर्म्मा ध्रुवो[s*]स्तु [।।*] 1

. . . .स्य . . . शुभामृतवरप्रख्यातल[ब्धा भुवि]

.. भक्तिरहीनसत्त्वसमता कस्तं न संपूजयेत् ।

[येनापूर्व्व*] विभूतिसञ्चयचयै : . . . .

तेनायं ध्रुवशर्म्मणा स्थिरवरस्तंभो[च्छ्र]यः कारितः [।।*] 2

Summary

[Success!]

In the year Ninety-six in the victorious reign of Mahārājādhirāja Kumāragupta, son of Chandragupta[1] born of Dhruvadēvī.

On this day[2] Dhruvaśarman who treads the path of good conduct and practice of the Kṛita age[3] and who is honoured by the assembly .. . . accomplished this magnificent work[4] . . . . at this temple of Lord Mahāsēna, the divine (one) whose wonderful physical frame has come from the lustre of the three worlds, who is god Brahmaṇya and who resides at . . . . He constructed a gateway *(pratōlī)* looking like a staircase leading to heaven and resembling *Kaubērachchhanda*[5] (in style) embedded with radiant gems. He constructed also a beautiful enduring almshouse looking like a mansion. May he be firm (in bliss[6])!

Who will not adore him ...... famous on this earth on account of his piety and equanimity ....

That same Dhruvaśarman .. . . unprecedented accumulation of wealth erected this firm and excellent pillar.

Notes

1. The preamble applicable to Samudragupta (No.10) only is presented in this record without making any constructional change as if it is applicable also to Kumāragupta I which is not the case. It appears the passage was culled out and inserted.

2. The day is not defined. No other details than the year are given.

3. Kṛita age represents the first and the best among the four ages occurring repeatedly in a cycle, the other three being Trēta, Dvāpara

and Kali which is the worst representing the period when sins and misery are largely prevalent.

4. This particular work is not definable on account of the gap in the next.

5. *Kaubērachchhanda* probably stands for a shape similar to some construction in the world of Kubēra, the lord of wealth.

6. The composer has played upon the word Dhruva meaning firm, which was the name of the donor.

No. 63

WELL INSCRIPTION OF VĪRASĒNA

Date	:	Kṛita 474 : A.D. 417
Script and Language	:	Eastern variety of Northern characters, Sanskrit
Donor/King	:	Vīrasena/Naravarman
Dynasty	:	Aulikara[1]
Location	:	Bihar Kōtrā (former Rajgaḍh State), Maḋhya Pradesh, now in the Prince of Wales Museum, Bombay.
Reference	:	Bhandarkar, *CII,* III (Revised) Ed. Chhabra and Gai, pp. 266-267 and plate.

TEXT

(सि)द्धम् (।*)

श्रीर्म्महाराजनरवर्म्मण: ओलिकरस्य वि (जय) राज्यसंवत्सरे चतुर्षु वर्षशतेषु चतु(:*) (स)प्ततिषु श्रावणशुक्लद्वितीयायां

भट्टिमह(त्त)रसत्पुत्त्रेण वीरसेनेनायमुदपान: खानितश्चातुर्द्दिशं भिक्षुसङ्गमुद्दिश्य सर्व्वसत्त्वानां (तृ)ष्णाक्षयायास्तु (।*)

Summary

Success!

On the second day[2] of the bright (fortnight) in the year Four hundred and seventy four in the victorious[3] reign of Olikara (Aulikara) Naravarman.

This well was excavated by Vīrasēna[4], son of Bhaṭṭi *mahattara*[5] for the benefit of the fraternity *(saṉgha̱)* of the Buddhist mendicants from all directions.

May it be for the slaking of the Thirst *(tṛishṇā)*[6] of all creatures.

Notes

1. See genealogical table.

2. This day may correspond to July 2, 417 A.D.

3. Bhandarkar read the word *viṁśa̱* in the place of *vijaya̱*, as pointed out by the Editors, and interpreted the same to mean the 20th regnal year of Naravarman.

4. This Vīrasēna is obviously different from his namesake figuring in No.51 above.

5. The designation *mahattara* points to the senior status of the person, as a headman or an elderly citizen, (see *Ep. Ind.*, XXIII, *CII*, IV etc.).

6. The word *tṛishṇā* is used in Buddhist parlance according to *Pratītya-samutpāda* to denote 'desire' which drives every being on to new deeds leading to rebirths. The well will quench the thirst (physical) and the inscription records the pious wish that it may lead to the extinction of desire for all beings (see *USVAE*, II. No.96).

No. 64

GAḌHWĀ INSCRIPTION OF SADĀSATRA

Date : Year . . .. : c. 417 A.D. [1]

Script and Language : Eastern Variety of Northern Characters, Sanskrit

Donor/King : ..... / Kumāragupta

Dynasty : Gupta

Location : Storne (below No. 54 above), Allahabad, District, U.P.

Reference : Fleet, *CII*, III, 1888, pp. 39 ff and plate; Bhandarkar, *CII*, III (Revised), pp. 293-4 and plate.

TEXT

जितंभगवता । प[र][मभागवतमहाराजाधिराज*] श्रीकुमा[रगु]प्त[स्स्य(स्य) [रा][ज्यसंवत्सरे*] . . . . दिवसे 10 [अस्यां दिवसंपूर्व्वायां *] . . . . रा पा[टलिपु][त्र] . . . . . . सदास[त्र*] सा[मा][न्य*] . . . . [द*] [त्ता] दी[ना]राः 10 त [?]. . . . ति सत्रे च दीनारास्त्रय. [.॥*]

[यश्चैनं धर्म्मस्कन्धं व्युच्छि*] न्द्यात्स पञ्चमहापा [तकैः संयुक्तः स्यादिति़ ॥ *] गोयिन्दालक्ष्म . . . .

Summary

Victory achieved by Bhagavat![2]

On the 10th day in the . . . .year in the reign of the ardent devotee of Bhagavat (i.e. Vāsudēva), Mahārājādhirāja Kumāragupta . . . . . Pāṭaliputra . . .

. . . . . ten *dīnāras* were endowed for the maintenance of an enduring almshouse *sadāsattra*[3] . . . . three *dīnāras*

Whosoever breaks up this bit of charity shall become infected with the five great sins.[4]

Sign-manual of Gōyindā.[5]

Notes

1. This date is suggested on account of the inscription No. 54 dated in the year 88 with the text of which the present one agrees completely in all respects.

2. This inscription engraved below No. 54 is, in all respects, identical with the same in the nature of contents. The details are lost due to the damage on the stone.

3. The remarks on No. 54, note 3 will apply to this also

4. Ibid, No. 54

5. Bhandarkar suggests that this may be the sign-manual of the donor.

No. 65

TĀḶAGUṆDA INSCRIPTION[1] OF ŚĀNTIVARMAN

Date : c. 420
Script and : Southern Characters (Box-headed)
Language : Sanskrit
Donor/King : Kākusthavarmā[2]/Sāntivarmā
Dynasty : Kadamba
Location : Granite pillar in front of Praṇaveśvara temple, Tāḷagunda, Sivamogga (Shimoga) District, Karnataka
Reference : Rice, *Ep. Carn,* VII, p. 200 ff and plate; Kielhorn *Ep. Ind,* VIII, pp. 24-36 and plate

---

TEXT

Verses 1-24 *Mātrāsamaka-vīśēsha or Miśra-gaṇa-Gītikā;* 25-26 *Pushpitāgra;* 27,30,31 and 34 *Vasantatilakā;* 28-*Śārdūlavikrīḍita;* 29, *Mandākrānta;* 32 *Indravajrā* and 33 *Daṇḍaka (Prachita)*

सिद्धम् [॥]

नमश्शिवाय ॥

जयति विश्वदेवसंघातनिचितैकमूर्तिस्सनातनः [।*]
स्थानु(णु)रिन्दुरश्मिविच्छुरितद्युतिमज्जटाभारमण्डनः ॥ 1

तमनु भूसुरा द्विजप्रवरास्सामर्ग्यजुर्व्वेदवादिनः [।*]
यत्प्रसादस्त्रायते नित्यं भुवनत्रयं पाप्मनो भयात् ॥ 2

अनुपदं सुरेन्द्रतुल्यवपुःकाकुस्थवर्म्मा विशालधीः [।*]
भूपतिः कदम्बसेनानीबृहदन्वयव्योमचन्द्रमाः ॥ 3

अथ बभूव द्विजकुलं प्रांशु विचरद्गुणेन्द्वंशुमण्डलम् [।*]
त्र्यार्षवर्त्महारितीपुत्रं ऋषिमुख्यमानव्यगोत्रजम् ॥ 4

विविध यज्ञावभृथपुण्याम्बुनियताभिषेकार्द्रमूर्द्धजम् [।*]
प्रवचनावगाहनिष्णातं विधिवत्समिद्धाग्नि सोमपम् ॥ 5

प्रणवपूर्व्वषड्विधाध्येय नानर्द्ध्यमानान्तरालयम् [।*]
अकृश चातुर्म्मास्यहोमेष्टि पशुपार्व्वणश्राद्धपौष्टिकम् ॥ 6

अतिथिनित्यसंश्रितावसथं सवनत्रयावन्ध्यनैत्यकम् [।*]
गृहसमीपदेशसम्रूढविकसत्कदम्बैकपादपं ॥ 7

तदुपचारवत्तदास्य तरोस्सानाम्यसाधर्म्ममस्य तत् [।*]
प्रववृते सतीर्थ्यविप्राणां प्राचुर्य्यतस्तद्विशेषणं ॥ 8

एवमागते कदम्बकुले श्रीमान्बभूव द्विजोत्तमः [।*]
नामतो मयूरशर्म्मेति श्रुतशीलशौचाद्यलंकृतः ॥ 9

यः प्रयाय पल्लवेन्द्रपुरीं गुरुणा समं वीरशर्म्मणा [।*]
अधिजिगांशुः प्रवचनं निखिलं घटिकां विवेशाशु तर्क्कुकः ॥ 10

तत्र पल्लवाश्वसंस्थेन कलहेन तीव्रेण रोषितः [।*]
कलियुगेस्मिन्नहो बत क्षत्रात्परिपेलवा विप्रता यतः ॥ 11

गुरुकुलानि सम्यगाराद्ध्य शाखामधीत्यापि यत्नतः [।*]
ब्रह्मसिद्धिर्यदि नृपाधीना किमतः परं दुःखमित्यतः ॥ 12

कृशसमिद्दृषात्स्रुगाज्यचरुग्रहणादिदक्षेन(ण) पाणिना [।*]
उद्ववर्ह दीप्तिमच्छस्त्रं विजिगीषमाणो वसुन्धराम् ॥ 13

योऽन्तपालान्पल्लवेन्द्राणां सहसा विनिर्ज्जित्य संयुगे [।*]
अध्युवास दुर्ग्गमामटवीं श्रीपर्व्वतद्वारसंश्रितां ॥ 14

आददे करान्बृहद्बाणप्रमुखाद्बहूनराजमण्डलात् [।*]
एवमेभिःपल्लवेन्द्राणां भृकुटीसमुत्पत्तिकारणैः ॥ 15

स्वप्रतिज्ञापारणोत्थानलधुभिः कृतार्त्थैश्च चेष्टितैः [।*]
भूषणैरिवाबभौ बलवद्यात्रासमुत्थापनेन च ॥ 16

अभियुयुक्षयागतेषु भृशं काञ्चीनरेन्द्रेष्वरातिषु [।*]
विषमदेशप्रयाणसंवेशरजनीष्ववस्कन्दभूमिषु ॥ 17

प्राप्य सेनासागरं तेषां प्राहन्बली श्येनवत्तदा [।*]
आषदन्तान्धारयामास भुजखङ्गमात्रव्यपाश्रयः ॥ 18

पल्लवेन्द्रा यस्य शक्तमिमां लब्ध्वा प्रतापान्वयावपि [।*]
नास्य हानिश्श्रेयसीत्युक्त्वा यमत्रमेवाशु वव्रिरे ॥ 19

संश्रितस्तदा महीपालानाराध्य युद्धेषु विक्रमैः [।*]
प्राप पट्टबन्धसंपूजां करपल्लवैः पल्लवैर्धृताम् ॥ 20

भङ्गुरोर्म्मिवल्गितैर्नृत्यदपरार्ण्णवाम्भः कृतावधिम् [।*]
प्रेहरान्तामनन्यसंचरणसमयस्थितां भूमिमेव च ॥ 21

विबुधसंघमौलिसंमृष्टचरणारविन्दष्षडाननः [।*]
यमभिषिक्तवाननुध्याय सेनापतिं मातृभिस्सह ॥ 22

तस्य पुत्रः कंगवर्म्मोग्रसमरोद्धुरप्रांशुचेष्टितः [।*]
प्रणतसर्व्वमण्डलोत्कृष्टसितचामरोद्धूतशेखरः ॥ 23

तत्सुतः कदम्बभूमिवधूरुचितैकनाथो भगीरथः [।*]
सगरमुख्यस्स्वयं कदम्बकुले प्रच्छन्नजन्मा जनाधिपः ॥ 24
अथ नृपमहितस्य तस्य पुत्रः
प्रथितयशा रघुपार्थिवः पृथुश्रीः [।*]
पृथुरिव पृथिवीम्प्रसह्य योऽरीन्
अकृत पराक्रमतस्स्ववंशभोज्याम् ॥ 25

प्रतिभयसमरेंष्वरातिशस्त्रोल्लिखितमुखोऽभिमुखद्विषां प्रहर्त्ता [।*]
श्रुतिपथनिपुणःकविः प्रदाता विविधकलाकुशलः प्रजाप्रियश्च ॥ 26

भ्रातास्य चारुवपुरब्दगभीरनादो
मोक्षत्रिवर्ग्गपटुरन्वयवत्सलश्च [।*]
भागीरथिर्न्नरपतिर्मृगराजलीलः
काकुस्थ इत्यवनिमण्डलघुष्टकीर्त्तिः ॥ 27

ज्यायोभिस्सह विग्रहोऽर्थिषु दया सम्यक्प्रजापालनम्
दीनाभ्युद्धरणं प्रधानवसुभिर्मुख्यद्विजाभ्यर्हणम् [।*]
यस्यैतत्कुलभूषणस्य नृपतेः प्रज्ञोत्तरं भूषणं
तम्भूपाः खलु मेनिरे सुरसखं काकुस्थमत्रागतम् ॥ 28

घर्म्माक्रान्ता इव मृगगणा वृक्षराजिं प्रविश्य -
च्छायासेवामृडितमनसो निर्वृतिं प्राप्नुवन्ति [।*]
तद्वज्ज्यायोविहतगतयो बांधवास्सानुबन्धाः
प्रापुश्शर्म्माव्यथितमनसो यस्य भूमिं प्रविश्य ॥ 29

नानाविधद्रविणसारसमुच्चयेषु मत्तद्विपेन्द्र मदवासितगोपुरेषु [।*]
संगीतवल्गुनिनदेषु गृहेषु यस्य लक्ष्म्यङ्गना धृतिमती सुचिरं च रेमे ॥ 30

गुप्तादिपार्थिवकुलाम्बुरुहस्थलानि स्नेहादरप्रणयसम्भ्रमकेसराणि [।*]
श्रीमन्त्यनेकनृपषड्पदसेवितानि योऽबोधयद्दुहितृदीधितिभिर्नृपार्क्कः ॥ 31

यन्दैवसम्पन्नमदीनचेष्टं शक्तित्रयोपेतमथासनस्थम् [।*]
शेषैर्गुणैः पञ्चभिरप्यसाद्यास्सामन्तचूडामणयः प्रणेमुः ॥ 32

सयिह भगवतो भवस्यादिदेवस्य सिद्ध्यालये सिद्धिगान्धर्व्व रक्षोगणैस्सेविते
विविधनियमहोमदीक्षापरैर्ब्राह्मणैः स्नातकैस्तूयमाने सदा मन्त्रवादैश्शुभैः [।*]
सुकृतिभिरवनीश्वरैरात्मनिश्श्रेयसं प्रेप्सुभिस्सातकर्ण्यादिभिश्श्रद्धयाभ्यर्च्चिते
इदमुरुसलिलोपयोगाश्रयं भूपतिःकारयामास काकुस्थवर्म्मा तडाकम्महत् ॥ 33

तस्यौरसस्य तनयस्य विशालकीर्त्तेः पट्टत्रयार्प्पणविराजित चारुमूर्त्तेः [।*]
श्रीशान्तिवर्म्मनृपतेर्व्वरशासनस्थः कुब्जस्स्वकाव्यमिदमश्मतले लिलेख ॥ 34

नमो भगवते स्थानकुन्दूरवासिने महादेवाय [।*]
नन्दतु सर्व्वसामन्तागतोऽयमधिवासः [।*] स्वस्ति प्रजाभ्य इति ॥[*]

Summary

Success!

Obeisance to Siva

Verse 1: Victorious is the unique and eternal god who combines in himself the divinities of the cosmos and whose matted locks are resplendent with the rays of the moon.

Verse 2: Closely following Him, are the divine beings on earth *(bhūsura)* i.e. the twice-born (brāhmaṇas) who recite the *Sāma, Ṛik* and *Yajus Vēdas;* whose favour protects the three worlds from the fear of evil.

Verse 3: Following them (is) King Kākusthavarmmā equal in personality to Indra; of vast intelligence, and a moon in the firmament of the great lineage of the Kadamba leader of armies.

Verse 4-8: There was a great brāhmaṇa family of Mānavya *gōtra* whose virtues resembled moon's rays; who were the sons of Hāritī following the path of the three Vēdas; who had sanctified baths after several sacrifices and were experts in the deep study of sacred lore; who worshipped fire and drank the Sōma juice; whose houses resounded inside with the active study of the sixfold subjects *(shaḍ-vidyā)*[3]; who observe the rites of four-monthly period, offering to fire, sacrifices including full-moon and new-moon day and annual day rites for the manes; whose house was resorted to by guests, where the daily rites on the three occasions are performed and where on a spot near the house was a unique blooming Kadamba tree; and therefore the members of this family came to be called by the name Kadamba as they were tending this tree.

Verses 9-13: In this Kadamba family thus descended, was born the best among brāhmaṇas, *Mayūraśarmmā* by name, adorned with knowledge, conduct, purity etc. He went with his father *(guru)*[4] *Vīraśarmmā* to the capital city[5] of the Pallavas and entered the centre of learning as a seeker of knowledge with a view to secure the whole of that knowledge. Stung to the quick by some disturbance at the equestrian centre (he reflected); Alas ! that in this Kali age brāhminism should be feebler than the royalty! If even after serving duly at the preceptor's place and learning the Vedas earnest realisation of Brahmā[6] should depend on the king what more can be painful than that? And thereupon he took up a weapon (sword) shining like fire with his hands which (until then) were skilful in handling *kuśa* grass, sacred fire-wood, stones, ladle, ghee and vessel, eager to conquer the earth.

Verses 14-21: He occupied the inaccessible forest extending upto the entrance into the Śrīparvata[7] after defeating quickly the provincial governors of the Pallavas. He also collected the taxes from the group of several kings including the Senior Bāṇa kings,[8] thus making the Pallavas frown fulfilling his own vow through these marches and raids. He put up with all the risk in preying upon the enemy's (Pallava's) ocean of troops caught unawares during nights or in uneven country swooping like a strong hawk. The Pallavas chose quickly to make friends with him, having realised that there will be no disadvantage but good fortune in raising such a powerful man of noble descent. He pleased the Pallavas by his brave acts in battles; they honoured him by crowning him with their own hands. He also received a territory between the western seas and (the river) Prēharā[9] on condition that it shall not be encroached upon by others.

Verses 22-26: *Kangavarmā*[10] was the son of Mayūraśarmā who was anointed by Shaḍānana whose lotus-feet were polished by the crowns of gods and who meditated on Sēnāpati with the mothers. Kaṅgavarmā performed great exploits and his crown was touched upon by the white fly-whisks moved by the bowing subordinate chieftains. His son was *Bhagīratha,* a fitting lord of the Kadamba territory, who was, as if, Sagara[11] born secretly in this family. His (Bhagiratha's) son was Raghu of great fame like Pṛithu[12]. He was brave in dreadful battles bearing the frontal attacks of his enemies, struck them down; was adept in sacred lore, poet, donor, artist and was loved by his subjects.

Verse 27-32: Brother of Raghu and Bhagīratha's son was *Kākustha* beautiful in form, with a deep voice as that of the cloud, clever in realising salvation and the three objects of life, loving his lineage and with fame spreading to the ends of the earth. The ornaments of this king like war with the stronger, compassion to the needy, protection to subjects, relief to the poor, honour by wealth to brāhmaṇas — make other kings think that Kākustha (i.e. Rāma) has come down to earth. His kinsmen seek shelter in his territory away from harassment by stronger enemies even as deer escaping heat seek the cool shade of the groves. In his palaces where several choice collections of wealth were stored; rutling elephants stand at the gates and where the entire place resounded with music (the goddess) Lakshmī stayed steadfast for long. This sun of a king illuminated through his rays, i.e. daughters, the lotuses which are the royal houses of Guptas, and others, filling them with friendship, caring love, and reverence and which were served by several kings like bees. This energetic king favoured by the divine and endowed with the three powers[13] was bowed with respect by kings who were subdued even by his merely sitting quiet, if not by the other five[14] means of royal policy.

Verse 33: Here at the perfect temple *(Siddhyālaya)* of the primordial supreme (deity) Bhava (Śiva) served by Śiddhas, Gandharvas and Rākshasas; always praised with auspicious recitations by brāhmaṇa students devoted to discipline, sacrifices and rites; worshipped faithfully by Sātakarṇis and others interested in salvation for themselves, King Kākusthavarmmā had this great tank made for abundant supply of water.

Verse 34 : On the orders of his son king Sāntivarmmā radiant with the crown of three fillets Kubja wrote his own poem *(kāvya)* on this stone.

Obeisance to the Supreme Mahādēva, resident of Sthānakundūra

May this temple, resorted to by people from the areas around, rejoice!

Blessed be the people.

Notes

1. The inscription was engraved first on the faces of the octognal granite pillar horizontally along the shafts so that the lines look like beginning at the bottom and end up at the tapering top of the pillar, when erected.

2. The correct name is Kākutstha (another name of Rāma of Ayōdhyā) but the word is spelt throughout in the Kadamba records as Kākustha only.

3. *Shaḍvidyā* means Vēdāṅgas i.e. Śikshā (science of articulation and pronunciation), Chhandas (metre), Vyākaraṇa (grammar), Nirukta (explanation of difficult words), Jyōtisha (astronomy) and Kalpa (ceremonial procedures).

4. The word *guru* would mean also preceptor. But see the Gudnāpur Inscription of Ravivarman (No.209) where Vīraśarmmā is referred to as Mayūraśarmā's grandfather.

5. This is obviously Kāñchi.

6. In effect this means spiritual realisation.

7. Śrīparvata is the name for the northern parts of the Nallamalai ranges in Andhra Pradesh. See *USVAE,* II,k Nos. 185 and 215.

8. The text gives the word Bṛihad-Bāṇa meaning literally 'Great Baṇas'. Historically these represent the main dynasty of the Bāṇas who ruled over a tract extending from Anantapur, Cuddapah, Chittoor Districts in Andhra Pradesh and in parts of North Arcot District in Tamil Nadu. This tract is called Perumbāṇappāḍi in Tamil inscriptions.

9. Prēharā is identified with Malaprabhā

10. Kaṅgavarmā reminds us of Kaṅga, the name of a Tamil chieftain mentioned in Sangam poems and Gaṅga, the name of a dynasty which ruled over the southeastern parts of Karnataka.

11 The poet plays on the name Bhagīratha who brought down the Gaṅgā river from the heavens and made it mingle with the ocean over the mortal remains of King Sagara and his sons. The ocean came to be called Sāgara.

12. Pṛithu was a mythological king who was responsible in restoring the earth from calamity. Hence the earth came to be called Pṛithivī.

13. The three powers are mastery, good counsel and energy.

14. The six means are alliance, war, marching, dividing the army and seeking protection and quiet sitting or halting.

No. 67

JAMB PLATES OF PRAVARASENA II

Date	:	Regnal year 2 : c. 422 A.D.
Script and	:	Southern characters (Box-headed)
Language	:	Sanskrit
Donor/King	:	Pravarasēna II
Dynasty	:	Vakāṭaka (Main)
Location	:	Jamb[1], near Hinghaṇghāṭ, Wardha District, Maharashtra.
Reference	:	Mirashi, *Ep. Ind,* XXVI, pp. 155 ff and plate; also in *CII,* V, pp. 10-15 and plate.

TEXT

द्रि[दृ]ष्टम् [।*]

सिद्धम् [।*] स्वस्त[स्ति] नन्दिवर्द्धना[त् ।*]

अग्निष्टोमाप्तोर्य्यामोक्थ्षोडश्यतिरात्रवाजपेयबृहस्पतिसवसाद्यस्क्रचतुरश्वमेधयाजिनः विष्णुवृद्धसगोत्रस्य सम्राजो वाकाटकानाम्महाराजश्रीप्रवरसेनस्य सूनोः सूनोः अत्यन्तस्वामिमहाभैरवभक्तस्य अंसभारसन्निवेशितशिवलिङ्गो[द्व]हनशिवसुपरितुष्ट समुत्पादितराजवंशानाम् पराक्रमाधिगतभागीरत्थ्याम लजलमूर्द्धाभिषिक्तानां दशाश्वमेधावभृथस्नातानां भारशिवानां महाराजश्रीभवनागदौहित्रस्य गौतमीपुत्रस्य पुत्रस्य वाकाटकानाम्महाराजश्रीरुद्रसेनस्य सूनोः अत्यन्तमाहेश्वरस्य सत्यार्ज्जवकारुण्यशौर्य्य विक्क्रमनयविनयमाहात्म्य धीमत्त्वपात्रगतभ[क्ति]त्वर्म्मल्यादिगुणैस्समुपेतस्य व[र्ष]शतमभिवर्ध्दमानकोशधर्म्मविजयित्वमनोनैदण्डसाधनसन्ता नपुत्रपौत्रिणः युधिष्ठिरवृत्तेर्व्वाकाटकानाम्महाराजश्रीपृथिवीषेणस्य सूनोर्भगवश्चक्रपाणेः प्रसादोपार्ज्जितश्रीसमुदयस्य मंहाराजश्रि(श्री)रुद्रसेनस्य सूनोः महाराजाधिराजश्री देवगुप्तसुतायां प्रभावतीगुप्तायामुत्पन्नस्य शम्भोः प्रसादधृति(त)कार्त्तयुगस्य वाकाटकानाम्परममाहेश्वरमहारा[ज*] श्रीप्रवरसेनस्य वचना[त्*]।

सुप्रतिष्ठाहारे उमानद्यं अपरपार्श्वे चिंचापल्ल्या उत्तरे पार्श्वे बोन्थिकवाटकस्य पूर्वे पार्श्वे मण्डुकिग्रामस्य दक्षिणे पार्श्वे कोथुरकन्नामग्रामः कौण्डिन्यसगोत्रतैत्तिरि(री)[य*]कगणयाजिकालुट्टकब्रह्मचारिणे दत्तः [।*]

यतोस्मत्सन्तकाः सर्वाद्धचक्षनियोगनियुक्ता आज्ञासंचारिकुलपुत्राधिकृताः भटाश्चात्राश्च विश्रुतपूर्व्वयाज्ञयाज्ञापयितव्याः

विदितमस्तु वः यथेहास्माभिरात्मनो धर्म्मायुर्ब्बलविजयैश्वर्य्यविवृद्धये इहामुत्रहितार्त्थमात्मानुग्रहाय वैजयिके धर्म्मस्थाने अपूर्व्वदत्त्या उदकपूर्व्वमतिसृष्टः [।*]

यथास्योपचितां पूर्व्वराजानुमताश्चातुर्वेद्यग्राममर्य्यादां वितरामस्तद्यथा अकरदायी अभटच्छात्रप्रावेश्य[:] अपारम्परगोबलीवर्द्द[:] अपुष्पक्षीरसन्दोह[:] अवा[चा]रासेनचर्म्माङ्गार[:*] अलवणकिण्वक्रेणिखनकः सर्व्वविष्टिसपरिहारपरिहृतः सनिधिः सोपनिधि[:*] सक्लृप्तोपक्लृप्तः आचन्द्रादित्यकालीयः पुत्रपौत्रानु[गा*]मिकः भुञ्चतो

न केनचिद्व्याघातयितव्यः सर्व्वकृ[क्रि]याभिस्संरक्षितव्य[:*] परिवर्द्धयितव्यश्च [।*]

यश्चास्मच्छासनमगणायमानः स्वल्पमपि परिबाधां कुर्य्यात्कारयेद्वा तस्य ब्राह्मणैर्व्वेदितस्य सदण्डं निग्रहं कुर्य्याम

अस्मिंश्च धर्म्मादरकरणे अतीतानेकराजदत्तसञ्चिन्तनपरिपालनं कृतपुण्यानुकीर्त्तनपरिहारार्त्थं न कीर्त्तयामः

व्यासगि(गी)तश्चात्र श्लोकः प्रमाणीकर्त्तव्य[:] [।])

स्वदत्तां परदत्तां वा हरेद्यो वै वसुन्धरा[म्*] ।
गवां शतसहस्रस्य हन्तुर्हरति दुष्कृतं (तम्) । [। १ ॥*]

संवत्सरे द्वितीये आश्वयुजमासशुक्लद्वादश्या [श्यां] चक्रदेवदूतकं नागवर्म्मणा लिखित[म्] ॥* ॥

Summary

Seen

Success! Hail

(Issued) from Nandivarddhana[2]

On the orders of Pravarasēna[3], the Mahārāja of the Vākāṭakas, a fervent devotee of (god) Mahēśvara, the founder of the golden *(kṛita)* age, son of Prabhāvatīguptā (daughter of Mahārājādhirāja) Dēvagupta[4] and

Rudrasēna who acquired prosperity by the grace of the Supreme Chakrapāṇi (Vishṇu), son of

Pṛithivīshēṇa devoted to (god) Mahēśvara, endowed with truthfulness, straight-forwardness, compassion, heroism, valour, tact, modesty, highmindedness, intelligence, devotion to worthy persons, righteous conquest *(dharma-vijayitva)*[5]; purity of mind etc., who had sons and grandsons and who had growing stock of treasure and army, over several years and who behaved like Yudhishṭhira,[6], son of

Rudrasēna, son of Gautamīputra[7] and grandson (by daughter) of Bhavanāga, the Mahārāja of the Bhāraśivas[8], a royal family founded by (god) Śiva who was pleased by their carrying the Śivaliṅga — family who were besprinkled with the water from (the river) Bhāgīrathī obtained by their valour; who was intensely devoted to god Mahābhairava, grandson of

Pravarasēna of the Vishṇuvṛiddha *gōtra*, universal monarch *(sāmrāṭ)* who performed Agnishṭōma[9], Aptoryāma, Ukthya, Shōḍaśin, Atrirātra, Vājapēya, Bṛihaspatisava, Sādyaskra, and four Aśvamēdhas.

The village of Kōthuraka[10] in the district *(āhāra)* of Supratishṭha, situated to the west of river Umā, to the north of Chiñchāpallī, to the east of Bōnthikavāṭaka and to the south of Maṇḍukīgrāma has been granted to the celibate *(brahmachāri)* Kāluṭṭaka of the Taittirīya-school[11] who has performed a *gaṇayāga*.[12]

Our officers of noble birth appointed by the orders of the General Superintendent *(sarvādhyaksha)* and operating on our command and also soldiers and policemen should be directed as below —

Be it known to you that this grant has been made by pouring out water at this religious centre as a gift not previously made in order to increase our well-being here and also in the next world, with the usual exemptions[13]

Those who cause obstruction will be punished with a fine.

We shall not mention our own meritorious deeds nor shall we mention our care and protection of the grants of many past kings[14]

(This charter) has been written by Nāgavarman on the twelfth day in the bright fortnight of the month of Āśvayuja in the second year. Chakradēva is the conveyor (of the gift).

Notes

1. This set consists of four copper plates. The first and the fourth plates do not bear writing on the outer sides. The middle two plates are engraved on both sides.

2. Spelt as Nāndivardhana in No.83 below. It is same as Nāgardhan (see ibid., note 4).

3. Since this charter is dated in the reign of Pravarasēna, the full genealogy is given here. On account of the descriptive nature of this section, the details are given king-wise.

4. Dēvagupta is the same as Chandragupta. See No.58 above.

5. The use of the expression *dharma-vijaya* here may be compared with its use in the Aśōkan Edict from Shābāzgaṛhī *(USVAE, II, No. 16)*.

6. Yudhishṭhira was the eldest of the five Pāṇḍavas who won the Mahābhārata war. He was noted for his righteousness and patience.

7. This person, not named but indicated by his matronymic Gautamī did not rule at all.

8. The Bhāraśivas are considered to be Nāgas (cf. Bhavanāga) and staunch Saivites. Their exact place of rule or other details are not known.

9. For information on these and similar other sacrifices see *USVAE,* II, Nos. 168, note 9 and 191 note 2 and *Śānkhāyana Śrautasūtra.* IX, 22 etc.

10. Among the names mentioned here, Supratishṭahāra is the area around Hinghaṇghāṭ in Wardha District in Mahārāshṭra. Chiñchāpallī is Chinchōli on the right bank of the river Wunna (Umānadi of our record). Bōnthikavāṭaka is Bōthaḍ and Maṇḍuki-grāma is Māṇḍgaon which is near Jamb, the findspot of the copper-plates.

11. Taittirya-(śākhā) is a branch of the Yajur-vēda.

12. The expression *gaṇa-yāga* is interpreted in many ways. It seems to refer to a sacrifice performed by a brāhmaṇa priest on behalf of others *(gaṇa-group).* For a detailed discussion see *Ep. Ind,* XXVI, pp.157-8.

13. See Nos. 12, 18 etc, above for details

14. Vyāsa's verse quoted at the end is not summarised. See Appendix, C.

No. 68

GUṆṬUPALLI INSCRIPTION OF NANDIVARMAN II

Date : Year 4: c. 424 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Nandivarman
Dynasty : Sālankāyana
Location : Pillar near the caves at the monastery site on the low hill at Guṇṭupalli, West Godavari District, Andhra Pradesh.
Reference : S. Sankaranarayanan, *Ep.Ind,* XLII, pp. 75-96 and plate.

TEXT

स्वस्तिश्री ।

विजयवेङ्गीपुरात्

शलङ्ककुलामलाकाशशशाङ्कस्य भगवत्ताम्रभक्तया कृतधर्म्मनव... विष्णुगृह चातुर्व्वैद्यशालाद्यनेक विविधपुण्यकर्म्मपरिपूतयशश्शरीरस्य नानाप्रकार [विषय] रसविजयस्य महाराजसदृशधनविसर्ग्गस्य भूपतिसत्रमस्य (श्रीहस्ति) वर्म्मधर्म्ममहाराजस्य प्रपौत्रः

दयानुकम्पपरायणस्यानेकशतसहस्र हिरण्यगोभूजीवतरुप्रदानार्ज्जितधर्म्मस्य प्रजानां हितकरस्य श्रीनन्दिवर्म्ममहाराजस्य पौत्रः

[ईषन्मा] त्रोपकारोपकारापंकारप्रतीकारस्य प्रतापोपनतसामन्तस्य, प्रभूतप्रकाम धनप्रदस्य द्विट्पक्षचण्डदण्डस्य महाराजाचण्डवर्म्मणः पुत्रो

भगवच्चित्ररथस्वामिपादानुध्यातो बप्पभट्टारकपादभक्तः परमभागवत श्शालङ्कायनत्वंशप्रभवो महाराजश्रीविजयनन्दिवर्म्मवचनात् विषयमुतुड [भूतत्ताडक] ग्रामेयकान्समाज्ञापयति अस्ति

अस्मत्कुलगोत्राभिवृद्धये धातुवरपरिगृहीतदशबलसुकृतबलिनस्त्याग [पुण्यज्ञान सम्भारभारस्य] भगवतो बुद्धस्य शिष्याणाम् सद्मनो भरणार्थं षष्ठेन्द्रियाद्भुतानुभूत ..... वर्ष्विनाक्षुल्लकानन्दवसुपी[ठाचार्य्याय] नतविषये अ.... नागराजेन आत्मनः पुण्यप्रतापसत्ययशोभिवृद्धये ... विहारनि.... सिद्धार्थकानां विमल [चरित].... तो .... वासिने... स्थानवराय सर्व्वभूतशरणाय.... वरिष्ठाय .... यतिवराय आचन्द्रार्क्कपृथिवी .... सद्धर्म्मस्यविहार ... दयप्रदेयं दधितक्र.... समन्तभट्टवरभूपरिहारं .... धभ्यः बुद्धशिष्येभ्यः स.. का दत्ता

सं 4 इति

बहुभि.....

Summary

Hail!

Issued from Vēngīpura[1]

The great-grandson of (Hasti)varma-dharma-Mahārāja,[2] the moon in the blemishless sky of the lineage (kula) of Salanka; who had a body of fame purified by meritorious acts like building of new temples for (Siva) and Vishṇu out of devotion to Holy (Tāmra),[3] the establishment of boarding houses *(śālā)*[4] for teachers (and students) of four vēdas etc; who had subdued enjoyment through the senses; who was liberal as Kubēra, the god of wealth (Mahārājaḥ) and a king who is the most learned.

the grandson of Nandivarma-Mahārāja who was interested in being compassionate and sympathetic; who had acquired merit by gifts of gold (pieces), cows, lands and live trees in lots and who was beneficial to his subjects[5] and

the son of Mahārāja Achaṇḍavarman who rewards even very little service and retaliates against slightest wrong; who had subjugated the neighbouring kings, who had bestowed immense wealth on those desiring it and who inflicted violent punishment on the enemies.

Mahārāja Vijaya-Nandivarman who is meditating on the feet of the Supreme (god) Chitrarathasvāmi; who is devoted to the feet of Bappa, the master; who is a great devotee of Bhagavat (Vishṇu) and who is born of the lineage of Sālankāyana commands the elders *(mutuḍas)* of the district and the residents of the village (name not given).

(Be it known that we have granted) for the increasing prosperity of our family (*Kula*) and lineage (*gōtra*) to provide for the maintenance of the abode of the supreme Buddha's disciplines and ... entrusted to Vasu-Pīṭhāchārya, a great ascetic and the refuge of all beings in charge of the monastery (*vihāra*) ... (built by) Nāgārāja in ...

... in Nata district for the benefit of the itinerant recluses (*siddhārthakas?*). The lands around the gifted property belonging to brāhmaṇas are excluded.

Grant conveyed to the disciples of Buddha in the year four.[6]

Notes

1. This is Peda-Vēgi in East Godavari District in Andhra Pradesh.

2. The genealogy in this inscription begins from Hastivarman. It does not include Sālankāyana Dēvavarman of Eluru plates (No.8) thus leaving his place in the genealogy unknown. There is no doubt however, that he was an early king of this dynasty. It is possible that he belonged to another family of this dynasty.

3. Sankaranarayanan avers that while Chitraratha, the deity to whom the Sālankāyanas were devoted, stands for Sun, Tāmra may point to Śiva through the Sun on the basis of the expressions 'asauyas-tāmraḥ' and 'Āditya-varṇam' in *Taittīriya-samhita* (4, 5, 1 mantra 7) and Purusha-sūkta.

4. The term *Chāturvaidya-śālā* has been interpreted by Sankaranarayanan to refer to ghaṭikās, the educational establishments for study of the four vēdas. But the use of the word *sālāś* seems to have a direct bearing on the use of this word in later inscriptions (see Chaṭṭānam-maḍham in *Studies in South Indian History and Epigraphy* by K. G. Krishnan pp. 31 ff) which point to much bigger institutions which recruited trained brāhmaṇas in Vedic and also in all other allied subjects such as statecraft, military sciences etc. It is possible that the sālāś under reference here might have been precursors of such institutions.

5. Note that the preamble upto this speaks only of the genial qualities of the kings and that the first reference to subjugation of other chiefs or kings is found in the following reference to Achaṇḍavarman.

6. The inscription ends with three usual verses, the third being a rare one (see Appendix B).

No. 69

MATHURA IMAGE INSCRIPTION OF ŚYĀMĀḌHYĀ

Date : Year 107: A.D. 426

Script and : Eastern variety of Northern characters

Language : Sanskrit mixed with Prākṛit

Donor/King : Śyāmāḍhyā/Kumāragupta I

Dynasty : Gupta

Location : Pedestal of an image of Jina excavated from Kankālī Ṭīlā at Mathura, now in the Provincial Museum, Lucknow, U.P.

Reference : Bhandarkar, *CII,* III (Revised) Ed. Chhabra and Gai, pp. 272-3 and plate.

TEXT

सिध्दम् (।*)

परमभट्टारकमहाराजाधिराजश्रीकुमारगुप्त(स्य) (वि*) ज(य)राज्य (संवत्सरे*) 1007 (अधि)क (श्राव*)णमास (दिव*) (स) १० (।*) अस्यां पूर्व्वा(यां) ''कोट्टियागणाद्विद्याधरी(तो) शाखातो दतिलाचार्य्यप्रज्ञापिताये शामाढ्याये भट्टिभवस्य धीतु गुहमित्त्रपालितप्रात्थरिकस्य कुटुम्बिणीये'' प्रतिमा प्रतिष्ठापिता (।।*)

Summary

Success!

In the year 107 in the reign of the great lord (Parama-bhaṭṭāraka)[1] Mahārājādhirāja Kuṃāragupta on the 20th day in the intercalary month of Śrāvaṇa[2].

The image ..... was installed by Śyāmāḍhyā[3], daughter of Bhaṭṭibhava and wife of Guhamitrapālita, a lapidary on the advice of Dattilāchārya of Koṭṭiya-gaṇa and Vidyādhari-Śākhā

Notes

1. This epithet Parama-bhaṭṭāraka is found used only in the Allahabad eulogical Inscription of Samudragupta (No.20) and in the Udayagiri cave Inscription of Chandragupta (II) (No.50). Bhattāraka is found used in the Mathurā Pilaster Inscription of Chandragupta (II) (No.38).

2. The fortnight is not indicated. This day may correspond to June 11, 426 A.D., if the reckoning was Amānta or June 26, 426 A.D., if the reckoning was Pūrṇimānta. An extra month in the lunar reckoning is called 'Intercalary' *(adhika)* which occurs periodically on account of the fact that the solar month is longer than the lunar month. The first of the two months including the extra month is called *adhika* and the second is called nija.

3. The corresponding passage which is in Prākrit will read when Sanskritised

दत्तिलाचार्यप्रज्ञापितया श्यामढचया भट्टिभवस्य दुहितया दुहमित्रपालितप्रात्यर्रिकस्य कुटुम्बिन्या

No. 71

PEDA-VEGI PLATES[1] OF NANDIVARMAN II

Date : Reginal year 10 : c. 430 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Nandivaraman II

Dynasty : Sālankāyana

Location : Peda-Vēgi, West Godavari District, Andhra Pradesh.

Reference : M. S. Sarma, *Bharati,* 1924; Subba Rao, *JAHRS,* I, pp. 92-102 and plate.

TEXT

स्वस्ति

विजयवेङ्गिपुरा(त्)

नैकसमरावाप्तविजयिनो हस्तिवर्म्मंमहाराजस्य प्रपौत्रः विविधधर्म्मप्रधानस्य नन्दिवर्म्ममहाराजस्य पौत्रः प्रतापोपनतसामन्तस्यचण्डवर्म्ममहाराजस्य पुत्रो ज्येष्ठः भगवच्चित्ररथस्वामिपादानुद्ध्यातो बप्पभट्टारकपादभक्तः परमभागवत शालङ्कायनो महाराजश्रीनन्दिवर्म्मा

प्रालूरग्रामे मुतुडुसहितान्ग्रामेयकान्समाज्ञापयति

अस्ति अस्मद्धर्म्मयशोभिवृद्धयर्थं त्रिलोकनाथस्य विष्णुगृहस्वामिनः अरुतोरे व्रजपालकानां क्रष्टुं देवहलं कृत्वा अस्माभिर्भूमिनिवर्त्तनानि दश 10 तथैव मुण्डूरग्रामे भूमि निवर्त्तनानि दश 10 चेञ्चेरुवग्रामे भूमिनिवर्त्तनानि षट् तथैव कम्बुराञ्चेंरुवे भूमिनिवर्त्तनानि षट् 6 दत्तानि

तदवगम्य देशाधिपत्यायुक्तकवल्लभराजपुरुषादिभिः परिहर्त्तव्यानि

प्रवर्द्धमानविजयराज्यसंवत्सरस्य दशमस्य 10 श्रावणमासशुक्लपक्षस्य प्रतिपदि पट्टिका दत्ता

आज्ञप्तिः मूलकूरभोजकः

लिखितं रहस्याधिकृतेन कोटिकूरिना

Summary

Hail!

Issued from Vēngīpura[2]

Mahārāja Nandivarman of Sālankāyana (family), a great devotee of Bhagavat (Vishṇu), who was meditating on the feet of the supreme (god) Chitrarathasvāmi[3]; who was devoted to Bappabhaṭṭāraka and who was the eldest son[4] of Mahārāja Achaṇḍavarman who had subdued feudatories by his prowess and grandson of Mahārāja Nandivarman prominent due to various welfare activities *(dharma)* and great-grandson of Mahāraja Hastivarman who had secured victory in several wars[5] commands the villagers of Prālūra[6] accompanied (i.e. led) by the senior officer *(mutuḍa)* that ten *nivarttanas* of land in Arutoru, ten *nivarttanas* in Muṇḍūra; six *nivarttanas* in Cheñcheruvu and six *nivarttanas* in Kamburāñcheruvu - all to be cultivated by herdsmen *(vrajapālakas)* and that the officers like *dēśādhipati, āyuktaka, vallabha* and *rājapurusha* should ensure that the lands donated as *dēvahala*[7] to the lord of the Vishṇugṛiha,[8]

the master of the three worlds are exempted (as usual from all taxes and levies).

The charter was given on the first day in the bright fortnight in the month of Śrāvaṇa in the tenth year in (our) reign. Mūlakūra, the *bhōjaka* was the executor. Written by Kōṭikuri, the Intelligence Chief *(rahasyādhikrita)*.

Notes

1. This is a set of five plates. The first and the fifth plates bear writing only on the inner sides. The rest bear writing on both sides. The figure on the seal is indistinct.

2. Vēngīpura is the same as Peda-Vēgi, the findspot.

3. The king's devotion to gods Vishṇu (Bhagavat), Sun (Chitrarathasvāmi) and to Bappa, the legendary originator deserves our notices.

4. The other son or sons are not known to us otherwise. See geneaology.

5. This description of Hastivarman is evidently conventional as he is described as a very pious king in the Guṇṭupalli plates of Nandivarman (No. 68).

6. Prālūra is identified with Pālūru in Bandar or Machilipatnam area. It is perhaps the same as Paulura mentioned by Ptolemy. The other villages mentioned next in the text cannot be identified.

7. *Dēvahala* means land which can be ploughed and enjoyed by the deity. Cf. *Bhikshu-hala* in Nasik cave inscription No. 3 in *Ep. Ind*, VII, p. 66.

8. The word 'Vishṇugṛiha' means 'the abode (temple) of Vishṇu'. It has been rendered into *viṇṇagaram* in the Tamil hymns of Vaishṇavite saints called Āḷvār. This seems to be be the earliest reference to this word.

It is to be noted that the king had donated lands to this diety in keeping with his devotion to Vishṇu *(paramabhāgavata)* referred to in his description. See note 3.

9. This section is followed by the usual ending verses.

No. 74

DHANĀIDAHA COPPER-PLATE CHARTER[1] OF KUMARAGUPTA I

Date : Year 113: A.D. 432 - 33

Script and : Eastern variety of Northern characters

Language : Sanskrit

Donor/King : ..... Vishṇu/Kumāragupta I

Dynasty : Gupta

Location : Dhanāidaha, Rajashahi District, Bangla Desh, now in the Museum of Varendra Research Society, Rajshahi.

Reference : Radha Govinda Basak, *Ep.Ind.*, XVII, pp. 345 ff and Bhandrakar, op.cit., pp. 273 ff and plate

---

TEXT

......सम्वत्सरशते त्रयोदशोत्त[रे*] ..... [अस्या*]न्दिवसपूर्व्वायां परमदैवतपर.... आ [?]

कुट्ट[म्बि].... ब्राह्मणशिवशर्म्मनागशर्म्ममहा .... वकीर्त्तिक्षेमदत्तगोष्ठकवर्ग्गपालपिङ्गल शुङ्क्रककाल.... प [?] विष्णु [देव] शर्म्म विष्णुभद्र खासकरामकगोपाल.... स [?] सु [?] श्रीभद्रसोमपालरामाद्याः [?] ग्रामाष्टकुलाधिकरणञ्च .... विष्णुना [?] विज्ञापिता

इह खादा [ट?] पारविषयेनुवृत्तमर्य्यादास्थि[ति] ..... नीवीधर्म्माक्षयेण लभ्य(ते) [।।*] [त]दर्हथ ममाद्यानेनैवक्क्रमेन(ण) दा[तुं] समेत्या [?] भिहितैं [:?]

सर्व्वमेव ज्ञा [?] करप्रतिवेशि [?] कुट्टम्बिभिरवस्थाप्य क .... रि... कन ... यदितो ... [त]दवधृतमिति [।।*] यतस्तथेति प्रतिपाद्य अष्टकऩवकनलाभ्यामपविञ्छ क्षेत्रकुल्यवापमेकं दत्तं

ततः आयुंक्तक .... भ्रा [?] तृकटक वास्तव्यछन्दोगब्राह्मणवराहस्वामिनो दत्तं [।*] तध्द[व?] भूम्या दा[नाक्षे]पे च गुणागुणमनुचिन्त्य शरीरक[का]ञ्चनकस्य चि .... आ

[उ]क्तश्च भगवता द्वैपायनेन

स्वदत्तांपरदत्तां वा ....

[भिः] सह पच्यते [॥*]

षष्टिं वर्षसहसानि [णि] स्वर्ग्गे मोदति [भू] मिदः [।*]

[पू]र्व्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर [।*]

महीम्महो [मताञ्छ्रेष्ठ*] ....

....यं सु [?] श्रीभद्रेन(ण) उत्कीर्ण्णं स्थ(स्त)म्भेश्वरदासे[न]......

Summary

In the reign of the highly divine and the Great lord Kumāragupta when one hundred and thirteen years had passed

.... the householders (including) ...... the brāhmaṇas Śivaśarman and Nāgaśarman and the village board of the *ashṭakula*.... (Dē)vakīrtti, Kshēmadatta, Gōshṭhaka, Varggapāla, Pingala, Śuṅkuka, Kāla.... Vishṇu, Dēvaśarman, Vishṇubhadra, Khāsaka, Rāmaka, Gōpāla, ... Śrībhadra, Sōmapāla, Rāma and others were informed by ...... Vishṇu as follows:

The Superintending officer *(āyuktaka)* had acquired according to the local rule of sale, land measuring 8 x 9 reeds separated from land in .... the Khādāpāra district *(vishaya)* for being endowed as an undecaying capital *(nīvī-dharma-akshaya)*[2].

This land was given by the officer to the Chhandōga (Sāmavēdin) brāhmaṇa Varāhasvāmin, resident of .... bhrātṛi-kaṭaka[3].

(Written) by Śrībhadra. Engraved by Stambhēśvaradāsa.

Notes

1. This fragmentary charter consists of only one thin fragile copper-plate measuring 5 1/4" by 5 1/2"

2. Bhandarkar has read *dharma-kshayēṇa* interpreting the same as termination of the Endowment contract. Sircar's suggestion *(Sel.Ins.* I, p. 288) of the reading *dharmākshyēṇa* is more appropriate on the basis of usage like akshya-nīvī.

3. This section is followed in the text by the usual verses detailing the merits and demerits of respectively protecting and destroying the endowment.

No. 75

ŌNGŌḌU GRANT[1] OF SKANDAVARMAN

Date : Regnal year 33 : c. 434 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Skandavarman
Dynasty : Pallava
Location : Narasaraopet Taluk[2], Guntur District, A.P. Government Museum, Madras.
Reference : Krishna Sastri, *Ep.Ind.*, XV, pp. 249-52 and plate

---

TEXT

स्वस्ति विजयताम्ब्रापस्थानात् भारद्वाजसगोत्रस्य पल्लवानामश्वमेधयाजिनः महाराजस्य श्रीकुमारविष्णोः प्रपौत्रस्योत्साहप्रभुमन्त्रशक्तिसम्पन्नस्य स्ववीर्याधिगतराज्यस्य महाराजस्य श्रीस्कन्दवर्म्मणः पौत्रस्य अनेकसमरलब्ध विजययशः प्रतापस्य प्रतापोपनत राजमण्डलस्य श्रीवीरवर्म्मणः पुत्रस्य शीलवतोनुमताचारालंकृतस्य सत्यप्रतिज्ञस्य अनेकगोहिरण्यभूम्यादि दानैरहरहरभिवर्द्धमानधर्म्मसंचयस्य देवद्विजशुश्रूषाभिरतस्य सर्वशास्त्रार्थनिर्ण्णय तत्त्वज्ञस्य महाराजस्य श्रीविजयस्कंन्दर्म्मणः वचनेन

कर्म्मराष्ट्रे अधिकृताः आयुक्तकाः ओंगोडुग्रामेयकाश्च वक्तव्याः अस्मै काश्यपाय द्विवेदाय षडङ्गपारगाय गोलशर्म्मणे एषः ओंगोडुग्रामः सात्विकेन दानेन देवभोगहलवर्ज्जः ब्रह्मदेयीकृत्य(त्वा) अष्टादशविधपरिहारैस्सह सम्प्र[द*]त्तः

तस्मात् सर्व्वपरिहारैः परिहर्तव्यः योस्मच्छासनमतिक्रामेत्तदनुरूपं दण्डमर्हति ॥

विजयसंवत्सरे त्रयस्त्रिंशे ३० ३ हेमन्तपक्षे तृतीये
३ त्रयोदश्यां लिखितमिदं शासनं ॥
अत्र च द्वौ श्लोकावुदाहरन्ति ॥
स्वदत्तां परदत्तां वा यो हरेत वसुन्धराम् ॥
गवां शतसहस्रस्य हन्तुः पिबति दुष्कृत[म्] ॥
ब्रह्मस्वं तु विषं धोरं न विषं विषमुच्यते ।
विषन्त्वेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिक[म्] ॥

Summary

Hail!

Issued from Tāmbrāpa[3]

According to the oral orders of Mahārāja Skandavarman who is endowed with appreciable conduct and character, who is an avowed advocate of Truth, who has accumulated increasing merit by endowing cows, gold, land etc., day in and day out, who is interested in serving god and brāhmaṇas and who has understood the purport of all the scriptures; and who is the son of Mahārāja Vīravarman who acquired territories by his prowess and fame born out of success in several battles; and who is the grandson of Mahārāja Skandavarman who acquired the kingdom as a result of his valour and who is endowed with zeal, commanding qualities and counsel; and who is the great grandson of Pallava Mahārāja Kumāravishṇu of the Bhāradvāja-gōtra and a performer of Aśvamēdha[4] sacrifice.

The authorities *(adhikṛita)*, the executors *(āyuktaka)* of Karmma-rāshṭra[5] and the villagers of Ōmgōḍu[6] are informed that this village Ōṁgoḍu is granted as a *sāttvika-dāna*[7] to Gōla-śarman, of Kāśyapa-gōtra, who has mastered two *vēdas* and the six *aṅgas* along with the eighteen kinds of exemptions[8] declaring it to be a brahmadēya, excluding the lands endowed for the deities of the (village).

Therefore all exemptions shall be granted. Those who transgress our orders will attract suitable punishment.

This grant was written on the thirteenth day in the third fornight of the cold season in the thirty third regnal year.

Notes

1. This set consists of four thin copper-plates held together by a ring. The first and the fourth plates have writing on the inner side and the other plates contain writing on both the sides. Each sheet contains numbers on their second sides.

2. The exact findspot is not known.

3. This place cannot be identified. It may be located some where in the northern part of the Nellore District.

4. See *USVAE,* II, p. 126, Note 7.

5. This division called Kamma-nāḍu in later inscriptions is identical with the northern portion of the Nellore District and part of Guntur District.

6. Ōṅgoḍu is the same as Ongole, the headquarters of Prakasam District.

7. *Sāttvika-dāna* is said to be a gift without the ritual pouring of water.

8. See No.95. The eighteen exemptions are nowwhere enumerated fully. See however Vilavatti grant of Simhavarman (No.119) where fourteen of these seem to be enumerated.

No. 76

PEDESTAL INSCRIPTION OF SANGHAVARMA

Date	:	Year 115 : A.D. 434
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Sanghavarma/...
Dynasty	:	...
Location	:	Pedestal bearing an image of standing Buddha, excavated at Govindanagar, Mathura, now in the State Archaeological Museum, Mathura, U.P.
Reference	:	S. Subramonia Iyer, *Ep. Ind.XL* pp. 19-20 and plate.

TEXT

सिद्धम् [।।*] सं 100 10 5 श्रावण मा दि 10 3

अस्यां दिवसपूर्व्वायाम् भगवत: दशबलबलिन: शाक्यमुने: प्रतिमा प्रतिष्ठापिता भिक्षुणा संघववर्म्मणा

यदत्र पुण्यं तन्मातापित्रो: पूर्व्वङ्गमा[त्मंकृ]त्वा सर्व्व सत्वानां सर्व्वदु: खप्रहाणायानुत्तरज्ञानावाप्तये [।*] घटिता दिन्नेन [।*]

Summary

Success!

On the 13th day in the month of Śrāvaṇa in the year 115[1].

The image of the supreme Daśabala-bali (Buddha), the Śākya sage was set up by the mendicant Sanghavarma.

May the merit from this go for the deliverance of his parents and also for the attainment of wisdom and for the relinquishment of all sorrow of sentient beings.

(The image was) made by Dinna[3].

Notes

1. The day may correspond to June 20, 434 A.D.

The fortnight, not mentioned in the record, may be the dark one.

2. For Daśabala see *USVAE*, II, p. 397, note 4.

3. Dinna is probably the same as his namesake mentioned in two inscriptions as the maker of the images of Buddha from Kasiā in North-Eastern Uttar Pradesh. The second describes him as a Māthura i.e. belongiong to Mathurā. He is also mentioned in an inscription of Nṛipamitra from Mathurā attributable to the same period *(EP. Ind.*, XXXIV, p. 13 and ibid, p. XXX V, p. 200).

No. 77

TUMAIN INSCRIPTION OF FIVE BROTHERS OF VAṬŌDAKA

Date : Year 116 : A.D. 435-6
Script and : Western Variety of Northern characters
Language : Sanskrit
Donor/King : Śrīdēva and Brothers / Kumāragupta I
Dynasty : Gupta
Location : Stone, Tumain, Guna District, Madhya Pradesh; now in the State Museum, Gwalior.
Reference : M. B. Garde, *Ep. Ind*, XXVI, pp. 115 ff and plate; Bhandarkar, op.cit., pp. 276-9 and plate.

TEXT

Meters: Verses: *1. Mālinī; 2. Sragdharā; 3,9. Upajāti; 4. Vasantatilakā; 5-8,10. Upēndravajrā*

... रिर्यस्य लोकत्रयान्ते

चरणकमलमन्त्यं वन्द्यते सिद्धसङ्घैः ॥ 1 ॥
राजा श्रीचन्द्रगुप्तस्तदनु जयति यो मेदिनीं सागरान्ताम्.... ॥ 2 ॥
श्रीचन्द्रगुप्तस्य महेन्द्रकल्पः कुमारगुप्तस्तनयः समग्राम् ।
ररक्ष साध्वीमिव धर्मपत्नीं वीर्याग्रहस्तैरुपगूह्य भूमिम् ॥ 3 ॥
.... गाग्गगौरः ।
क्षित्यम्वरे गुणसमूहमयूखजालो नाम्नोदितः स तु घटोत्कचगुप्तचन्द्रः ॥4॥
स पूर्वजानां स्थिरसत्वकीर्त्ति - र्भुजार्ज्जितां कीर्त्तिमभिप्रपद्य ॥5॥
.... नां वसुधेश्वराणां समाशते षोडशवर्षयुक्ते ।
कुमारगुप्ते नृपतौ पृथिव्यां विराजमाने शरदीव सूर्ये ॥ 6 ॥
वटोदके साधुजनाधिवासे तः.... श्रीदेव इत्यूर्ज्जितनामधेयः ॥ 7 ॥
तदग्रजोऽभूद्धरिदेवसंज्ञ - स्ततोऽनुजो यस्तु स धन्यदेवः । ततोऽवरो यश्च स भद्रदेव -

स्ततः कनीयानपि सङ्घदेवः || 8 ||
...... न सक्तचित्ताः |

समानवृत्ताकृतिभेदभिन्ना : क्षत्रालयास्तुम्बवने बभूवुः || 9 ||
अकारयंस्ते गिरिशृङ्गतुङ्गं
शशिप्रभं देव[पिनाकिनो गृहम्] ।

Summary

***Verse* 1:** .... . whose feet, the source of knowledge are adored by bands of Siddhas.

***Verse* 2:** . . .. Chandragupta[1] who ruled the earth upto the limits of the oceans.

***Verse* 3:** Chandragupta's son, Kumāragupta who is verily the great Indra (Mahēndra)[2] protected the earth as if she (the earth) were his lawful wife.

***Verses* 4 and 5:** . . . . Ghaṭōtkachagupta . . . . the moon appeared with his cluster of rays (i.e.) good qualities.

***Verse* 6:** when one hundred and sixteen years of the rule of (Gupta) kings had elapsed and when Kumāragupta was ruling like the sun in the autumn.

***Verses* 7 and 8:** Śrīdēva in the locality of merchants *(sādhus[3])*at Vaṭōdaka[4] with his elder brother Haridēva, younger brothers Dhanyadēva, Bhadradēva and Sanghadēva . . . . .

***Verses* 9 and 10:** they with unattached minds and identically virtuous conduct, though looking differently, became the protectors at Tumbavana[5] and constructed a shrine for god (Pinākin i.e. Śiva) as lofty as the peak of a hill and shining with the luster of the moon.

Notes

1. It is presumed that the genealogy in the record begins with Samudragupta.

2. The use of the word Mahēndra echoes the occurence of the epithets Śrī-Mahēndraḥ, Śrī-Aśvamēdha-Mahēndraḥ, Ajita-Mahēndraḥ etc. in the coins attributed to Kumāragupta (Allan, *Catalogue of the coins of the Gupta Dynasty*, pp.61-81).

3. The word *sādhu* means also 'a merchant, money-lender, usurer', besides the usual meaning of 'pious or virtuous'.

4. Vaṭōdaka is the same as Badoh in Vidisa District about 10 miles to the south of Eraṇ.

5. Tumbavana mentioned in some inscriptions on the Sānchi stūpa and also in the *Bṛihatsaṁhita* (XIV, 15) of Varāhamihira is the same as Tumain, the findspot of the present inscription which is about fifty miles to the north-west of Eraṇ.

No. 78

KARAMDĀṆDĀ INSCRIPTION OF PRITHIVĪSHEṆA

Date	:	Year 117 : A.D. 436
Script and	:	Eastern Variety of Northern characters
Language	:	Sanskrit
Donor/King	:	Prithivīshēṇa/Kumāragupta I
Dynasty	:	Gupta
Location	:	Sandstone Linga[1] near Karamḍāṇḍā Faizabad District; now in the State Museum, Lucknow, U.P.
Reference	:	Sten Konow, *Ep. Ind.*, X, pp. 70-72 and plate; Bhandarkar, *CII,* III (Revised), Ed. Chhabra and Gai, pp. 280-2 and plate.

TEXT

नमो महादेवाय ।

म[हाराजाधिराजश्री] [चन्द्रगुप्तपादा*] नुद्ध्यातस्य चतुधु(रु) दधिसलिलास्वादितय[शसो] [महाराजा*]धिराजश्रीकुमारगुप्तस्य विजयराज्य संवत्स[र]शते सप्तदशोत्त[रे*] कार्त्तिकमासदशमदिवसे[ऽ*] स्यान्दिवसपूर्व्वायां

[च्छान्दोग्याचार्य्यश्वि]वाजिसगोत्रकुरमारव्य[2] भट्टस्य पुत्रो विष्णुपालित भट्टस्तस्य पूत्र(पु)त्रो महाराजाधिराजश्रीचन्द्रगुप्तस्य मन्त्री कुमारामात्यशिखर

स्वाम्यभूत्तस्य पुत्रः पृथिवीषेणो महाराजाधिराजश्रीकुमारगुप्तस्य मन्त्रिकुमारामात्यो[ऽ*]नन्तरं च महाबलाधिकृतः भगवतो महादेवस्य पृथिवीश्वर इत्येवं समाख्यातस्यास्यैव भगवतो यथाकर्त्तव्यधार्म्मिककर्म्मणा पादशुश्रूषणाय भगवतच्छैलेश्वरस्वामि महादेवपादमूले आयोध्यकनानागोत्रचरण तपः स्वाध्यायमन्त्रसूत्रभाष्यप्रवचनपारग आवर्तित[3] संसद्देवद्रोण्यां

....

Summary

Obeisance to Mahādēva

In the reign of Mahārājādhiraja Kumāragupta who was devoted[4] to Mahārājādhirāja Chandragupta.

On the tenth day in the month of Kārttika (September-October) in the year one hundred and seventeen.

Pṛithivīshēṇa, a minister of princely rank *(kumārāmatya)* and also Senior Officer in charge of the Army *(mahābalādhikṛitaḥ)*[5] of Kumāragupta, son of Śikharasvāmi, a minister of princely rank, under Chandragupta, who was the son of Vishṇupālitabhaṭṭa, son of Kuramāravya-bhaṭṭa of the Aśvavājin (Vājivājin) *gōtra*[6], a preceptor of the Sámavēda (placed) at the feet of Śailēśvara-Mahādēva for the worship and services with proper religious rites to (god) Pṛithivīśvara Mahādēva[7] (with the help of) the body (of *brāhmaṇas* of various *gōtras* and *charaṇas)* from Ayōdhyā conversant with penances and meditative recitation of the *mantras* (incantations), the *sūtras* (applied practices), the *bhāshyas* (illustrative commentaries) and the *pravachanas* (expositions) .. .. at the procession of the image *(dēvadrōṇī)*[8] . . . .

Notes

1. *Linga* is a pillar-like stone with a smoothened top, round or multi (or eight)-faced symbolising god Śiva.

2. Bhandarkar reads *Kuramaraṇ* The reading given here is adopted from Sten Konow's edition of this inscription.

3. Konow reads Bhāraḍida not supported by the facsimile.

4. The expression *pādānudhyāta* occurs here. for the first time in the genealogical portion. For its use in other contexts see the Allahabad Inscription (No. 20) of Samudragupta where *pādānām dāsa* is also used along with *pādānudhyāta.*

5. Bhandarkar interprets the word *anantaram* in the corresponding portion of the text to mean as if he was minister first and afterwards-*mahābalādhikṛita* ignoring the use of the expletive *cha* (also).

6. This *gōtra* is mentioned as a division of the Kaṇva gōtra in the *Baudhāyana-śrautasūtra.*

7. It is evident that the *linga* was set up by and named after Pṛithivīshēṇa, the donor.

8. See No. 291, note 11.

No. 79

CHAMMAR PLATES[1] OF PRAVARASĒNA II

Date : (Regnal) year 18 : c. 438 A.D'

Script and : Southern Characaters (Box-headed)

Language : Sanskrit

Donor/King : Pravarasēna (II)

Dynasty : Vākāṭaka (Main)

Location : Chammak near Achalpur, Amaravati District, Maharashtra

Reference : Fleet, *CII*, III, pp. 23 f and plate; Mirashi, *CII*, V.pp. 22-27.

TEXT

Seal

वाकाटकललामस्य क्रमप्राप्तनृपश्रियः (।*)
राज्ञः प्रवरसेनस्य शासनं रिपुशासनम् [।।*]
दृष्टम् [।।*]

स्वस्ति [।*] प्रवरपुरात्

अग्निष्टोम .....

श्रीप्रवरसेनस्य वचनः[त्*]

भोजकटराज्ये मधुनदीतटे चर्म्माङ्कनामग्रामः

राजमानिक भूमिसहस्रैरष्टाभिः ८००० शत्रुघ्नराजपुत्रकोण्डराजविज्ञप्तया नानागोत्रचरणेभ्यो ब्राह्मणेभ्यः सहस्राय दत्तः [।*]

यतोस्मत्सन्तका[ः*] ......

आज्ञापयितव्या :

विदितमस्तु .....

उदकपूर्व्वमतिसृष्टः [।*]

Summary

Seal

This is the charter of king Pravarasēna, the chastiser of enemies and the ornament of the Vākāṭaka (family) who had attained royal fortune in due course.[2]

At[3] the request of Kōṇḍarāja[4], son of Śatrughnarāja we have given the village of Charmānka[5] (consisting of) 8000 (units)[6] of land according to the royal measure on the bank of Madhunadī[7] in the kingdom of Bhōjakaṭa[8] to thousand brāhmaṇas[9] of different gōtras. ....

The terms[10] of this charter should be maintained by the brāhmaṇas and the (future) kings. The lands may be enjoyed as long as they do not commit treason against the kingdom having seven constitutents,[11] as they are not found guilty of murder of a brāhmaṇa, theft, adultery, harm to the kingdom etc.; as they do not wage war and as they do not harm other villages. If they do these or abet, the king will not be committing theft if he confiscates the land.

The recipients of the grant receiving shares *(vāra)* are:
12

This charter is written on the thirteenth day in the bright fortnight in the month of Jyēshṭha in the eighteenth 18th year, when Chitravarman was the commander *(sēnāpati)*.

Notes

1. This set consists of seven copper sheets of which the first and the last are inscribed on one side only. There is a hole for the ring on the top middle of each plate. The seal on a flat disc of copper is soldered at its base to a small ring which slides into the larger ring holding all the plates together.

2. See note in No.67 which applies to this and all other Vākāṭaka plates.

3. See note 2 under (No.67) regarding the passage common to the Vākāṭaka charters of Pravarasēna.

4. Kōṇḍarāja is mentioned also in Pattan Plates (No.94).

5. Charmāṅka is Chammak.

6. Mirashi considers this to be *nivartanas.*

7. Madhunadī is identified with the river, now called, Chandrabhāgā on the banks of which Charmāṅka (Chammak) is situated.

8. Bhōjakaṭa is identified with Bhātkulī about eight miles from Amarāvati. There is a temple for Rukmin who, according to Harivaṁśa (II, 60, 31-32), created this city to reside after his defeat in his battle with Kṛishṇa who was carrying away his sister Rukmiṇī.

9. The figure 'Thousand' is out of courtesy as the list of brāhmaṇas given in the later part of the charter contains only 49 names. Such usages are known in epigraphy and in popular parlance.

10. This section, a rare one, gives in details the crimes which may be committed in default of such endowments.

11. The seven constitutents are king, ministers, ally, territory, treasure, fortress and army.

12. The names are given below with their *gōtra:*

Gōtra	*Names*	*Gōtra*	*Names*
Śātyāyana	Gaṇārya	Bhāradvāja	Śarmārya
Vatsa	Dēvārya	Bhāradvāja	Nandanārya
Bhāradvāja	Kumāraśarmmārya	Bhāradvāja	Mūlaśarman
Pārāśarya	Guhaśarman	Bhāradvāja	Iśvaraśarman
Kāśyapa	Dēvārya	Bhāradvāja	Varaśarman
Kāśyapa	Mahēśvarārya	Vātsya	Skandarya
Kāśyapa	Mātrārya	Bhāradvāja	Bappārya
Kauṇḍinya	Rudrārya	Bhāradvāja	Dharmārya
Kauṇḍinya	Sōmārya	Ātrēya	Skandārya
Kauṇḍinya	Hariśarmārya	Gautama	Somaśarmarya
Bhāradvāja	Kumāraśarmārya	Gautama	Bhartṛiśarman
Kauṇḍinya	Mātriśarman	Gautama	Rudraśarmārya
Kauṇḍinya	Vāraśarman	Gautama	Maghārya

Kauṇḍinya	Gōṇḍaśarman	Gautama	Maṭriśarmārya
Kauṇḍinya	Nāgaśarman	Gautama	Īśvaraśarmārya
Bhāradvāja	Śāntiśarman	Gautama	Mātriśarmārya
Bhāradvāja	Rudraśarman	Kauṇḍinya	Dēvaśarmārya
Vatsya	Bhōjakadēvārya	Kauṇḍinya	Varaśarmārya
Vatsya	Maghaśarman	Kauṇḍinya	Rōhārya
Bhāradvāja	Mōkshaśarman	Gautama	Rēvatiśarmārya
Bhāradvājā	Nāgaśarman	Gautama	Jyēshṭhaśarmārya
Bhāradvāja	Rēvatiśarman	Śāndilya	Kumārasarmārya
Bharadvāja	Dharmārya	Śāṇḍilya	Svātiśarmārya
		Śāṭyāyana	Kāṇḍārya etc.

No. 81

AŚVATTHANAGARA CHARTER' OF PRABHĀ VATĪGUPTĀ

Date : Year 19 : C. 439 A.D.
Script and : Southern characters (Box-headed)
Language : Sanskrit
Donor/King : Prabhāvatīguptā/Pravarasēna
Dynasty : Vākāṭaka (Main)
Location : Copper-plate from Ṛiddhapur, Amaravati District, Maharashtra, now in the Bhārata Itihāsa Samsodhaka Maṇḍala, Poona, Maharashtra
Reference : Mirashi, CII, V. pp.33-37.

TEXT

जितं भगवता ॥

रामगिरिस्वामिनः पादमूलात् गुप्तानामादिराजो महाराजश्रीघटोत्कचस्तस्य पुत्रो महाराजश्रीचन्द्रगुप्तः तस्य पुत्रस्तत्पादपरिगृहीतो लिच्छविदौहित्रो महादेव्यां कुमारदेव्यामुत्पन्नो महाराजश्रीसमुद्रगुप्तस्तस्य पुत्रस्तत्पादानुद्ध्यातो न्यायागतानेकगोहिरण्यकोटिसहस्रप्रदस्सर्व्वराजोच्छेत्ता पृथिव्यामप्रतिरथः परमभागवतो महादेव्यां दत्तदेव्यामुत्पन्नो महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य दुहिता धारणसगोत्रा ''नागकुलोत्पन्नायां कुबेरनागादेव्यामुत्पन्ना'' उभयकुलालङ्कारभूता वाकाटकानां महाराजश्रीरुद्रसेनस्याग्रमहिषी वाकाटकानाम्महाराडश्रीदामोदरसेनजननी भगवत्पा

दानुद्ध्याता साग्रवर्षशतजीवपुत्रपौत्रा श्रीमहादेवी प्रभावतीगुप्ता कोशिकमार्ग्गे अश्वत्थनगरे सबाह्मणपुरोगगाममहत्तरांश्च कुशलमुक्त्वा समाज्ञापयति । ऐहिकामुत्रिकमस्मिन्नगरे स्वपुण्याप्यायनार्त्थं पराशरसगोत्राणां तैत्तिरीयब्राह्मणानां सपुत्रपुत्राणां अभ्यन्तरनिवेशनेन सह कर्षक निवेशनानि च चत्वारि भुक्तकाभोगक्षेत्रमुदकपूर्व्वं शासनेन संनिबद्धम् । उचितां चास्यगीताश्चात्र .... वाकाटकानां महाराज श्रीप्रवरसेनस्य राज्यं प्रशासतः संवत्सरे एकोनविंशतितमे कार्त्तिकमासशुक्लपक्षद्वादश्याम् दूतको देवनंदस्वामी लिखितं प्रभुसिंहेन

Summary

Victory obtained by the Supreme

From the feet of the Lord of Rāmagiri[2]

Prabhāvatīguptā . . . . the mother of Maharāja Śrī Dāmōdarasēna-Pravarasēna[3] of the Vākāṭaka (family) . . having sons and grandsons with long life[4] commands the senior residents *(mahattaras)* led by brāhmaṇas of the Aśvatthanagara[5] in the sub-division *(mārgga)* of Kōśika,[6] after enquiring about (their) health.

We have in this town given the field already enjoyed by them *(bhuktakābhōga)*[7] together with a farm-house situated in it and four dwellings of the farmers to brāhmaṇas (names not mentioned) of Parāśara *gōtra* and of the Taittirīya (school) to be enjoyed hereditarily.

. . . . we issue this order to the present rulers subjugated by (our) resolve and valour.[8]

On the twelfth day in the bright fortnight on the month of Kārttika in the nineteenth year in the reign of Mahārāja Pravarasēna, when Dēvanandasvāmi is the executor *(dūtaka)*.

Written by Prabhusiṅgha (Prabhusiṁha).

Notes

1. This set, usually called Riddhapur or Rithpur plates, consists of four copper plates. The first and the fourth plate contain writing on the inner side. The other two have writing on both sides. The ring and the seal are lost.

2. Rāmagiri is Ramtek about 28 miles, north of Nagpur.

3. See Poona Plates of Prabhāvatigupta (No. 83)for sections of this record which are the same. This section states also that the queen was the mother of Dāmōdarasēna and Pravarasēna. Mirashi holds that the two are the same.

4. The expression *sagra-varsha śata-Jiva-putra-pautrā* is understood by Sircar as denoting the queen's great age which might be more than one hundred years at the time of the record *(Sel. Ins.*, I, pp. 440, note 3).

5. Aśvatthangara is Asatpur in Amaravati District in Maharashtra.

6. Kōśika is not yet identified.

7. Mirashi interprets this expression as the field enjoyed by Bhuktaka. Sircar, whose opinion we have quoted compares this with a similar statement in the Jirgingi plates of Eastern Ganga Indravarman (No.231).

8. Usually we come across in this section a request by the issuer to the future kings which is more sensible. See Jirgingi Plates referred to in note 7 above.

No. 83

POONA PLATES OF PRABHĀVATI-GUPTĀ

Date	:	Regnal year 19 : c. 439 A.D.
Script and Language	:	Southern Characters mixed with Northern characters (Nail-Headed)[1] Sanskrit
Donor/King	:	Prabhāvatiguptā
Dynasty	:	Vākāṭaka (Main)
Location	:	Poona,[2] Maharashtra
Reference	:	K. B. Pathak and K. N. Dikshit, *Ep. Ind.*, XV, pp. 39-44 and plate.

TEXT

Seal

वाकाटकललामस्य [क्र]मप्राप्तनृपश्रिय[: ।*]

जनन्या युवराजस्य शासनं रिपुशास[न][म्* ॥]

दृष्टम् [।*]

सिद्धम् [।*] जितम्भगवता [।*] स्वस्ति [।*] नन्दिवर्द्धनात्

आसीद्गुप्तादि[राजो] म[हाराज]श्रीघटोत्कचस्तस्य सत्पुत्रो महाराजश्रीचन्द्रगुप्तस्य सत्पुत्रोनेकाश्वमेधयाजी लिच्छवि[दौ]हित्रो महादेव्यां कुमारदेव्यामुत्पन्नो महाराजाधिराजश्रीसमुद्रगुप्तस्तत्य (त्स) त्पुत्रस्तत्पादपरिगृहीतः पृथिव्यामप्रतिरथस्सर्व्वराजोच्छेत्ता चतुरुदधिसलिलास्वादितयशः अनेकगोहिर ण्यकोटिसहस्रप्रदः परमभागवतो महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य दुहिता धारणसगोत्रा नागकुलसम्भूतायां श्रीमहादेव्यां कुबेरनागायामुत्पन्नोभय कुलालङ्कारभूतात्यन्तभगवद्भक्ता वाकाटकानां महाराजश्रीरु द्रसेनस्याग्रमहिषी युवराज[श्री] दिवाकरसेनजननी श्रीप्रभावति(ती)गुप्ता

सुप्रतिष्ठाहारे विलवणकस्य पूर्व्वपार्श्वे शीर्षग्रामस्य दक्षिणपार्श्वे कदापिञ्जनस्यापरपा[र्श्वे] सिविविवरकस्योत्तरपार्श्वे उड्डुँणग्रामे ब्राह्मणाद्या न्ग्रामकु टुम्बिनः कुशलमुक्त्वा समाज्ञापयति [।*]

विदितमस्तु वो यथायं ग्रामोस्माभिः स्वपुण्याप्यायना[र्त्थं] कार्त्तिकशुक्लद्वादश्यां भगवत्पादमूले निवेद्य भगवद्भक्ताचार्य्यचनालस्वामिने पूर्व्वदत्या उदकपूर्व्वमतिसृष्टः यतो भवद्भिरुचितमर्य्यादया सर्व्वाज्ञाः कर्तव्या[ः*]

पूर्व्व[राजा]नुमतांश्चात्र चातुर्विद्याग्रहारान्वितरामस्तद्यथाभटच्छात्रप्रवेश्यः अचारासनचर्म्माङ्गारकिण्वक्रोणिखनकः . अपा[र*]म्पर(ः*)अ[खनि]मेध्यः अपुष्पक्षीरस[न्दोहः] सनिधिस्सोपनिधिस्सक्लृप्तोपकृतः [।*] न(त)देष भविष्यद्राजभिस्संरक्षितव्य[ः*] परिवर्द्धयितव्यश्च

यश्चास्मच्छासनमगणयमानस्स्वल्पामप्यत्राबाधा(धां) कुर्य्यात्कारयेद्वा तस्य ब्राह्मणैरावेदितस्य सदण्डनिग्रहं कुर्य्याम[।*] व्यासगीतश्चात्र श्लोको भवति [।*]

स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां [राम्] [।*]
गवां शतसहस्रस्य हन्तुर्हरति दुष्कृतम् [॥*]
संवत्सरे च त्रयोदशे लिखितमिदं शासनम् । चक्क्रदासेनोत्कट्टितम् [।*]

Summary

Seal

This is the charter of the mother of the prince *(yuvarāja)*, the ornament of the Vākāṭaka, who has obtained sovereignty in due course[3]

Seen

Success! Victory unto the supreme *(Bhagavat)*. Hail

(Issued) from Nandivardhana[4]

Prabhāvati-Guptā of Dhāraṇa *gōtra,* daughter of Chandragupta, the descendant[6] of Ghaṭōtkacha, the first of the Gupta family, daughter of Kubēranāga of the Nāga family, an ornament of both (i.e. the father's as well as the husband's) families, devoted to Vishṇu, Chief queen of Mahārāja Rudrasēna[7] of the Vākāṭakas and the mother of Prince Divākarasēna.

Commands the householders including brāhmaṇas of the village of Uṅguṇa in the Supratishṭha district *(āhāra)*[8], lying to the east of Vilavaṇaka and to the south of Śīrsha and to the west of Kadāpiñjana and to the north of Sidivivaraka, after enquiring about their welfare.

Be it known to you that this village has been granted on the twelfth day of the bright fortnight in the month of Kārttika to Chanālasvāmin, a teacher *(āchārya)* and a devotee of the Supreme god *(Bhagavat)* after dedicating at the feet of Bhagavat, by libation of water as a fresh grant. Hence all orders on this should be carried out appropriately.

We allow all exemptions applicable to such villages *(agrahāras)* belonging to the scholars in the four vidyās *(vedas)* like accessibility to soldiers and their leaders, not leviable for pasturage, hides, charcoal, contribution of products from most sources like salt, sugar etc., and from excavations (mines), contribution of bulls, of animals for sacrificial purposes, of flowers and milk and of treasure troves and the like, as allowed by former kings.

Thus this charter shall be maintained and improved upon. In case of any infringment of this order reported by the brāhmaṇas we will inflict punishment with fine.

This charter was written in the thirteenth year and was engraved by Chakradāsa.

Notes

1. Even as was seen the box-head in No.79 in this charter is found the nail head (like an inverted triangle) at the top of every letter.

2. This set of two copper sheets was found lying with a copper-smith of Poona originally from Ahmednagar, preserved as a heirloom in the family for generations. The sheets engraved on the inner sides, have a hole for a ring to pass through. An oval seal with a perforated handle for the ring bears a legend with figures of the Sun and the Moon above and a flower at the bottom.

3. The expression 'due course' *(krama)* points to the fact that Prabhavati-gupta, the dowager-queen was ruling on behalf of her son, the prince Divākara-sēna.

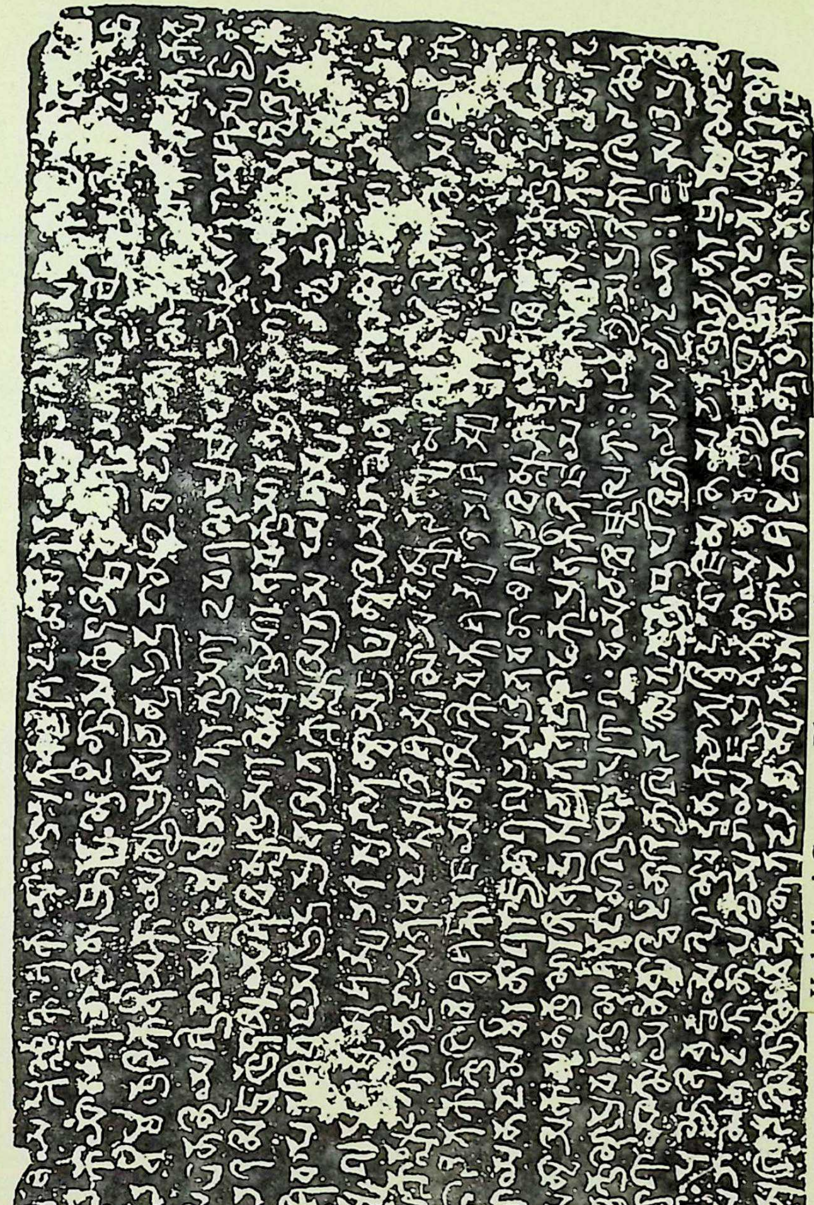
4. Nandivardhan is modern Nāgavardhan near Ramtek in Nagpur District, Maharashtra.

5. The mention of a *gōtra* in case of a married lady is interesting as it is characteristic of the age before the practice of adopting the *gōtra* of the husband came into vogue.

6. The genealogy of the Guptas though given in the text is not repeated here as it is the same given in Gupta records (Nos.20,29,38 etc.)

7. The facts that the Vākāṭaka genealogy is not given here that the Gupta genealogy is fully given and that the form of the letters in the record are influenced by the northern characters point to the queen's influence in the policy of the times.

8. The district also known from No.67 has been identified with the Hinghanghat Tehsil in Wardha District. Sircar points to the similarity of Hingham with Unguṇa *(S.I* I, p. 437, note 3).



Kalaikuri Copper - Plate Inscription

No. 84

KALAIKURI COPPER-PLATE[1] INSCRIPTION

Date	:	(Gupta) year 120 = 439 A.D.
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	.. . . .
Dynasty	:	. . . ..
Location	:	Sultanpur near Naogaon, Rajshahi District, Bangladesh
Reference	:	N. B. Sanyal, *Ep. Ind.* XXXI, pp. 57 ff and plate; Sircar, SI, I, pp. 352 ff.

TEXT

[स्वस्ति ।।*]

श्रृङ्गवेरवैथेयपूर्णकौशिकायाः आयुक्तकोच्युतदासोधिकरणञ्च हस्तिशीर्षे विभीतक्यां गुल्मगन्धिकायां धान्यपाटलिकायां संगोहालिषु ब्राह्मणादीन्ग्रामकुटुम्बिनः कुशलमनुवर्ण्य बोधयतः । विदितं वो भवतु

यथा इह वीथीकुलिकभीमकायस्थप्रभुचन्द्ररुद्रदासदेवदत्तलक्ष्मणकान्तिदेवशम्भुदत्तकृष्णदास

पुस्तपाल सिंहनन्दियशोदामभिः

वीथीमहत्तरकुमारदेवगण्ड प्रजापति उमयशोरामशर्म ज्येष्ठदोदामस्वामि चन्द्रहरिसिंह

कुटुम्बियशोविश्णुकुमारविष्णु कुमारभवकुमारभूति कुमारयशोगु प्तवेलिनकशिवकुण्डवसुशिवापरशिवदामरुद्र प्रभमित्रकृष्णमित्रमघशर्म्मईश्वर चन्द्ररुद्रभवस्वामिदेव श्रीनांथहरिशर्म्मगुप्तशर्म्मसुशर्म्महरिअलातस्वामि ब्रह्मस्वामि महासेनभट्ट षष्ठीरामगु.... शर्म्मउण्टशर्म्मकृष्णदत्तनन्ददाम भवदत्तअहिशर्म्मसो- मविष्णुलक्ष्मणशर्म्मकान्तिधोव्वोक क्षेमशर्म्मशुक्रशर्म्मसर्प्पपालित कङ्कुटिविश्वशङ्करजयस्वामि कैवर्त्तशर्म्मैहिमशर्म्म पुरन्दरजयविष्णुउम... सिंहदत्त बोन्दनारायणदासवीरनागराज्यनागगुहमहि भवनाथ गुहविष्णुशर्व्वयशोविष्णुटक्ककुलदाम...

वश्रीगुहविष्णु रामस्वामिकामनकुण्ड रतिभद्रअच्युतभद्रलोढकप्रभकीर्त्ति जयदत्त कालुकअच्युतनरदेवभवभवरक्षितपिच्चकुण्ड प्रवरकुण्डशर्व्वदासगोपाल पुरोगाः वयं च लिज्ञापिताः [।*]

इहवीथ्यामप्रतिकरखिलक्षेत्रस्य शश्वत्कालोपभोगायाक्षयनीव्या द्विदीनारिक्यखिलक्षेत्रकुल्यवापविक्रयमर्य्यादया इच्छामः प्रति प्रति मातापित्रोः पुण्याभिवृद्धये पौण्ड्रवर्द्धनकचातुर्व्विद्यवाजसनेयचरणाभ्यन्तरब्राह्मणदेवभट्ट अमरदत्त महासेनदत्तानां पञ्चमहायज्ञप्रवर्त्तनाय नवकुल्यवापान्क्रीत्वा दातुम् एष्वेवोपरिनिर्द्दिष्टकग्रामेषु खिलक्षेत्राणि विद्यन्ते [।*]

तदर्हथास्मत्तः अष्टादशदीनारान्गृहीत्वा एतन्नव कुल्यवापान् प्रतिपादयितुम् ।

यतः ऐषां कुलिकभीमादीनां विज्ञाप्यमुपलभ्य पुस्तपालसिंहनन्दियशोदाम्नोश्चावधारणयावधृतमस्त्यर्यामंहवीथ्यामप्रतिकरखिलक्षेत्रस्य शश्वत्कालोपभोगायाक्षयनीव्या द्विदीनारिक्य कुल्यवापविक्कयोऽनुवृत्तस्तद्दीयतां नास्ति विरोधः कश्चिदित्यवस्थाप्य कुलिकभीमादिभ्यः अष्टादशदीनारानुपसंहृत्तकानायीकृत्य हस्तिशीर्षविभीतकी धान्यपाटलिकागुल्मगन्धिकाग्रामेषु.... द्यां दक्षिणोद्देशेषु अष्टौ कुल्यवापाः धान्यपाटलिकाग्रामस्य पश्चिमोत्तरोद्देशे आद्यखात परिखावेष्टित उत्तरेण वाटनदी पश्चिमेन गुल्मगन्धिका ग्रामसीमान(श्चे)ति कुल्यवाप एको गुल्मगन्धिकायां पूर्व्वेणाद्यपथः पश्चिमप्रदेशे द्रोणवापद्वयं हस्तिशीर्षप्रावेश्यतापसपोत्तके दयितापोत्तके च विभीतक प्रावेश्यचित्रवातङ्गरे च कुल्यवापाः सप्त द्रोणवापाः षट् [।*]

एषु यथोपरिनिर्द्दिष्टकग्रामप्रदेशेष्वेषां कुलिकभीमकायस्थप्रभुचन्द्ररुद्रदासादीनां मातापित्रोः पुण्याभिवृद्धये ब्राह्मणदेवभट्टस्य कुल्यवापाः पञ्च अमरदत्तस्य कुल्यवापद्वयं महासेनदत्तस्य कुल्यवापद्वयं कु २ [।*] एषां त्रयाणां पञ्चमहायज्ञप्रवर्त्तनाय नवकुल्यवापा प्रदत्ताः [॥*]

तद्युष्माकं ... निवेद्यते लिख्यते च [।*]

समुपस्थितकालं येऽप्यन्ये विषयपतयः आयुक्तकाः कुदुम्विनोऽधिकरणिका वा संव्यवहारिणो भविष्यन्ति तैरपि भूमिदानफलमवेक्ष्य अक्षयनीव्यनुपालनीया [॥])

उक्तञ्चमहाभारते भगवता व्यासेन [।*]

Summary

Hail!

The supervising officer *(āyuktaka)* Achyutadāsa at Pūrṇṇakauśikā in the sub-division *(vīthī)* of Śṛingavēra[2], the local administrators *(adhikaraṇa)* and all the householders of

the villages including the brāhmaṇas at Hastiśīrsha, Vibhītakī, Gulmagandhikā and Dhānyapāṭalikā within Gōhāli area were hailed and informed that the artisan *(kulika)* Bhīma, the scribes *(kāyastha)* Prabhuchandra, Rudradāsa, Dēvadatta, Lakshmaṇa, Kāntidēva, Śambhudatta and Krishṇadāsa, the record-keepers *(pustapāla)* Simhanandi and Yaśōdāma, the leading elders *(mahattara)*[3] and the householders *(kuṭumbi)*[4] submit that

We desire to grant after purchase, for the welfare of our parents, nine *kulyavāpas*[5] of uncultivated land not yielding any revenue, at the rate of two *dīnāras*[6] per *kulyavāpa* of uncultivated land as a capital endowment to be perpetually enjoyed, to the brāhmaṇas Dēvabhaṭṭa, Amaradatta and Mahāsēnadatta of Puṇḍravarddhana[7] well-versed in the four vēdas and belonging to Vājasanēya-branch *(charaṇa)* for their (daily) performance of five great sacrifices.[8]

Therefore be pleased to grant the same after accepting eighteen *dīnāras* from us.

Whereupon following the submission from the artisan Bhīma etc. having received the amount on the basis of the report that there was no objection to the proposal (as detailed above) of making over the lands as follows:

One *kulyavāpa* in the western and northern areas of Dhānyapāṭalikā and to the west of the river Vāṭā and on the borders of Gulmagandhikā; and two *drōṇavāpas* to the west of the eastern road at Gulmagandhikā; and seven *kulyavāpas* and six *drōṇavāpas* in the areas, Tāpasapottaka and Dayitāpottaka attached to *(prāveśya)* Hastiśīrsha and in Chitravātaṅgara attached to Vibhītaka.[9]

Of these five *kulyavāpas* are given to brāhmaṇa Dēvabhaṭṭa and two each to brāhmanas Amaradatta and Mahāsēnadatta for their (daily) performance of the five great sacrifices.

Thus it is informed and is written ... May all the offices concerned protect the endowment realising the merits of the land grant.

Bhagavān Vyāsa says thus in Mahābhārata:[10]

On the first day[11] of Vaiśākha in the year 120.

Notes

1 This is a single plate bearing writing on both sides. There is a triangular hole intended for a seal now missing.

2. Śriṇgavēra is probably Singāhār, south-west of Mahāsthān in Bogra District, Bangladesh. Hastiśīrsha is Hatsārā; Vibhītakī is Beheegaon and Dhānyapāṭalikā is perhaps Dhānpūjā — all around Singāhār. Gulmagandhikā is not identified. Dhānpūjā is on the bank of river Nāgar. Gōhāli is 7 miles east of Singāhār.

3. The names of elders associated with the grant are Kumāradēva, Gaṇḍa, Prajāpati, Umayaśa, Rāmaśarma, Jyēshṭha, Dāmasvāmi, Chandra and Harisiṁha.

4. The names of the householders are: Yaśōvishṇu, Ḳumāravishṇu, Ḳumarabhava, Kumārabhūti, Kumāra, Yaśōgupta, Vēlinaka, Śivakuṇḍavasu, Śivāparaśiva, Dāmarudra, Prabhamitrạ, Kṛishṇamitra, Maghaśarmma, Iśvarachandra, Rudrabhava, Svāmidēva, Śrīnātha, Hariśarmma, Guptaśarmma, Suśarmma, Hari, Alātasvāmi, Brahmasvāmi, Mahāsēnabhaṭṭa, Shashṭhīrā ... śarmma, Uṇṭaśarmma, Kṛishṇadatta, Nandadāma, Bhavadatta, Ahiśarmma, Sōmavishṇu, Lakshmaṇaśarmma, Kānti, Dhovvōka, Kshēmaśarma, Śukraśarmma, Sarppapālita, Kankuṭi, Viśvasaṅkara, Jayasvāmī, Kaivarttaśarmma, Himaśarmma, Purandara, Jayavishṇu, Uma ..., Siṁhadatta, Bonda, Ṇarāyaṇadasa, Vīranāga, Rajyanāga, Guhamahi, Bhavanātha, Guhavishṇu, Śarvva, Yaśōvishṇu, Ṭakka, Kuladāma, ... va, Śrīguhavishṇu, Rāmasvāmi, Kāmanakuṇḍa, Ratibhadra, Achyutabhadra, Lōḍhaka, Prabhakīrti, Jayadatta, Kāluka, Achyuta, Naradēva, Bhava, Bhavarakshita, Pichchakuṇḍa, Pravarakuṇḍa, Śarvvadāsa, Gōpāla etc.

5. *Kulyavāpa* refers to the extent of land in which one *kulya* of seeds can be sown. The capacity of a *kulya* is not known.

6. *Dīnara* is the name (derived from Roman denarius) of a gold coin equal to 16 silver *rūpakas* in the Gupta area. The value was however not uniform.

7. Puṇḍravarddhana was the name of an area around Mahāsthan in Bogra district in Bangladesh.

8. For the five great sacrifices see No.92.

9. The details given here indicate that one *kulyavapa* is equal to eight *drōṇavapas.*

10. These are the usual ending verses found in inscriptions. See Appendix C.

11 This is obviously a reference to the first lunar day following the reckoning of the month from the day immediately following the new-moon or full-moon as the case may be.

No. 85

VĪRADATTA VIHĀRA INSCRIPTION FROM MATHURĀ

Date	:	Year 121 and (regnal) year 15 : A.D. 440
Script and Language	:	Eastern Variety of Northern-Characters, Sanskrit influenced by Prākṛit
Donor/King	:	Jīvā/....
Dynasty	:	...
Location	:	Pedestal bearing an image of Buddha at Gōvindanagar, Mathurā now in the State Archaeological Museum, Mathurā, U.P.
Reference	:	S. Subramonia Iyer, *Ep. Ind,* XL,pp. 20-22 and plate.

TEXT

सिद्धम् [।।*] संवत्सरशते एकविंशोत्तरशते 100 20 । कालानुवर्त्तमानसंवत्सरे पंचदशे मार्गशिरमासदिवसे प्रथमे

अस्यां दिवसपु(पू)र्व्वायां वीरदत्तविहारे भगवत: शाक्यमुने [स्सम्यक्संबुद्धस्य प्रतिमाप्रतिष्ठापिता जीवा(व)या [भ]द्रसिन्हदुहित्रा

यदत्र पुण्यं तद्भवतु मातापित्रो: सर्व्वसत्वानां च [।।*]

Summary

Success!

On the first day in the month of Mārgaśiras in the (regnal) year 15 and in the 121st year[1]

Jīvā, daughter of Bhadrasinha set up an image of the supreme enlightened Buddha, the Śākya sage in the Vīradatta monastery.

May the merit from this (act) go to (her) parents and all sentient beings.

Notes

1. The details of date consist of two years 15 and 121. The former seems to be that of the local king who has been identified by the editor with Nṛipamitra both on the basis of palaeography and the mention of Dinna of Gupta year 115 (see No.76, note 3 above) in an inscription of that king. The latter is attributable to the Gupta era on account of the form of writing. The first day of Mārgaśiras may correspond to October 27 in A.D. 440.

Kumāragupta I (415-455 A.D.) was the ruling Gupta king on that date.

No. 88

TIRŌḌĪ PLATES[1] OF PRAVARASĒNA II

Date : Regnal year 23 c. 443 A.D.

Script and Language : Southern characters (Box-headed) Sanskrit

Donor/King : Pravarasēna II

Dynasty : Vākāṭaka (Main)

Location : Tirōḍī near Kaṭaṅgī, Balaghat District, Madhya Prādesh, now in the Central Museum, Nagpur

Reference : Mirashi, CII, V, pp. 48-52 and plate.

TEXT

Seal

वाकाटकललामस्य.....

.... .रिपुशासन्म् [।*]

दृष्टम् [।*]

नरत्तङ्गवारिस्थानात्

अग्निष्टोम.......

श्रीप्रवरसेनस्य वचनात्

ब्रन्नकटस्य अपरपट्टे अस्मत्सन्तकाः.......... आज्ञापयितव्याः [।*]

विदितमस्तु .... इहामुत्रहितार्त्थं मातृपुण्योपचयार्त्थं जमल्या अपरपार्श्वे वर्द्धमानकस्य उत्तरपार्श्वे मृगसिमस्य पूर्व्वपार्श्वे मल्लकपेधकस्य दक्षिणपार्श्वे कोशम्बखण्डं नाम ग्रामः चान्द्रपुरवास्तव्याथर्वण हार्करिसगोत्रवरुणार्य्याय त्रिवेदाय अपूर्व्वदत्त्या उदकपूर्व्वमतिसृष्टः [।*]

उचितांश्चास्य .... विज्ञापयामः [।*]

व्यासगीतश्चात्र.........

स्वदत्तां..............

.... दुष्कृतम् [।*]

संवत्सरे त्रयोविंशे माघ बहुलपक्षे द्वादश्याम् । आज्ञा स्वयम् राज्याधिकृत नवमिदासेन लिखितमिति ।

Summary[2]

Seal

Seen

Issued from Narattaṅgavāri[3]

On orders from Pravarasēna ......

......

The village of Kōśambakhaṇḍa[4] west of Jamalī, north of Vardhamānaka, east of Mṛigasima and west of Mallakapēdhaka in the western division *(apara-paṭṭa)* of Bennākaṭa is granted to Varuṇārya of the Atharva-vēda and of the Hārkari *gōttra,* a *trivēda* (who has mastered the three *vēdas*[5]) and a resident of Chandrapura for the merit of his mother and for his own merit.

The king himself conveyed the gift on the twelfth day in the dark fortnight of (the month of) Māgha in the twenty-third regnal year.

Written by the *Rājyādhikṛita*-Navamidāsa.[7]

Notes

1. This set of four plates, having writing on the inner side of the first and the fourth plate and on both sides of the middle two plates, is hung up in a ring-passing through a hole in each plate. A flat copper seal is rivetted into a circular band sliding on the ring.

2. The portions pertaining to the place of issue, the details of the grant, the date with details and the writer only are given here. For the rest which are common to all the plates of Pravarasēna II see Jamb Plates (No.67).

3. It is identified with Wāri on the river Bāṇ in Akot tahsil in Akola District. Narnālā to the east of Wāri may be Narattaṅga which got associated with Wāri.

4. Kōśambakhaṇḍa is Kōsamba to the northwest of Tirōḍī. Jamalī is Jamuntōlā 3 miles to the east of Kōsamba. Bennākaṭa is Bēṇī, 35 miles to the east of Kōsamba. Chāndrapura is Chāndpur to the southeast of Kōsamba. The other places cannot be identified.

5. Varuṇārya belonged to the Atharvavēda school. He had obviously mastered two other *vēdas* and hence he is called a *trivēda.*

6. The reference to the 'merit of his mother' as one of the purposes of the grant is understood by Mirashi to indicate that the king's mother also had accompanied him to the sacred place of Narattaṅgavāri on the occasion of *Shaṭṭilā-ēkādaśi* on which the date of the record falls. It may better be taken to indicate that the king's mother was no more before the date and that the king made the grant for her merit.

7. Mirashi corrects the reading 'rājyādhikṛitana Chamidāsēna' as rājyādhikṛitēna Chamidāsena. N. P. Chakravarati's suggestion (ibid p. 49, note 1) of the reading 'rājyādhikṛita-Navamidāsēna' is adopted here, as it is supported by the facsimile.

No. 90

DĀMŌDARPUR[1] CHARTER OF KUMĀRAGUPTA I

Date : Year 124 : A.D. 444
Script and : Eastern Variety of Northern characters
Language : Sanskrit
Donor/King : Kumāragupta I
Dynasty : Gupta
Location : Dāmōdarpur, Dinajpur District, Bangla Desh, now with the Varendra Research Society, Rajshahi, Bangla Desh
Reference : Radhagovinda Basak, *Ep. Ind,* XV, pp. 113 ff; Bhandarkar, *CII,* II (Revised), Ed. Chhabra and Gai, pp. 282-287 and plate.

TEXT

सम्व १०० २० ४ फाल्गुण[न] दि ७ परमदैवत परमभट्टारकम
हाराजाधिराजश्रीकुमारगुप्ते पृथिवीपतौ तत्पादपरिगृहीते पुण्ड्रवर्द्ध[न*]
भुक्तावुपरिकचिरातदत्तेनानुवहमानककोटिवर्षविषये च तन्नियुक्तककुमारामात्य
वेत्रवर्मन्य[ण्य]धिष्ठा[ना] धिकरणश्च नगरश्रेष्ठिधृतिपाल सार्थवाहबन्धुमित्र
प्रथमकुलिक धृतिमित्रप्रथमका[य*]स्थशाम्बपालपुरोगे संव्यवहरति यतः
ब्राह्मणकर्प्पटिकेण(न) विज्ञापित[म्*]

अर्हथ ममाग्निहोलोपयोगाय अप्रदाप्रहतखिलक्षेत्रं त्रैदीनारिक्यकुल्यवापेण(न)
शाश्वता(दा)चन्द्रार्क्कतारकभोज्ये[ग्य][त*]या नीवीधर्म्मेण दातुमिति

एवं दीयतामित्युत्पन्ने त्रीणि दीना[राण्यु*]पसंगृह्य यतः पुस्तपालर्शि(र्षि)
दत्तजयनन्दिविभुदत्तानामवधारणया डोङ्गाया उत्तरपश्चिमोद्देशे कुल्यवापः एकः
दत्तः [॥*]

Summary

On the 7th day in the month of Phālguna (February-March) in the year 124 when the great divine lord Mahārājādhirāja Kumāragupta was the ruler.

When Vētravarman, the Kumārāmātya appointed by the king and administering the Puṇḍravardhana division *(bhukti)* received from the king was conducting the affairs in the city of the Kōṭivarsha district *(vishaya)* in charge of Chirātadatta, the *uparika,*[2] in the presence of Dhṛitipāla, the guild president *(nagara-śrēshṭhin),* Bhandhumitra, caravan-merchant *Sārthavāha* Dhṛitimitra, the chief artisan *(prathama-kulika),* and *Śāmbapāla,* the chief writer *(prathama-kāyastha),* brāhmaṇa Karpaṭika petitioned thus:

Please grant me land, lying waste without being ploughed or without yielding anything, at the rate of one *kulyavāpa* per 3 *dīnāraṣ* for perpetual enjoyment on the principle of undecaying capital *(nīvī-dharma)* for performing the rites of the sacred fire *(agnihōtra).*

Having resolved that one *kulyavāpa* of land north west of Ḍoṅgā may be given as determined by the record keepers Ṛishidatta, Jayanandi and Vibhudatta after receiving three *dīnāras.*

Notes

1. This copper-plate charter consists of only one copper sheet inscribed on both sides. There seems to have been a seal, now lost.

2. Both Sircar and Bhandarkar have construed the corresponding passage in the text to mean that Chirātadatta, the *uparika* Puṇḍravardhana division *(bhukti)* appointed Vētravarman, the *kumārāmātya* as the ruler of Koṭivarsha district *(vishya),* thus giving room for the anomaly of a *Kumārāmātya* working under an *uparika.* The expressions *tat=pāda-parigṛihité* and *tan-niyuktaka* are taken to qualify different persons, while we have understood *tat* the first word of this compound to refer to the king in both the cases.

No. 92

DAMODARDUR CHARTER[1] OF KUMĀRAGUPTA I

Date : Year 128 : 446 A.D.
Script and Language : Eastern Variety of Northern characters, Sanskrit
Donor/King : Kumaragupta I
Dynasty : Gupta
Location : Dāmōdarpur, Dinajpur District, Bangla Desh now with the Varendra Research Society, Rājshāhi, Bangla Desh
Reference : Radhagovinda Basak, *Ep-Ind.,* XV, pp. 132 ff. (corrected by K. N. Dikshit in *Ep. Ind.,* XVII, p. 193; Bhandarkar, *CII,* III (Revised), pp. 288-90 and plate.

TEXT

सं 100 20 8 वैशाख दि 10 3 पर[मदैव]त परमभट्टारकमहाराजाधिराज [श्री] [कुमारगुप्ते] पृथिवीपतौ

[तत्पाद]परिगृहीतस्य पु[ण्ड्र]वर्धनभुक्तावुप[रिकचि]रातदत्त[स्य] भोगेना[नुव]ह[मानके] कोटिव[र्ष] विषये तन्नियुक्तककु[मा]रामात्यवे[त्र]वर्म्मणि

अधिष्ठाना[धिक]र[णश्च] नगर[श्रे]ष्ठिधृतिपाल सार्थवा[हबन्धुमि]त्र प्र[थ]
मकुलिकधृतिमित्र प्रथमकायस्थ [शाम्ब]पा़लपुरो[गे] सम्व्यव[हर]ति ....
स .... विज्ञापितं

अर्हथ मम प[ञ्च]महायज्ञप्रवर्त्तनायानुवृत्ता प्रदाक्षयनी[वी धर्म्म]मर्य्यादया
दातुमिति [।*] एतद्विज्ञाप्यमुपलभ्य पुस्तपा[ल] ऋशिदत्तजयन[न्दिवि]
-भुदत्तानाम़वधारणया दीयतामित्यु[त्प]न्ने एतस्माद्य[था]नुवृत्तत्रैदीनारि[क्यकु]
-ल्यवापे[न] [द्व]यमुप[संगृ] ह्य [ऐरा] वता[गु]राज्ये पश्चिमदिशि पञ्चद्रो[णा]
अरध[ट्टः] पानकैश्च सहिता इति दत्ताः [।*] तदुत्तरकालं सम्व्यवहारिभिः
[धर्म्ममवेक्ष्या]नु[म]न्तव्याः [।*]

Summary

On the 7th day in the monthh of Vaiśākha (April-May) in the 128th year in the reign of the great divine lord Mahārājādhirāja Kumāragupta

When Vētravarman, ... Śāmbapāla, the chief writer *(prathama-kāyastha)* brāhmaṇa . ... petitioned thus:

Please grant me land, lying waste without being ploughed or without yielding anything, ... on the principle of undecaying capital *(akshaya-nīvi-dharma)* for performing the five great sacrifices[2].

On receiving the petition having resolved that land be given at the rate of one *kulyavāpa* for 3 *dīnāras* in the western quarter in the waterless region destitute of cows, five *drōnas*[3] of land were given together with sources of water after receiving two *dīnāras* as determined by Ṛiśidatta, Jayanandin and Vibhudatta

Notes

1. The charter is almost similar to No.90 above. All the remarks made under notes on that number apply to this also.

2. The *pañcha-mahā̱-yajña* (five great sacrifices) are *bali* (food offerings to *bhūtas)*, *charu* (offerings to gods through fire), *vaiśvadēva* (offering to the manes), *agnihōtra* (offerings to fire-god) and *athithī* (offerings to the guests).

3. *Drōṇavāpa* is the name of land-measure lesser than *kulyavāpa*. Generally 8 *drōṇas* are equal to 1 *kulya*. These terms stand for the seed capacity of the land.

No. 94

PAṬṬAN PLATES[1] OF PRAVARASĒNA II

Date	:	Regnal year 27 : c. 447 A.D.
Script and Language	:	Southern characters (Box-headed) Sanskrit
Donor/King	:	Pravarasēna II
Dynasty	:	Vākāṭaka (Main)
Location	:	Paṭṭan, Betul District, Madhya Pradaesh, now in the Central Museum, Nagpur, Maharashtra
Reference	:	Mirashi, *CII,* V. pp. 57-62 and plate.

TEXT

Seal

वाकाटकललामस्य ....

.... रिपुशासनम् ॥

दृष्टम् [।*]

स्वस्ति ॥

प्रवरपुरात्

अग्निष्टो...............

श्रीप्रवरसेनस्य वचनात् ॥

लोहनगरभोगे वरदाखेटमार्ग्गे अश्वत्थकेटके सब्राह्मणपुरोगो ग्रामो वक्तव्यः [।*] अत्रग्रामे राजकीयमानेन भूमेर्न्निवर्तनशतानि चत्वारि महापुरुषपादमूलसत्रोपयोज्यानि नारायणराजविज्ञप्त्या दत्तानि [।*]

यतोस्मत्सन्तका ....

कीर्त्तयाम : ।[*]

व्यासगीतौ चात्र ....

स्वदत्तां ....

षष्टिंवर्ष...............

.... नरके वसेत् [॥ २ ॥] इति ।

सांवत्सरे सप्तविंशे कार्त्तिकबहुलपक्षसप्तम्याम् सेनापतिकात्यायनसन्तकेन लिखितं कालिदासेन [।*]

[कौण्डराजसन्तकेन सुव]र्ण्णकारेण ईश्वरदत्तेन खातम् ॥ अस्य शासनस्य कारावकौ पितामहनन्दौ ॥

Summary[2]

Seal

Seen

Hail!

(Issued from) Pravarapura. . . . .

The villages led by the brāhmaṇas in Aśvattha-khēṭaka[3] in the region *(mārga)* of Varadākhēṭa in the division *(bhōga)* of Lōhanagara are to be informed that 400 *nivartanas* of land in that village is granted on the request of Nārāyaṇa-rājā to be utilised for the maintenance of a feeding house attached to the (place enshrining) the sacred feet of the great lord *(mahāpurusha)*[4].......

Written by Kālidāsa[5] (working) under Kātyāyana,[5] the commander *(sēnāpati)* on the seventh day in the dark fortnight in the month of Kārttika in the twenty seventh year.

Engraved by Īśvaradatta, a goldsmith under Kauṇḍarāja.[6] Executed by Pitāmaha and Nanda.

Notes

1. This set has five plates, the first and the last of which are engraved only on the inner side. The middle plates are engraved on both sides.

2. For the common portions in all the plates of Pravarasēna II see his Jamb plates (No.67). Only the portions which are different, are summarised here.

3. Aśvattha-khēṭaka seems to be Paṭṭan, the findspot on the north bank of the river Tāpi. Varadākhēṭa is Warūḍ on the south-bank of the same river. Lōhanagara is Lōnī, nine miles southwest of Warūḍ.

4. *Mahāpurusha* means Vishṇu. See *Bhāgavata-purāna*, II, 1, 10; V, 15, 4 and 6 etc. The sacred feet referred to by the term *pādamūla* may be just a conventional way of referring to the god himself instead of to the footprints which seem to be referred to in the Riddhapur plates (No. 81) of Prabhāvatīguptā as pādamūla of Rāmagirisvāmin (Rāmtek).

5. Both Kālidāsa and Kātyāyana recall the names of the great poet and the great commentator with whom they cannot be identified. Neither of them can be considered to be proficient at all in the respective fields.

6. Kauṇḍarāja is probably the same as Koṇḍarāja, the son of Śatrughnarāja, at whose request the Chammak grant of Pravarasēna II was issued (No.79).

No. 95

UPUVUPALLI GRANT OF VISHṆUGŌPAVARMAN

Date	:	Regnal year 11 : c. 447 A.D.
Script and Languages	:	Southern characters, Sanskrit
Donor/King	:	*Yuvamahārāja* Vishụugōpavarman/Siṁhavarman
Dynasty	:	Pallava.
Location	:	...
Reference	:	J. F. Fleet, *IA*, V, pp. 50-53 and plate.

TEXT

जितं भगवता [।।] श्रीविजयपलक्कडस्थानात् परमब्रह्मण्यस्य स्वबाहुबलार्जितोर्जित क्षात्रतपोनिधेः विहितसर्व्वमर्य्यादस्य स्थिति स्थितस्यामितात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः प्रपौत्रस्यार्च्चित शक्तिसिद्धिसम्पन्नस्य प्रतापोपनत राजमण्डलस्य महाराजस्य वसुधातलैकवीरस्य श्रीवीरवर्म्मणः पौत्रस्य देवद्विजगुरुवृद्धोपचायिनो विवृद्धविनयस्यानेकगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्म सञ्चयस्य प्रजापालनदक्षस्य लोकपालानां पञ्चमस्य लोकपालस्य सत्यात्मनो महात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः पुत्रस्य भगवद्भक्तिसद्भावसंभावित सर्व्वकल्याणस्य प्रजासंरञ्जन परिपालनोद्योगसतत सत्रव्रतदीक्षितस्य अनेकसमर

साहसावमर्द्दलब्ध विजय यशःप्रकाशस्य कलियुगदोषावसन्न धर्म्मोद्धरण नित्यसन्नद्धस्य राजर्षिगुणसर्व्वसन्दोह विजिगीषोर्भगवत्पादानुद्ध्यातस्य बप्पभट्टारकमहाराजपादभक्तस्य परमभागवतस्य भारद्वाजसगोत्रस्य स्वविक्रमाक्रान्तान्यनृपश्रीनिलयानां यथावदाहृताश्वमेधानाम् पल्लवानां धर्म्मयुवमहाराजश्रीविष्णुगोपवर्म्मणो वचनेन

मुण्डराष्ट्रे उरुवुपल्लिये ग्रामेयकाः वक्तव्याः [।।] एतस्मिन्ग्रामसीमे द्विशतं सीमनिवर्त्तनानि [।] एतेषां निवर्त्तनानां अवधयः [।] अपरदिशि कण्डुकूरुग्रामस्य सीमावधिः [।] दक्षिणदिशि सुप्रयोगनदी अवधिः [।] पूर्व्व [दि]शि अवधिः[।] पूर्व्वदक्षिणोत्तरं महापथपार्श्वे शिला[।] एतस्या उत्तरं गत्वा चिञ्चा वृक्षः[।] ततः उत्तरं गत्वा कुरुपूरग्रामस्य कण्डुकूरग्रामस्य च पथि शिला [।] ततः उत्तरं गत्वा शिलोपलयम् [।] ततः उत्तरं गत्वा करुपूरग्रामे ब्राह्मणानां हलक्षेत्रस्यावधौ शिला [।] उत्तरदिशि अवधिः शिलोपलयवृतो महाचिञ्चा वृक्षः [।] ततः अपरदिशं गत्वा कोण्डमुरुवदुग्रामस्य सीमान्तमवधिः [।।] एवं चतुर्णाम् सीमावधीनाम् मध्यसीमस्य तद्द्विशतं निवर्त्तनानि कण्डुकूरे विष्णुवर्म्मसेनापतिकृतविष्णुहारदेवकुलाय देवभोगं कृत्वा अष्टादशजातिभिः परिहारैरुपेतं अस्मदायुर्बलवर्द्धनीयमस्माभिः सम्प्रदत्तं [।।]

तदवगम्य तस्मिन्विषये सर्व्वायुक्तकाः सर्व्वनियुक्ताः राजवल्लभाः सञ्चरन्तकाश्च तत्सीमम् सर्व्वपरिहारैः परिहरन्तु परिहारयन्तु च [।।]

यश्चेदमस्माच्छासनमतिक्रामेत्सः पापश्शारीरं [द]ण्डमर्हति [।]

अपि चात्रश्लोकाः [।]

भूमिदानात्परंदानं न भूतन्न भविष्यति ।

तस्यैव हरणात्पापं न भूतं न भविष्यति [।।]

स्वदत्ता[त्तां] परदत्ता [त्तां] वा यो हरेत वसुन्धराम् ।

गवां शतसहस्रस्य हन्तुः पिबति दुष्कृतम् [।।]

सिंहवर्म्ममहाराजस्य विजयसंवत्सरे एकादशे पौष्यमासे कृष्णपक्षे दशम्याम् मया दत्ता ताम्रपट्टिका [।।*]

Summary

Siddham[1] ...

Victory achieved by the Holy one[2]

(Issued) from the place called Palakkaḍa[3]

According to the command of *Dharmayuvamahārāja* Vishṇugōpavarman of Bhārādvāja-gōtra who is possessed of all prosperity resulting from his devotion to the holy one and by his goodness, who is always engaged in observing the vow of pleasing and protecting the subjects, who is possessed of the radiance obtained by venturesome action in many battles, who is always zealous in lifting *dharma* which was getting extinct on account of the sins of the Kali age, who is desirous of excelling all the qualities of saintly kings, who is devoted to Bappabhaṭṭāraka-ṁahārāja[4], who is a great Bhāgavata, who belongs to the dynasty of the Pallavas who are the repositories of the lustre of other kings subdued by their valour and who have performed the Aśvamēdha sacrifice as ordained — the son of Skandavarman[5], the grandson of Vīravarman and the great-grandson of Skandavarman.

The villagers of Uruvupalli in Muṇḍa-rāshtra are to be told that two hundred *nivarttanas* of land in (their) village[6] are granted with immunities of eighteen kinds to the temple of (the deity) Vishṇuhāra[7] constructed by the general Vishṇuvarman at Kaṇḍukūra.

The senior officers *(āyuktaka)* the executives *(niyukta)* the king's officers *(rāja-vallabha)* and the touring officers *(sañcharantaka)* shall protect and ensure the grant of exemptions.

Whoever sinfully transgresses against our charter shall deserve corporal punishment.

Moreover here are the verses (detailing the benefits and penalties for protectors and defaulters respectively).

(This is) the copper plate given on the tenth day in the dark fortnight in the month of Paushya in the (regnal) year eleven of Mahārāja Simhavarman.

Notes

1. This set of copper-plates contains five sheets. The first and the last bear writing only on the inside. The *siddham* symbol (G) is marked on the margin of the writing on the inside of the first plate. The second side of all the three middle plates bear the numerals 2, 3 and 4. The fifth plate is not numbered. There is a hole on the left side of each plate for the ring to pass through. There is a seal bearing

the figure of a humped bull. No information about the original or the present place of deposit is available. The publication is based on a set of impressions preserved in the collections of Sir Walter Elliot.

2. The phrase *jitam bhagavatā* of which this is a translation is also largely met with in later Kadamba charters.

3. For another grant issued from Palakkaḍa see No.97 below.

4. On Bappa see No. 15, note

5. The epithets of Skandavarman and his predecessors are nearly the same as found in Nos. 56 and 75

6. The boundaries of the land granted are Kaṇḍukūra on the west, Suprayōgā river on the south, rock near the highway *mahāpathạ)* from the east to the north by south on the east and the tamarind tree on the north. Muṇndarāshṭra comprised the areas covered by Kovur Taluk in Nellore District and also by the southern portion of Kandukdūr Taluk in Nellore District and also by the southern portion of Kandukūr Taluk of the same district. The topographical features have to be looked for in the areas noted above. They are shown on a map, without however identifying the places, facing p. 74 in 'Administration and Social life under the Pallavas' by C. Minakshi, revised edition, 1977; see also note 65.

7. It is possible that Vishṇuhāra may be the name of the temple suggesting the later form *dēhāra, dēvāra* etc., meaning temple. However it is obvious that it retains the name of the builder Vishṇuvarman.

No. 97

NEḌUNGARĀYA GRANT OF VISHṆUGŌPA

Date	:	Regnal year 12 : c. 448 A.D.
Script and Language	:	Southern characters, Sanskrit
Donor/King	:	*Yuvamahārāja* Vishṇugōpa/Simhavarman
Dynasty	:	Pallava
Location	:	....
Reference	:	N. Venkataramanayya, *Bhārati,* XVIII, pp. 699 ff.

TEXT

[२]

जितम्भगवता [।*]

विजयश्रीपलक्कडस्थानात् परमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जितक्षात्रतपोनिधेः विहितसर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः प्रपौत्रस्य अर्च्चितशक्तिसिद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य महाराजस्य वसुधातलैकवीरस्य श्रीवीरवर्म्मणः पौत्रस्य देवद्विजगुरुवृद्धोपचायिनो विवृद्ध विनयस्यानेक गोहिरण्य भूम्यादिप्रदानैः प्रवृद्धविनयस्यानेकगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानाम्पञ्चमस्य लोकपालस्य सत्यात्मनो महात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः पुत्रस्य श्रीभगवद्भक्ति सद्भावसम्भावित सर्व्वकल्याणस्य प्रजा संरञ्जन परिपालनोद्योग सतत सत्यव्रतदीक्षितस्य अनेकसमरसाहमावमर्द्दलब्धविजय य(श): प्रकाशस्य कलि[यु]ग[दो]षावसन्नधर्म्मोद्धरण नित्यसन्नद्धस्य राज[र्षि] गुण सर्व्व सन्दोहविजिगीषोर्द्धर्म्मविजिगीषोर्भगवत्पादानुद्ध्यातस्य "बप्पभट्टारकमहाराज पादभक्तस्य परमभागवतस्य" भारद्वाजस्य पल्लवानाम् युवमहाराजश्रीविष्णुगोपस्य वचनेन

मुण्डराष्ट्रे नेडुङ्गराये ग्रामेयकाः वक्तव्याः

एषग्रामः शारणिकः

नादिप्पिभोजदोट्टिस्वामि कण्णस्वामि नन्दिस्वामिभ्यः भागत्त्रयं कृत्वा तत्रापि भागत्रये नदिपि भोजकस्य भागद्वयम् कण्णस्वामिनन्दिस्वामिभ्यामेको भागः तत्राप्येकस्मिन्भागे भागद्वयम् कण्णस्वामिनः एको भागो नन्दिस्वामिनः

एवं विभज्य शारणिकग्रामं कृत्वा अष्टादशजातिभिः परिहारैरुपेतो देवभोगहलवर्ज्यं अस्मदायुर्बलवर्द्धनीयमस्माभिस्त्सम्प्रदत्तः [।*]

तदवगम्य तस्मिन्विषये सर्व्वायुक्तकाः सर्व्वनैय्योगिकाः राजवल्लभाः सञ्चरन्तश्च तङ्ग्रामं तयैवपरिहारैः परिहरन्तु परिहारयन्तु च [।*]

यश्चेद[म*]स्मच्छासनमतिक्रामेत्स पापश्शारिरं दण्डमर्हति [।*]

श्रीसिंहवर्म्म महाराजस्य विजयसंवत्सरे द्वादशमे ज्येष्ठमासे कृष्णपक्षे त्रयोदश्यां मया दत्ता ताम्रपट्टिका [।।*]

Summary

Siddham (symbol)[1]

Victory achieved by the Holy one

Issued from the place called Palakkaḍa

According to the oral communication from *Yuvamahārāja* Vishṇugōpa, the son of Skandavarman, the grandson of Vīravarman and the great-grandson of Skandavarman[2].

The villagers of Neḍuṅgarāya in Muṇḍa-rāshṭra should be told (thus):

This village (i.e., Neḍuṅgarāya) is declared as a refugee *(śāraṇika)* -village.

The village (i.e. lands in the village) bestowed on Doddisvāmi, the *bhojaka*[3] of Nadippi, Kaṇṇasvāmi and Nandisvāmi should be divided into three parts. Doddisvāmi gets two parts. Of the third part divided again into three parts, two will go to Kaṇṇasvāmi and one will go to Nandisvāmi.

The village is granted the eighteen kinds of immunities. The lands endowed on deities should be excluded. This is granted for the increase of life and strength.

The senior officer *(āyuktaka)* the executive officers *naiyyōgika),* the royal officers *(rājavallabha)* and the touring officers *(sancharanta)* should maintain the grant.

Whoever transgresses this arrangement shall incur physical punishment[4].

This copper-plate was given by me on the thirteenth day in the dark fortnight in the month of Jyēshṭha of the twelfth regnal year of Simhavarma-mahārāja.

Notes

1. This set consists of five copper sheets. The first sheet bears writing on the inside. Other sheets contain writing on the both sides. The numerals 3 to 5 are marked on the top margin of the second side of the respective sheets. The writing on the back of the first sheet shows the numeral 2 on the top margin.

2. The epithets of Vishṇugōpa and his predecessors are nearly the same as given in Nos.56, 75 and 95.

3. Bhōjaka, a dimunitive of Bhōja is a designation of chieftains or dignified officers in ancient times. See Nos. 12, 32, 97 and *USAVE*, II, No. 16.

4. The verses detailing the merits and demerits of protecting or destroying the grant *(phalaśruti)* that are usually given at the end of such charters are missing in this grant.

No. 98

BAĪGRĀM COPPER-PLATE[1] INSCRIPTION

Date : (Gupta) Year 128 = 448 A.D.

Script and Language : Northern Characters, Sanskrit

Donor/King : Bhoyila and Bhāskara/....

Dynasty : (Gupta)

Location : Baīgrām, Bogra (Bagurā) District, Bangladesh. R. G. Basak, *Ep. Ind*, XXI, pp. 81 f. and plate;

Reference : Sircar, *SI*, I, pp. 355-359.

TEXT

स्वस्ति [।।*]

पञ्चनगर्य्यां भट्टारकपादानुध्यात: कुमारामात्यकुलवृद्धिरेतद्विषयाधिकरणञ्च वायिग्रामिकत्रिवृताश्रीगोहाल्यो:

ब्राह्मणोत्तरान्संव्यवहारिप्रमुखान्ग्रामकुदुन्बिन: कुशलमनुवर्ण्य बोधयन्ति[त:] [।*]

विज्ञापयतोत्रैव वास्तव्यकुटुम्बिभोयिलभास्करावावयो: पित्रा शिवनन्दिना कारितकं भगवतो गोविन्दस्वामिन: देवकुलम् । तदसाव[ददोऽ]ल्पवृत्तिकम् [।*]

इहविषये समुदयवाह्यद्यास्तम्बखिलक्षेत्त्राणामक्ष्चित्प्रतिकराणा शश्वदाचन्द्रार्क्कतारकभोज्यानामक्षयनीव्या द्विदीनारिक्क्यकुल्यवापविक्क्रयोऽ नुवृत्तस्तदर्हथायोस्स काशात्ष दीनारानष्ट च रूपकानायीकृत्य भगवतो गोवि न्दस्वामिनो देवकुले खण्डफुट्ट[स्फुटित] प्रतिसंस्कारकरणाय गन्धधूपदीपसुमनसां प्रवर्त्तनाय,

च त्रिवृतायां भोगि(य)लस्य खिलक्षेत्रकुल्यवापत्रयं श्रीगोहाल्याश्व[श्चा]पं तलवाटकार्त्थं स्थलवास्तुनो द्रोणवापम्रेकं भास्करस्यापि स्थलवास्तुनो द्रोणवापञ्च दातुमिति [।*]

यतो युष्मान्बोधयामः पुष्तपालदुर्गदत्तार्क्कदासयोरवधारणया अवधृतम स्तीहविषये समुदयबाह्याद्यस्तम्ब खिलक्षेत्राणां शश्वदाचन्द्रार्क्कतारकभोज्यानां द्विदीनारिक्य कुल्यवापविक्क्रयोऽनुवृत्तः [।*]

एवंविधाप्रतिकरखिलक्षेत्रविक्क्रये च न कश्चिद्राजार्थविरोध उपचय एव भट्टारकपादानां धर्म्मफलषड्भागावाप्तिश्च तद्दीयतामिति [।*] एतयोः भोयिलभास्करयोस्सकाशात्षड्दीनारानष्ट च रूपकानायीकृत्य भगवतो गोविन्दस्वामिनो देवकुलस्यार्त्थे भोयिलस्य त्रिवृतायां खिलक्षेत्रकुल्यवापत्रयं तलवाटकार्त्थं श्रीगोहाल्यां स्थलवास्तुनो द्रोणवापं भास्करस्याप्यत्रैव स्थलवास्तुनो द्रोणवापमेवं कुल्यवापत्रयं स्थलद्रोणवापद्वयञ्च अक्षयनीव्यात्ताम्रपट्टेन दत्तम् [।*]

निन्न कुं 3 स्थलद्रो 2 ते यूयं स्वकर्षणाविरोधिस्थाने दर्व्वीकर्म्महस्ते नाष्टकनवकनव्वाभ्यामपविञ्छ्य चिरकालस्थायितुषांगारादीनां चिह्नैश्चातुर्द्दिशो नियम्य दास्यथाक्षयनीवीधर्म्मेण च शश्वत्कालमनुपालयिष्यथ

वर्त्तमानभविष्यैश्च संव्यवहार्य्यादिभिरेतद्धर्म्मपिक्षयानुपालयितव्यमिति [॥*]

उक्तञ्च भगवद्वेदव्यासमहात्मना[।*]

सं 100 20 8 माघदि 10 9 [(न्न*]

Summary

Hail!

From Pañchanagarī[2]

Kumārāmātya Kulavṛiddhi devoted to the lord *(bhaṭṭāraka)* enquires about the welfare of the brāhmaṇas, administering officials and the householders of Trivṛitā and Śrī Gōhāli within the village of Vāyigrāma and advises them:

We Bhōyila and Bhāskara, the residents — householders of this village submit that the temple of the supreme (god) Gōyindasvāmi constructed by our father Śivanandi has meagre means (hence)

It is proposed to grant after purchasing fallow non-revenue yielding land at the rate of two *dīnāras* per *kulyavāpa* with six *dīnāras* and eight *rūpakas* made over by us as the price of such land at Trivṛitā and Śrigohāli consisting

of three *kulyavāpas* as fallow land and one *drōṇavapa* of residential site (on behalf) of Bhōyiḷa and one *drōṇavāpa* of residential site for garden *(talavāṭaka)* for repair works, perfumes, incense, lighting and flowers etc. in the temple of the Supreme (god) Gōvindasvāmi.

You are further informed (that) the sale is approved after verification by the record-keepers Durgadatta and Arkkadāsa and that no loss of revenue for the king is incurred in this sale and one-sixth of the merits of this pious deed shall accrue to the king and that the land shall be given as a perpetual endowment by a copper-plate charter.

The above-mentioned 3 *kulyavāpas* and 2 *drōṇavāpas* of land may be made out by the measuring rod of eight and nine *nalas* and the lands may be bordered along the boundaries with chaff and charcoal.

Present and future officials shall protect the endowment. (On the) nineteenth day in the month of Māgha in the year 128.

Notes

1. This is a single plate with writing on both sides. A partially damaged protruding chip seems to have been intended for a seal, now lost.

2. Pañchanagarī is probably the modern Pañchbibi in Bogra District, Bangladesh. Pentapolis referred to by Ptolemy is identified with this place. See Sircar, ṢI, I, p. 356.

3. The reference to *Bhaṭṭārakapāda* points clearly to Kumāragupta, the then reigning Gupta monarch.

4. Vāyigrāma is the modern Baigrām.

5. One *dīnāra* (gold coin) is equal to sixteen *rūpakas* (silver coins). See Nos.84, 90 and 92 above where the rates differ evidently due to the nature of the soil.

6. *Vāṭaka* may mean also enclosure (see *USVAE,* I, NO. 52). The meaning 'garden' is derived on the basis of the context.

No. 99

MANKUWĀR BUDDHA IMAGE INSCRIPTION

Date	:	Year 129: A. D. 448-9
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit influenced by Prākṛit
Donor/King	:	Buddhamitra/Kumāragupta
Dynasty	:	Gupta
Location	:	Pedestal of an image of the Buddha, Mankuwār, Allahabad District, now in the State Museum, Lucknow, U.P.
Reference	:	Fleet, *CII,* III, 1888, pp. 45 ff and plate; Bhanđarkar, *CII,* III (Revised), Ed. Chhabra and Gai, pp. 291-3 and plate.

TEXT

Metres:

ॐ । नमो बुद्धाय [।*]

भगवतो सम्यक्सम्बुद्धस्य स्वमताविरुद्धस्य इयं प्रतिमा प्रतिष्ठापिता भिक्षुबुद्धमित्रेण

संवत् 100 20 9 महाराज्श्रीकुमारगुप्तस्य राज्ये ज्येष्ठमास दि 10 8 सर्व्वदु: खप्रहाना(णा) र्त्थम् [॥*]

Summary

Ōm! Obeisance to the Buddha!

This image[1] of the supreme one, the perfectly enlightened, with an uncontroverted conviction of his own has been installed by the mendicant Buddhamitra.

On the 18th day in the month of Jyēshṭha (May-June) in the year 129 in the reign of Mahārāja Kumāragupta for the purpose of averting all miseries.

Notes

1. The stone image is that of the seated Buddha wearing a plain fitting cap with long lappets on each side, clad in waist cloth reachiing to the ankles. The Inscription in two lines is engraved above and below a panel of sculptures of a wheel flanked on either side by two meditating figures and by two lions, one each at the two corners.

No.100

PĀNḌHURṆĀ PLATES[1] OF PRAVARASĒNA II

Date : Regnal year 29 : C. A. D. 449
Script and : Southern characters (Box-headed)
Language : Sanskrit
Donor/King : Pravarasēna II
Dynasty : Vākāṭaka (Main)
Location : Pāṇḍhurṇā, Chhindwāra District, Madhya Pradesh.
Reference : Mirashi, *CII*, V, pp. 64 - 68 and plate

TEXT

Metres:

दृष्टम् [।*]

प्रवरेश्वरदेवकुलस्थानात् [।*]

अग्निष्टोम.......

श्रीप्रवरसेनस्य वचनात् ।

पृथिवीराजप्रदत्तस्य विजयपल्लिवाटकस्य प्रतिवस्तु वारुच्चराज्ये ध्रुववाटके ब्राह्मणवाटकग्रामस्यापरपार्श्वे गर्त्तायां अजकर्ण्णग्रामपथस्य उत्तरेण बदरीग्रामपूर्व्वेण दर्भपथस्यापरेण एषाम्मध्ये भूमेः सहस्रे द्वे राजमानेन नानागोत्रचरणेभ्यो ब्राह्मणेभ्यो दत्ते । तत्र प्रतिग्रहकास्तद्यथा वाजिकोण्डिन्यसगोत्रयज्ञार्य्यभोजार्य्यवाजिकोण्डिन्यसगोत्रसोमार्य्यवाजिधर्म्मार्य्य एतत्प्रमुखाणां ब्राह्मणानां दत्तम् [।*]

आरम्मिराज्यलेखपल्लिकायां राजमानेन भूमेः पञ्चविंशतिः निवेशननिवर्त्तनेन सह चेहामुष्मिके धर्म्मस्थाने तिलवाचनके संवत्सरे 20 ९ वर्षापक्षे ५ दिवसे ७ पदन्नराति 20 काल्लारवास्तव्य वाजिकोण्डिन्यसोमार्य्यस्य दत्ता [।*] अरम्मिराज्ये संगमिकायां राजमानेन भूमेः पञ्चविंशतिः निवेशननिवर्त्तनेन सह चेहामुष्मिके धर्म्मस्थाने तिलवाचनके च संवत्सरे 20 ९ वर्षापक्षे ७ दिवसे ९ संवत्सरे जात वषा ७ दिवस ५ निजुत्तिनराति 20 काल्लारवास्तव्य वाजिकोण्डिन्य सगोत्रसोमार्य्यस्य दत्ता [।*]

यतोस्मत्सन्तकाः............कीर्त्तयामः व्यासगीतौ चात्र.........स्वदत्तां .... षष्टि वर्ष ....नरके वसेत् ॥ २ ॥ इति

संवत्सरे एकोनत्रिंशे २० ९ वैशाखमासस्य कृष्णपक्षे दशम्याम् लिखितं सेनापतौ माधप्पे माधप्पसन्तकेन लिखितं आचार्येण ।

Summary[2]

Seen

(Issued from) the place of the temple of Pravarēśvara[3]

On orders from Pravarasēna II .... Two thousand *nivartanas* of land in low ground in the village Dhuvavāṭaka to the west of Brāhmaṇavāṭaka in the Vāruchcha *rājya* in exchange for Vijayapallīvāṭaka given by Pṛithivīrāja[4] were given to many brāhmaṇas, prominent among them being Yajñārya and Bhōjārya of the Vājasanēya school and of Kauṇḍinya *gōtra,* Sōmārya of the same school and *gōtra* and Dharmārya of the same school. The villages of Ajakarṇa, Badarī and Darbhapatha are respectively on the south, west and east of the lands in Dhuvavāṭaka.

Further[6] 1) twentyfive *nivartanas* of land and one *nivartana* for residence in Lēkhapallikā in Ārammi-rājya were granted to Sōmārya (mentioned above) residing at Kāllāra respectively on the 7th day in the 5th fortnight in the rainy season in the 29th year and on the 9th day in the 7th fortnight in the rainy season in the 29th year, the days of *śrāddha (tilavāchaṇa)* ......

Written by Āchārya[7], a servant of Mādhappa, the commander *(sēnapati)* on the tenth day in the dark fortnight in the month of Vaiśākha in the twentyninth year.

Notes

1. This set consists of five plates of which the first and the last are engraved on the inner side and other plates bear writing on both sides. The ring and seal are lost. See below note 6 for remarks on the third plate.

2. For portions not summarised here but common to grants of Pravarasēna II, see Jamb plates (No.67).

3. The deity in the temple *(dēvakula)* was obviously called after Pravarasēna (I or II). The region around the temple consisting of 26 units (of villages) was called Pravarēśvara-shaḍvimśati-vāṭaka as mentioned in Bēlorā plates of Pravarasēna II. (No.73).

4. This Pṛithivīrāja is identified by Mirashi with Vākāṭaka Pṛithivīshēṇa I.

5. Among the places mentioned in this section Dhuvavāṭaka's location can be fixed by the identification of its boundary villages Badarigrāma with Bōrgaon and Ajakarṇa with Ajangaon, both near Ṭīgaon. Vāruchcha, the headquarters of the *rājya* named after it may be Vārēgaon west of Pāṇḍhurṇā. Vijayapallivāṭaka is the same as Bijagōrā on the left bank of the river Kanhān.

6. The contents of this section do not go well with the tenor of the main grant in every respect. Firstly the grants recorded here are for one person Sōmārya among the many brāhmaṇas referred to in the main grant. The language of this section contains a number of terms in Prākṛit or local dialect not intelligible at all. Moreover the dates given here mention only the seasons and not the months. On account of these features this section may be considered to be an interpolation.

The places Lēkhāpallikā and Sangamikā in Ārammi-rājya has been identified with Lākhāpur near Chikhalī on the Multāi-Chhindwāra road and with Sangam near the confluence of the rivers Kanhān and Bel. For Ārammi's identification see Dudiā Plates. (No.87 note 4). Kāllāra may be Kerli near Multāi.

7. Āchārya is probably the same person referred to in Siwani plates (No.80).

No. 103

ŚSANAKOṬA PLATES OF MADHAVAVARMAN I

Date	:	C. 450 A. D.
Script and	:	Souther Characters
Language	:	Sanskrit
Donor/King	:	Mādhavavarman I
Dynasty	:	Western Gaṅga (Gangas of Talaikkāḍ)
Location	:	Śāsanakōṭa, Anantapur District, Andhra Pradesh
Reference	:	C. R. Krishṇamacharlu, *Ep. Ind,* XXIV, pp. 234-39 and plate.

TEXT

Metres:

सिद्धम् जितम्भगवता

गतघनगगनाभेन पद्मनाभेन ।

श्रीमज्जाह्नवेयकुलामल व्योमावभासनभास्करस्य । स्वभुजजवजयजनितसुजनपदस्य दारुणारिगणविदारणरणोप लब्धव्रणभूषणस्य काण्वायनसगोत्रस्य श्रीमत्कोङ्गणिवर्म्मधर्म्ममहाधिराजस्य पुत्रेण पितुरन्वागतगुणेन स्वभुजवीर्य्योत्पाटितावगृहीतारि श्रीयशसा नानाशास्त्रार्त्थ सद्भावाधिगमप्रणीतमतिविशेषेण विद्वत्कविकाञ्चननिकषोपलभूतेन विशेषतोऽप्य नवशेषस्य नीतिशास्त्रस्य यथावद्वक्तृप्रयोक्तृकुशलेन सम्यक्प्रजा पालनमात्राधिगत राज्यर्पयोजनेन सुविभक्तभक्तभृत्यजनेन श्रीमाधववर्म्मणा

आत्मनः प्रवर्द्धमानविपुलैश्वर्य्ये प्रथमे संवत्सरे फाल्गुनमासे शुक्लपक्षे तिथौ दशम्यां वत्ससगोत्राय तैत्तिरीयचरणाय धरशर्म्मणे आत्मनिःश्रेयसाय परुविविषये वेल्पुत्तोरु नाम ग्रामो ब्रह्मदेयक्रमेणाद्भि : प्रत्तः सर्व्वपरिहारयुक्त :

योऽस्य लोभात्प्रमादाद्वाभिहर्त्ता स पञ्चमहापातकसंयुक्तो भवति.

अपि च मनुगीताश्लोकाः स्वमहाराजमुखाज्ञप्त्या सोमशर्म्मणा लिखितेयन्ताम्रपट्टिका

Summary

Success!

Victorious is the Supreme God Padmanābha (Vishṇu) of the lustre of the deep skies.

Dharma-mahādhirāja Koṅgaṇivarman who was the very Sun illuminating the spotless sky of the Jāhnavēya (i.e. Gaṅga) family *(kula)*, who had established a kingdom born out of the power of his arms, whose body was adorned with scars in fierce battles and who belonged to the Kāṇvāyana gōtra

His son Mādhavavarman who inherited the good qualities of his father, who had captured the wealth and fame of his enemies by his prowess, who had acquired special intelligence by absorbing the essence of various sciences, who honoured both the scholar and the poet, who had acquired specially the ability to preach and practice the endless science of polity, who obtained the kingdom just to protect the people and who had well-formed and devoted servants gave

On the tenth day in the bright fortnight in the month of Phālguna in the first year of his prosperous reign the village Velputtoru in Paruvi-vishaya as a brahmadēya with all exemptions

to Dharaśarman, a brāhmaṇa of Vatsa-gōtra and Taittirīya-ćharaṇa

The copper-plate charter was written by Sōmaśarman[4] on the oral orders of the mahārāja (Mādhavavarman)[5]

Notes

1. This is a set of four plates with writing on all sides except on the first side of the first plate. The countersunk surface of the oval seal soldered at its bottom with the ends of the ring holding the plates bears in relief the figure of a standing elephant facing the proper left.

The name Koṅgaṇivarman is not repeated in the Gaṅga geneaology. But it is interesting to note that both the names Gaṅga and Koṅgaṇivarman are mentioned in the inscriptions of Champā (Viet-Nam) and Kambuja

(Cambodia), which may be assigned to about the same time or a little later. The latter name, however occurs as Kongavarman (See for Gaṅga Myson Inscription of Śambhuvarman' No.330, note 6 and for Kongavarman R. C. Majumdar's Inscriptions of Kambuja, No. 26 A., page 34).

3 Paruvi-vishaya (i.e., the district of Paruvi) is a specified area around Parigi seven miles north of Hindupur in Anantapur District. Vēlputtoru may be the same as Velpumaḍugu in Gooty Taluk in Anantapur District - all on the western border of Andhra Pradesh.

4. Sōmaśarman is designated as the confidential secretary (Sarva-rahasy ādhikṛita) in the Kaṇḍasala grant (No.117), of this king in his ninth year of reign.

5. The title 'maharāja' is introduced here and not in the preamble.

No. 105

BASĀṚH SEAL INSCRIPTION OF GHAṬŌTKACHAGUPTA

Date : C. 450 A. D. [1]

Script and : Eastern Variety of Northern Characters

Language : Sanskrit

Donor/King : Ghaṭōtkachagupta

Dynasty : Gupta

Location : Clay seal[2] excavated from a mound at Basāṛh, Muzaffarpur District, Bihar.

Reference : Bloch, A. R. ASI, 1903-04, p. 107, No. 2 and plate; Bhandarkar; CII, III (revised), pp. 294-6 and plate.

TEXT

Metres:

श्रीघटत्क[टोत्क]चगुप्तस्य)

Summary

of Ghaṭōtkachagupta[3]

Notes

1. Kumāragupta's last known date is supposed to be 136 (455-6 A. D.) as it happens to be the first known year for Skandagupta. But so far as inscriptions are concerned we are yet to get a date for Kumāragupta after year 129 (448-9 A. D.). Hence this seal of Ghaṭōtkachagupta is assigned to C. 450 A. D. There is no other evidence bearing on this subject.

2. The seal is oval in shape with the legend found within a single border-line nearly well-preserved except on the left side.

3. See Tumain Inscription of Kumāragupta (No.77) where Ghaṭōtkachagupta is introduced apparently as his son.

No.106

TĀḶAGUNDA INSCRIPTION OF BHAṬĀRI KĀKUSTHA

Date	: C. 450 A. D.
Script and	: Southern Characters (box-headed)
Language	: Sanskrit
Donor/King	: Kākustha/ [Śāntivarman)]
Dynasty	: Bhaṭāri (the donor's)
Location	: Praṇavēśvara temple, Tāḷagunda, Sivamogga (Shimōga) District, Karnataka, Central Shrine, right door-jamb.
Reference	: M. H. Krishna, *Mysore Archaeological Report,* 1911, p. 33 and plate.

TEXT

Metres:

Verse 1 *Bhramaravilasitam;* 2 *Āyyā;* 3 *Śārdūlavikrīḍita*

स्वस्ति

मूर्ध्निन्यस्तम् शशिनमसकलं गंगासंगाच्छिशिरतरकरम् ।

यो वैदग्ध्याद्वहति स ललि..... जयति पशुपति : ॥

[१] तदनु पशुपते : प्रसादजातो जयति पुनर्ज्जनितो यथेह ... ।
पशुपतिरिति यस्य नामदाने दिशि विदितं समरे च दक्षिणस्यां ॥

[२] काकुस्थेन भटारि वंशतिळकेनानन्यरूपश्रिया
मात्रा चापि कदम्बवंशभवया लक्ष्म्या च ... ।
तेनानेकमहाध्वरेषु ददता सम्मानितै : पावितं
विप्रैरक्षततण्डुलैरहरहस्तुंगम् शिरो बिभ्रता ॥

[३] दशमण्डलिकेषु नायकत्वं सह शुल्केन च बोधिनामवाप्या ... लटो विनयेन च प्रसाद्य क्षितिपं स्वामिनमुन्नौ धनानां वाञ्च्छता जगति धर्म्मिमन्व..... पात्रगुणपारगामिषु त्रिंशदन्नधनमेवमाहुतं स्थानकुञ्जपुरतीर्थवासिषु .... गोस्य ... शालायां परदान .....

Summary

Hail!

***Verse* 1** Victorious is (God) Paśupati (Śiva) who bears with ease on his head the crescent Moon along with the Gaṅgā flowing gracefully ....

***Verse* 2** Born through (God) Paśupati's favour was Paśupati[1] bearing His name who was victorious in a battle in the south

***Verse* 3** granted by Kākustha, an ornament of the Bhaṭāri family and his mother Lakshmī[2] of unequalled beauty, a princess of the Kadamba family, whose (i.e. Kākustha's) head was almost daily showered, with the sanctified grains by well-honoured brāhmaṇas (on the occasion of) numerous great sacrifices.

Kākustha became the master among ten provincial governors (*maṇḍalikas*) and obtained control of the customs duties. He pleased his master[3] by his wisdom and humility.... and added to his master's wealth.... He also provided for a feeding house to feed thirty deserving residents of Sthānakuñjapura.[4] .....

Notes

1. This Paśupati is no doubt identical with his namesake mentioned in the Halmiḍi Inscription, the earliest in Kannada language, as a victor in a battle with Sātavāhanas. That inscription belonging to the reign of Kākusthavarman begins, however, with an invocatory verse in praise of Vishṇu as below:

जयति श्री परिष्वङ्गश्या(शा) र्ङ्गव्यानतिरच्युत :
दानवक्ष्णोर्युगान्ताग्नि : शिष्टानान्तु सुदर्शन :

Victorious is Achyuta embraced by Śrī who had the bow Śārṅga bent; (His) Sudarśana (i.e. the defending sacred disc Sudarśana) is a fire at the end of the yuga to the eyes of the demons but looks pleasing to the virtuous.

The rest of the inscription in Kannaḍa records the grant of Palmaḍi and Mūḷivaḷḷi in recognition of the prowess shown in battle by Mrigēśa, Nāga and Śarbhaṅga (leader of forces) Vija-arasa against the Sātavāhanas, when they fought under Bhaṭāri Paśupati's leadership. Vija-arasa exempted the villages from taxes. (See *Ep. Carn.*, IX, Beluru 236).

2. Lakshmī, a princess of the Kadamba family and the mother of Bhaṭāri Kākustha was obviously the daughter of Kadamba Kākustha and hence the grandson took the name of his grandfather.

3. The master referred to here was probably Śāntivarman (No.65).

4. Sthānakuñjapura is the same as Tāḷagunda. Śālā, understood as a feding house may be really an educational institution.

No. 107

ŌṀGŌḌU GRANT[1] OF SIMHAVARMAN

Date : Regnal year 4: 451 A. D.
Script and : Telugu[2]
Language : Sanskrit
Donor/King : Simhavarman
Dynasty : Pallava
Location : Somewhere in Narasaraopet Taluk, Guntur District, Andhra Pradesh
Reference : H. Krishna Sastri, *Ep. Ind*, XV, pp. 252-5 and plate

TEXT

Metres:

स्वस्ति जितम्भगवता स्वस्ति ।

श्रीवीजयस्कन्धम्वारात् परमब्रह्मण्यस्य स्वबाहुनिर्ज्जितार्ज्जितक्षात्रतपोनिधेः विधिविहित सर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्मनो महाराजस्य पृथवीतलै कवीरस्य श्रीवीरवर्म्मणः प्रपौत्रः अभ्युच्चितशक्तिसिद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य भगवभ्दक्तिसद्भावसम्भावितसर्व्व कल्याणस्यानेकगोहिरण्यभूम्यादिप्रदानैः प्रवृत्ता धर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानां पञ्चमस्य लोकपालस्य महात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः पौत्रः देवद्विजगुरुवृद्धोपसेविनो विवृद्धविनयस्यानेकसंग्रामसाहसावमर्द्दोपलब्ध विजययशः प्रकाशस्य सत्यात्मनो (निरुपमात्मनो) युवमहाराजश्रीविष्णुगोपस्य पुत्रः कलियुगदोषावसन्नधर्म्मोद्धरणनित्ययशसन्नद्धो राजगुणसर्व्व सन्दोहविजिगीषुर्धर्म्मविजिगीषुर्भगवत्पादानुध्यातो बप्पभट्टारकपादभक्तः परमभागवतो भारद्वाजसगोत्रो विक्रमाक्रान्तान्यनृश्रीनिलयानां यथावदाहृतानेकक्रतूनां शतक्रतुकल्पानां वल्लभानां पल्लवानां धर्म्ममहाराज श्रीसिंहवर्म्मा

कर्म्मराष्ट्रे ओंगोडुग्रामं कोडिकिं ग्रामः पूव्र्वतः नराचडु ग्रामो दक्षिणतः कडाकुदुरुग्रामः पश्चिमतः पेणुकपर्रुग्राम उत्तरतः एवं चतुरवधिमध्ये पूर्व्वभोगविवर्ज्जितं कुण्डूर्वास्तव्याय काश्यपगोत्राय छन्दोविदे सर्व्वशास्त्रकुशलाय देवशर्म्मणे ग्रहणनिमित्तं अस्मदायुर्ब्बलविजयाभिवृद्धये संप्रदाम तदिमं सर्व्वपरिहारैः परिहर्त्तव्यम् परिहारयितव्यञ्च यश्चेदं अस्मच्छासनमतिक्रमेत् सपाप : शारीरन्दण्डमर्हति ।

अपिचात्रार्षा : श्लोका : ---------

भूमिदान ------------ फलम् ॥

स्वविजयराज्यसंवत्सरे चतुर्थे वैशाख शुक्लपक्षपञ्चम्यां दत्तम् ।

भट्टारकाणां स्वमुखाज्ञया लिखितमिदम् ।

Summary

Victory achieved by the Supreme!

Issued from the victorious camp[3]

Simhavarman,[4] son of Yuvamahārāja Vishṇugōpa, grandson of Skandavarman and great-grandson of Vīravarman (commanded the officers thus):

We had given the village of Ōṁgōḍu[5] in Karmmarāshṭra[6], bounded by the village Koḍikim on the east by Naṛāchaḍu on the south, by Kaḍākuduru on the west and by Peṇukapaṟṟu on the north cancelling all the previous ownerships and exempting from all obligations

to Dēvaśarman of Kāśyapa gōtra and of Chhandōga (Sāma) Vēda, adept in all sciences residing at Kuṇḍūr

On the occasion of an eclipse[7] for the sake of increase in longevity, strength and victory

On the fifth (fifteenth ?) day in the bright fortnight in the month of Vaiśākha in the fourth year of reign

This (charter) was written according to the oral orders of the lord *(bhaṭṭāraka)*.

Notes

1. This set of five thin copper-plates bears writing on all sides except on the outer sides of the first and the last plates. There is a plain ring connecting all the plates but no seal.

2. Copper-plate charters of Yuvamahārāja Vishṇugōpa (Nos.95 and 97), and of Simhavarman, son of Yuvamahārāja Vishṇugōpa show changes in the evolutuion of Southern characters as Telugu. It is not necessary to hold as some scholars have stated that these records are later copies of charters presumed to be earlier issues. The same situation obtained in the case of Kannaḍa as evident from the records of Gaṅgas of Taḷakāḍu (see Nos.103 and 117).

3. The name of the camp has been omitted. This omission has been cited as evidence of commission and omission by the scribe who might have recopied from the original record.

4. The passages introducing the kings mentioned in this record are taken out from the grants of Yuvamahārāja Vishṇugōpa (No.95 and 97).

5. Ōṁgōḍu is Ongole itself. Among the boundary villages Koḍikīm is identified with Konibi near Ongole. Peṇukapaṟṟu occurs in the form Piṇukkippaṟu as the family name. of some brāhmaṇa donees of the village Taṇḍantōṭṭam near Kumbakonam (*SII*, II, pp. 51 and 532)

6. See note 5 on Oṁgōḍu grant of Skandavarman (No.75) where the same village Ōṁgōḍu is said to have been granted by Skandavarman, the grandfather of king of this record. On the previous occasion it was granted as a *sātvika* gift i.e. by oral orders without pouring water ritualistically. The village was perhaps resumed in the meanwhile so that it could be granted afresh. The relationship between the donees of the two grants is not known, though both belong to Kāśyapa *gōtra.*

7. The mention of an eclipse makes us suspect that the fifth day mentioned as the day in bright fortnight of Vaiśākha month is a mistake for fifteenth day when a lunar eclipse could have occurred. This may very well correspond to March 3, 451 A. D. when there was a lunar eclipse, thus pointing to the date of his accession sometime before March 2 in 448 A. D.

No. 111

VĒSANTA GRANT OF SIMHAVARMAN II

Date	:	Regnal year 19. c. 455 A. D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Simhavarman II
Dynasty	:	Pallava
Location	:	Jalalpuram, Guntur District, Andhra Pradesh
Reference	:	Ramesan, APGAS, I, pp. 211-38 and plate

TEXT

Metres:

जितम्भगवता

श्रीविजयकाञ्चीपुरात्

परमब्रह्मण्यस्य विधिविहितसर्व्वमर्य्यादस्य क्षितितलावतीर्णत्रिदशपति तुल्यप्रभावस्य प्रतापोपनतसर्व्वराज-मण्डलस्य अभ्युच्चितशक्तिसिद्धिसंपन्नस्य महाराजस्य श्रीविजयवीरवर्म्मणः पौत्रः अमृतविषसमप्रसादकोपस्य लोकोपचयप्रवृत्त सर्व्वारिंभस्य वसन्तमास इव सर्व्वजननयनहृदयानन्दस्य करिकरोदार पीनभुजस्य स्वभुजपरिपालनातिमुदित पौरजानपदस्य राजाद्भुतस्य श्रीविजयस्कन्दवर्म्मणः पुत्रः भगवभ्दक्तिसद्भावसम्भावितसर्व्वकल्याणः मनोवशानुग पञ्चेन्द्रिय विषयः वृद्धदर्शनोपासनरतिः पूर्वराजर्षिप्रभावगुण समुपगतः शमदमनियमधृतधृतिः क्षितिधरनरसहशावस्थितस्थितिः प्रजासु पुत्रनिरन्तर प्रवृत्तसौहृदः कलियुग दोषावसन्नधर्म्मोद्धरणनित्यसन्नद्धः वीतरागरोषलोभः अवसन्नराजवंशोद्धर णसव्यापारः वासवृक्षो विद्वज्ञनस्य आश्रयो धर्म्मस्य आवासो लक्ष्मया: सर्व्वस्वञीवलोकस्य

भगवत्पादानुध्यातो बप्पभट्टारकपादभक्तः परमभागवतो भारद्वाजः अनेकाश्वमेधावभृथस्नातानां श्रीवल्लभानां पल्लवानां महाराजः श्रीविजयसिंहवर्म्मा नादत्तपाट्याम् वेसन्त ग्रामेयकान् इत्थमाज्ञापयति

यथा एषग्रामः आपस्तम्बसूत्रेभ्यः गौतमसगोत्रेभ्यो ज्येष्ठशर्म्मभ्यः सपानीयपातं ब्रह्मदेयंकृत्वा अष्टादशजाति परिहारोपेतः अस्मदायुर्द्धर्म्मविजयाभिवृद्धयर्थं देवभोगहलवर्ज्जमस्माभिस्सम्प्रत्तः तदस्मिन्राज्ये सर्व्वमहामात्राध्यक्षराजपुरुषाः सञ्चरन्तश्चैनंग्रामं सर्व्वपरिहारैः परिहरन्तु परिहारयन्तु च [॥*]

यो अस्मदाज्ञामतिलंघयेत् सः पापः शारीरन्दण्डमर्हीति [।*]

अस्मद्विजयसंवत्सरे एकोनविंशत्यां माघमास शुक्लपक्षदशम्यां परमभट्टारकपादैः स्वमुखाज्ञया रहस्याधिकृतेन कूलिप्पोत्तेन लिखितेयन्ताम्रपट्टिकेति [॥*]

अत्र श्लोका भवन्ति [।*]

बहुभि --------------

-------------- पौत्रकम् ॥

Summary

Hail!

Victory has been achieved by the holy one[2]

(Issued from) the victorious Kāñchīpura

Simhavarman[3] who possessed all prosperity resulting from his devotion to the holy one, who had made the five senses follow his mind, who was interested in seeing and serving old people, who had attained the qualities of former saintly kings, who was steadfast in observing peace, self-control and discipline, who was firm like the mountains, who was inclined as a friend towards his subjects as if they were his children, who was always zealous in lifting *dharma* which was extinct due to the sins of the Kali age, who was bereft of attachment, anger and miserliness, who was engaged in uplifting the line of kings exterminated, who was the shade-giving tree for the learned, who was the refuge of dharma, who was resorted to by (goddess) Lakshmī, who was everything to the world, who was devoted to Bappabhaṭṭāraka,[4] who was a great devotee of the supreme (Vishṇu), who was a Bhāradvāja (i.e., gōtra), who was a *maharāja* among the Pallavas, the Śrivallabhas who performed several *aśvamēdha* sacrifices commands the villagers of Vēsantā in Nādattapāṭī thus:

We had given this village (Vēsanta) to brāhmaṇa Jyēshṭhaśarman and others of Āpastamba sūtra and Gautama gōtra as a brahmadēya along with eighteen kinds of exemptions[5] but excluding the lands given for the enjoyment of deities. Hence let all the *mahāmātras,* leading royal personages and touring officers in our kingdom arrange for complete exemptions.

On the tenth day in the bright fortnight in the month of Māgha in the nineteenth year of our reign

This copper-plate was written by Kūlippōtta, the private secretary on the oral orders of the great lord (i.e. the king).

Notes

1. This is a set of five plates with writing on all sides except on the outer sides of the first and the last plates.

2. See note 2 on Uruvupalli Plates (No.95).

3. The introductory passages pertaining to Vīravarman and Skandavarman, the predecessors of Simhavarman, the reigning king are given in the text but are not summarised because they are nearly the same as in other charters. The passage on Simhavarman is, however, summarised as there is much difference, Cf. Uruvupalli and Nedungarāya Plates (Nos.95 and 97).

4. On Bappa see No.95.

5. The exact enumeration of these eighteen types of exemptions (from obligations) is not available. Some exemptions are mentioned in a few early inscriptions (see *USVAE,* II, No. 119 where the expression sarva-jāti-parihārakam i. e. exemption from all kinds of levies, taxes or obligations is also used).

No. 112

MĀNGAḶŪR[1] GRANT OF SIMHAVARMAN

Date : Regnal year 8 : c. 456-457 A. D.
Script and Language : Southern Characters : Sanskrit
Donor/King : Simhavarman
Dynasty : Pallava
Location : British Museum, London (from Sir W. Elliott;s facsimile collection)
Reference : Fleet, IA, V, pp. 154-7 and plate

TEXT

Metres:

जितम्भगवता-------

स्वस्ति

श्रीविजयदशंनपुरात्

यथावदभ्यर्च्चितदेवताब्राह्मणगुरुवृद्धस्य शक्तित्रयवृध्दस्य महात्मनस्स्वभुजद्रविणार्ज्जितोदारभोगभुजः पृथिवीतलैकवीरस्य महाराजश्रीवीरवर्म्मणः प्रपौत्रः समरशतकरणसमधिगताद्भुतप्रतापस्य विद्यावृद्धस्यानन्तकल्प प्रदायिनोन न्तकल्पस्य गुणमहतो महाराज श्रीस्कन्दवर्म्मणः पौत्रोन्येषां यशोभिरग्रथितैर्न्निशाकरकरनिकरगौरैर्य्यशोभिर्व्याप्तलोकस्य विद्याविनीतात्मनो महानुभावस्य युवराज श्रीविष्णुगोपस्य पुत्रस्तप्तसामन्तमण्डलेनाप्रतिमाभिस्सज्ज्ञनेष्टाभिश्चेष्टाभिरह रहरेधमानेन महता प्रतापेन व्याप्तलोको लोकोपचयप्रवृत्तस्सर्व्वारम्भस्समग्रवसुधातलैकविजिगीषुर्भगवत्पादानुध्यातो बप्पभट्टारकपादभक्तः परमभागवतो भारद्वाजः परमोदात्तान्वयानाम् स्वभुजद्रविणार्ज्जितप्रथितप्रतिष्ठिताद्भुतयशंसां यथावदाहृतानेकक्रतूनां शतक्रतुकल्पानाम् श्रीपल्लवानान्धर्म्ममहाराज श्रीसिंहवर्म्मा

वेङ्गो राष्ट्रे माङ्गळूरग्रामे ग्रामेयकान्सर्व्वाध्यक्षवल्लभशासनसञ्चारिणश्चाज्ञापयति

एतङ्ग्राममात्रेयायापस्तम्बोर्याय रुद्रशर्म्मणे वात्स्यायापस्तम्बोर्याय नूर्क्कशर्म्मणे कौशिकायापस्तम्बोर्याय दामशर्म्मणे भारद्वाजायापस्तम्बोर्याय यज्ञशर्म्मणे पाराशर्य्यायापस्तम्बोर्याय भवकोटिगोपाय काश्यपाय वाजसनेयिने भर्तृशर्म्मणे औदमेघये

छन्दोगाय शिवदत्ताय च गौतमाय हैरण्यकेशाय षष्ठीकुमाराय च सर्व्वपरिहारोपेतन्देवभोगहलवर्ज्जम्

समेधमानविजयराज्याष्टमसंवत्सर चैत्रमासशुक्लपक्षपञ्चम्याम्’

आयुर्ब्बलविजयाभिवृद्धये ब्रह्मदेयीकृत्य वसद्भोगमर्य्यादया सम्प्रादाम

तदेतदवगम्येमङ्ग्रामम् सर्व्वपरिहारैः परिहरन्तु परिहारयन्तु च यश्चेदमस्मच्छासनमतिक्रामेत्स पापश्शारीरन्दण्डमर्हीति

अपि चात्रार्षाः श्लोकाः

भ्मिदानात् ----------- किल्बिषमिति ॥

प्रभोस्स्वमुखाज्ञप्त्या नेमिना लिखितम् ॥

Summary

Victory achieved by the Supreme! Hail!

(Issued) from Daśanapura[2]

the great-grandson of Vīravarman[2] who honoured properly gods, brāhmaṇas, spiritual preceptors and old men, who was made prosperous by the three constituents of (royal) power, who was highly noble, who enjoyed great happiness acquired by the strength of his own arms and who was a uniquely brave man on earth.

the grandson of Skandavarman who got wonderful pride out of victories in over hundreds of battles, who was old (only) in learning, who gratified endless desires, who performed an endless number of rites and who was great in good qualities

the son of Yuvamāhārāja Vishṇugōpa whose unsullied fame, pure like the white rays of the Moon filled the world, who was humble on account of his learning and who was most noble

Dharma=mahārāja Simhavarman whose great glory covering the world scorched the group of chieftains and grew day by day on account of unequalled activities loved by good people, whose undertakings were prompted by a desire for the prosperity of mankind, who was desirous of conquering the entire earth, who meditated on the feet of the supreme and who was devoted to lord Bappa, an intense devotee of Bhagavat (Vishṇu), a Bhāradvāja (i.e. of that gōtra) of the Pallava family which was a most exalted lineage, which had wondorous fame earned by the strength of their arms, which performed several sacrifices, which were equal to Śatakratu (Indra) and who were the favourites of the goddess of fortune commands the villagers of Māngaḷūr in Veṅgō-rāshṭra and all heads of divisions, royal officers and the touring officers thus:

This village (Māṅgaḷūr) was granted to 1) Rudraśarmman of Ātrēya (gōtra), 2) Nūrkkaśarman of Vatsa (gōtra), 3) Dāmaśarmman of Kauśika (gōtra), 4) Yajñaśarmman of Bhāradvāja (gōtra) and 5) Bhavakōṭigōpa of Parāśara (gōtra) (-all belonged to Āpastamba sūtra), 6) Bhartṛiśarman of Kāśyapa (gōtra) and of Vājasanēya branch, 7) Śivadatta of Audamēgha (gōtra) and Chhandōga (Sāma) branch and 8) Shashṭhīkumāra of Gautama (gōtra) and of Hiraṇyakēśi sūtra,[3]

free with all exemptions excluding the ḷands enjoyed by the deities as a brahmadēya on condition of being enjoyed (only) by residing there[4]. Hence all exemptions should be granted.

On the fifth day in the bright fortnight of the month of Chaitra in the 8th year of reign for the increase of our long life, strength and victory

Written by Nēmi on oral orders from the king.

Notes

1. This is a set of six copper-plates all the sides of which bear writing. The seal soldered to the ring does not bear any emblem.

2. The entire introductory passage giving the genealogy is quite unlike in any other charter of this or any other king. Hence the full summary is given. Is Daśnpura Pālaru (see No. 71, note 6)

3. This *sūtra* is mentioned here for the first time. This was substituted by Satyashāḍha in later grants (see Krishnan : *Karandai Tamil Sangam Plates of Rājēndrachola I,* Memoir No.79, Archaeological Survey of India, p. 57).

4. If this rendering is correct it must have aimed at preventing absentee landlordship.

No. 114

BHITARĪ PILLAR INSCRIPTION OF SKANDAGUPTA

Date : c. 138: 457-58 A.D.

Script and : Western variety of Northern Characters

Language : Sanskrit

Donor/King : Skandagupta

Dynasty : Gupta

Location : Stone pillar discovered at Bhitarī near Sayyidpur, Ghazipur District, U.P.

Reference : Bhandarkar, *CII*, III (Revised), Ed. Chhabra and Gai, pp. 312-17 and plate

---

TEXT

Metres: Verse 1 *Pushpitāgrā;* verses 2-6 *Mālīnī,* verses 7-8 Śārdūlavikrīḍita and verses 9-12 *Anushṭubh*

[सिद्धम्] [।।*]

[सर्व्वराजोच्छेत्तु : पृथिव्यामप्रतिरथस्य चतुरुदधिस[लि][लास्वा]दितयशसो [ध]नदवरुणेन्द्रान्तकस[मस्य] कृतान्तपरशोः न्यायागतानेकगोहिरण्य[को]टिप्रदस्य चिरो[त्सन्नाश्वमेधाह[र्त्तु]र्म्महाराजश्रीगुप्तप्रपौत्र[स्य] महाराजश्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छविदौहित्रस्य महा[दे]व्यां कुमारदेव्यां उत्पन्नस्य महाराजाधिराज श्रीसमुद्रगुप्तस्य पुत्रस्तत्परिगृहीतो महादेव्यान्दत्तदेव्यामुत्पन्न[:] स्वयमप्रतिरथः परमभागवतो महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य पुत्र[स्त]त्पा]दानुद्धयातो महादेव्या ध्रुव[दे]व्यामुत्पन्नः परम[भा]गवतो महाराजाधिराजश्रीकुमारगुप्तस्य [।*]

प्रथितपृथुमति[स्व]भावशक्तेः
पृथुयशस : पृथिवीपते : पृथुश्री : [।*]
पि[तृ]प[रि]गतपादपद्मवर्त्ति

प्रथितयशा : [पृ]थिवीपतिः सुतोऽयम् [॥1*]

[ज]गति भु[ज]बलाढ्यो गुप्तवन्शै[क]वीर :
प्रथितविपुलनामा नामतः स्कन्दगुप्तः [।*]

सुचरितचरितानां येन वृत्तेन [वृ]त्तं
न विहतमथ चात्मतान[धीदा?] विनीत : [॥ 2*]

विनयबलसुनीतै र्व्विक्क्रमेणक्क्रमेण
प्रतिदिनमभियोहादीप्सितं ये[न]लब्ध्वा [।*]

स्वभिमतविजिहीषाप्रोद्यतानां परेषां
प्रणहित इव लेभे संविधानोपदेश : [॥ 3*]

विचलितकुललक्ष्मीस्तम्भनायोद्यतेन
क्षितितलशयनीये एन नीतास्त्रियामा : [।*]

समुदितब[ल]कोषान्युध्यमित्रांश्च [जि]त्वा
क्षितिपचरणपीठेस्थापितो वामपाद : [॥ 4*]

प्रसभमनुपमार्द्धिर्ध्वस्तशस्त्रप्रतापै-
र्विनयन[य*] [सुमैत्री] क्षान्तिशौर्चैर्न्निरूढम् [।*]

चरितममलकीर्त्तेर्ग्गीयते यस्य शुभ्रं
दिशि दिशि परितु[ष्टै]राकु[मा]रं मनुष्यैः [॥ 5 ॥*]

पितरि दिवमुपे[ते] विप्लुतां [व]न्शलक्ष्मीं
भुजबलविजितारिर्य्यःप्रतिष्ठा[प्य भूयः] [।*]

जितमिति परितोषान्मातरं सास्त्रनेत्रां
हतरिपुरिव [कृ]ष्णो देवकीमभ्यु[पेतः] [॥ 6*]

[स्वै]र्द्दं[ण्डैः]...[र[?]त्यु[.]त्प्रचलितं वन्शं प्रतिष्ठाप्य यो
बाहुभ्यामवनिं विजित्य हि जनेष्वार्त्तेषु क्रीत्वा दयाम् [।*]

नोत्सि[क्तो] [न च*] विस्मितः प्रतिदिनं [सं][वर्द्ध*] [माने] द्युति :
गीतैश्च स्तुतिभिश्च वृत्तकथनं यं [प्रा]पयत्यार्यताम् [॥ 7॥*]

हूणैर्य्यस्य समागतस्य समरे दोर्भ्यां धरा कम्पिता
भामावर्त्तकंरस्य .शत्रुषु शारा [.......
......] विर[?] चि[?]तं प्रख्यापितो दीप्ति[मान्
न]द्यो [रि.] नभीतैरलक्ष्यत इव श्रोत्रेषु शार्ङ्गध्वनिः [॥ 8॥*]

[स्व] पितुः कीर्त्ति [.......] [।*]
[.....] मुक्तिभिर्युक्ता ..... [॥ 9॥*]

[प्रकार्य्या] प्रतिमा काचित्प्रतिमां तस्य शार्ङ्गिणः [।*]
मु]प्रतीतश्चकारेमां [.......] [॥10॥*]
इह चैनं प्रतिष्ठाप्य सुप्रतिष्ठितशासन : [।*]
ग्राममेनं स विद[धे] पितुः पुण्याभिवृद्धये [॥11॥*]
अतो भगवतो मूर्त्तिरियं यश्चात्र संस्कृतः [।*]
उभयं निर्द्दिशासौ पितुः पुण्याय पुण्यधीः [॥12॥*] इति ॥

Summary

***Verses* 1-3** Skandagupta, the unique hero of the Gupta lineage[1]. Whose intellect and calibre are renowned, whose conduct showed no violation against that of men of virtuous deeds, and who is well disciplined in *tāna* and *dhīda*[2], who was guided in his conquest by his daily assiduous application of self-restraint, force, good policy and valour.

***Verses* 4-7** Who after spending several nights on the bare earth[3] in the course of his efforts to steady the tottering sovereignty of his family, defeated his enemies well equipped with forces and treasure and placed his left foot on the royal stool; whose conduct arising out of humility, tact, friendship, forgiveness and heroism surpassing the vigour of his weapons was being sung by all men down to the boys, who after retrieving the drifting fortunes of the family on his father's death approached his tear-stricken mother just as Krishṇa did Dēvakī after he killed his enemy[4]; who even after he achieved all these did not get puffed up but showed compassion to all in distress and whom the praises of his conduct raised to great respectability.

***Verse* 8** Of whom, when he encountered the Hūṇas with his two arms in battle the earth quaked .... whose dreadful movements in the midst of his enemies ..... heard by the ears of the terrified enemies, as if it were the twanging of the bows[5].

***Verse* 9** The monument for his father .....

***Verse* 10** He made this image of god Śārṅgin (Vishṇu, *the bearer of the bow Śriṅga)* ...

***Verse* 11-12** He, the pious one, has contributed this village to the image of the divine one for the increase of the spiritual merit for his father.

Notes

1. The full genealogy beginning with the phrase Sarvarājōchchhēttuḥ is given here. See No.77 for the summary of this portion upto Kumāragupta I, the father and predecessor of Skandagupta.

2. These two terms *tāna* and dhīdā are understood to be technical terms used in connection with the contemporary Indian Music. Skandagupta was probably well conversant with music just like his great grandfather.

3. This reference to his spending several nights on the bare earth when considered along with the subject of the following note below seems to imply the initial difficulties in Skandagupta's accession to the throne.

4. This analogy of Kṛishṇa and Dēvakī seem certainly point to the distress of Skandagupta's mother comparable to that of Dēvakī.

5. This reference to the Hūṇas when considered along with the reference to the Mlēchchhas in verse 4 of Skandagupta's Junāgaḍh Inscription of 455 A. D. (No.115) has been understood to be a reference to one and the same encounter. However B. D. Chattopadhyaya *(JNSI,* XXV, 1965, pp. 36-40) argues that since the Hūṇas were nowhere near the borders of the Gupta dominions on the date of the Junāgaḍh inscription, the Mlēchchas may refer to the Sassanids of Iran, on the basis of numismatic evidence.

6. The name of the village is lost.

No. 115

JUNĀGADH INSCRIPTION OF SKANDAGUPTA

Date : Year 138 : A. D. 457-58

Script and : Western variety of Northern Characters

Language : Sanskrit

Donor/King : Skandagupta

Dynasty : Gupta

Location : Granite Boulder[1], north-western face, about a mile to the east of the town, Junāgaḍh, Junagadh District, Gujarat

Reference : Fleet, *CII,* III, 1888, pp. 56 ff and plate; Bhandarkar, *CII,* III (Revised). Ed. Chhabra and Gai, pp. 296-305 and plate.

TEXT

Metres: Verses 1-3, 38 and 39 *Mālinī;* verses 4 and 45 *Āryā;* verses 5, 13-15, 17-20 and 32-37 *Upajāti;* verses 6-12, 21-25, 27, 41 and 42 *Indravajra;* verse 16 *Pushpitāgrā (Aupachchhandaśika);* Verses 26, 28-31 and 40 *Vamśastha;* verses 43, 44 and 46 and 47 *Vasantatilakā*

ओं सिद्धम् ॥
श्रियमभिमताभोग्यां नैककालापनीतां
त्रिदशपतिसुखार्त्थं यो बलेराजहार ।
कमलनिलयनाया : शाश्वतं धाम लक्ष्म्याः
स जयति विजितार्त्तिर्व्विष्णुरत्यन्तजिष्णुः ॥१॥
तदनु ज़यति शश्वत् श्रीपरिक्षिप्तवक्षाः
स्वभुजजनितवीर्यो राजराजाधिराजः ।
नरपतिभुज़गानां मानदर्प्पोत्फणानां
प्रतिकृतिगरुडाज्ञां निर्व्विषीं चावकर्त्ता ॥२॥
नृपतिगुणनिकेतः स्कन्दगुप्तः पृथुश्री :
चतुरुदधिचलान्तां स्फीतपर्यन्तदेशाम् ।
अवनिमवनतारिर्यश्चकारात्मसंस्थां
पितरि सुरसखित्वं प्राप्तवत्यात्मशक्त्या ॥३॥
अपि च ॥
जितमेव तेन प्रथयन्ति यशांसि यस्य रिपवोऽपि ।
आमूलभग्नदर्पा निवर्त्तिता म्लेच्छदेशेषु ॥४॥
क्रमेण बुद्धया निपुणं प्रधार्य
ध्यात्वा च कृत्स्नान् गुणदोषहेतून् ।
व्यपेत्य सर्वान् मनुजेन्द्रपुत्राँ-
ल्लक्ष्मीः स्वयं यं वरयांचकार ॥५॥
तस्मिन्नृपे शासति नैव कश्चि-
द्धर्मादपेतो मनुजः प्रजासु ।
आर्तो दरिद्रो व्यसनी कदर्यो

दण्डेन वा यो भृशपीडितः स्यात् ॥६॥
एवं स जित्वा पृथिवीं समग्रां
भग्नाग्रदर्पान् द्विषतश्च कृत्वा ॥
सर्वेषु देशेषु विधाय गोप्तृन्
संचिन्तयामास बहुप्रकारम् ॥७॥
स्यात्कोऽनुरूपो मतिमान् विनीतो
मेधास्मृतिभ्यामनपेतभावः ।
सत्यार्ज्जवौदार्यनयोपपन्नो
माधुर्यदाक्षिण्ययशोन्वितश्च ॥८॥
भक्तोऽनुरक्तो नृविशेषयुक्तः
सर्वोपधाभिश्च विशुद्धबुद्धिः ।
आनृण्यभावोपगतान्तरात्मा
सर्वस्य लोकस्य हिते प्रवृत्तः ॥९॥
न्यायाजनिऽर्थस्य च कः समर्थः
स्यादार्जितस्याप्यथ रक्षणे च ।
गोपायितस्यापि च वृद्धिहेतौ
वृद्धस्य पात्रप्रतिपादनाय ॥१०॥
सर्वेषु भृत्येष्वपि संहतेषु
यो मे प्रशिष्यान्निखिलान् सुराष्ट्रान् ।
आं ज्ञातमेक : खलु पर्णदत्तो
भारस्य तस्योद्वहने समर्थ : ॥११॥
एनं विनिश्चित्य नृपाधिपेन
नैकानहोरात्रगणान् स्वमत्या ।
यः सन्नियुक्तोऽर्थनया कथंचित्
सम्यक् सुराष्ट्रावनिपालनाय ॥१२॥
नियुज्य देवा वरुणं प्रतीच्यां
स्वस्था यथा नोन्मनसो बभूवुः ।
पूर्वेतरस्यां दिशि पर्णदत्तं
नियुज्य राजा धृतिमांस्तथाभूत् ॥१३॥
तस्यात्मजो ह्यात्मजभावयुक्तो
द्विधेव चात्मात्मवशेन नीतः ।
सर्वात्मनात्मेव च रक्षणीयो
नित्यात्मवानात्मजकान्तरूपः ॥१४॥
रूपानुरूपैर्ललितैर्विचित्रै -

र्नित्यात्मवानात्मजकान्तरूपः ।
प्रबुद्धपद्माकरपद्मवक्त्रो
नृणा शरण्यः शरणागतानाम् ॥२५॥
अभवद्भुवि चक्रपालितोऽसा -
विति नाम्ना प्रथितः प्रियो जनस्य ।
स्वगुणैरनुपस्कृतैरुदात्तैः
पितरं यश्च विशेषयांचकार ॥१६॥
क्षमा प्रभुत्वं विनयो नयश्च
शौर्यं विना शौर्यमहार्चनं च ।
(वाक्यं) दमो दानमदीनता च
दाक्षिण्यमानृण्यमशून्यता च ॥१७॥
सौन्दर्यमार्येतरनिग्रहश्च
अविस्मयो धैर्यमुदीर्णता च ।
इत्येवमेतेऽतिशयेन यस्मिन्
अविप्रवासेन गुणा वसन्ति ॥१८॥
न विद्यतेऽसौ सकलेऽपि लोके
यत्रोपमा तस्य गुणै : क्रियेत ।
स एव कात्स्न्येन गुणान्वितानां
बभूव नृणामुपमानभूतः ॥१९॥
इत्येवमेतानधिकानतोऽन्यान्
गुणान् परीक्ष्य स्वयमेव पित्रा ।
यः सन्नियुक्तो नगरस्य रक्षां
विशिष्य पूर्वान् प्रचकार सम्यक् ॥२०॥
आश्रित्य वीर्यं स्वभुजद्वयस्य
स्वस्यैव नान्यस्य नरस्य दर्पम् ।
नोद्वेजयामास च कंचिदेव -
मस्मिन् पुरे चैव शशास दुष्टान् ॥२१॥
विश्रब्धमल्पेन शशा योऽस्मिन्
कालेन लोकेषु सनागरेषु ।
यो लालयामास च पौरवर्गान्
पितेव पुत्रान् सुपरीक्ष्य दोषान् ॥२२॥
संरंजयां च प्रकृतीर्बभूव
पूर्वस्मिताभाषणमानदानैः ।
निर्यन्त्रणान्योन्यगृहप्रवेशैः

संवर्ध्दितप्रीतिगृहोपचारैः ॥२३॥
ब्रह्मण्यभावेन परेण युक्तः
शक्त : शुचिर्दानपरो यथावत् ।
प्राप्यान् स काले विषयान् सिषेवे
धर्मार्थयोश्चाप्यविरोधनेन ॥२४॥
यो ..... पर्णदत्तात्
स न्यायवानत्र किमस्ति चित्रम् ।
मुक्ताकलापाम्बुजपद्मशीता -
च्चन्द्रात्किमुष्णं भविता कदाचित् ॥२५॥
अथ क्रमेणाम्बुदकाल आगते
निदाघकालं प्रविदार्य तोयदैः ।
ववर्ष तोयं बहु सन्ततं चिरं
सुदर्शनं येन बिभेद चात्वरात् ॥२६॥
संवत्सराणामधिके शते तु
त्रिंशद्भिरन्यैरपि षडिभरेव ।
रात्रौ दिने प्रौष्ठपदस्य षष्ठे
गुप्तप्रकाले गणनां विधाय ॥२७॥
इमाश्च या रैवतकाद्विनिर्गताः
पलाशिनीयं सिकता विलासिनी ।
समुपद्रकान्ताश्चिरबन्धनोषिताः
पुनः पतिं शास्त्रयथोचितं ययु : ॥२८॥
अवेक्ष्य वर्षागमजं महोद्भ्रमं
महोदधेरूर्ज्जयता प्रियेप्सुना ।
अनेकतीरान्तजपुष्पशोभितो
नदीमयो हस्त इव प्रसारितः ॥२९॥
विषाद्यमानाः खलु सर्वतो जनाः
कथं कथं कार्य्यमिति प्रवादिनः ।
मिथो हि पूर्वापररात्रमुत्थिता
विचिन्तयां चापि बभूवुरुत्सुका : ॥३०॥
अपीह लोके सकले सुदर्शनं
पुमान् हि दुर्दर्शनतां गतं क्षणात् ।
भवेन्नु साम्भोनिधितुल्यदर्शनं
सुदर्शनं .... ॥३१॥
∴ वणे स भूत्वा

पितुः परां भक्तिमपि प्रदर्श्य ।
धर्मं पुरोधाय शुभानुबन्धं
राज्ञो हितार्थं नगरस्य चैव ॥३२॥
संवत्सराणामधिके शते तु
त्रिंशद्भिरन्यैरपि सप्तभिश्च ।
प्र..... शास्त्रवेत्ता
विश्वोऽप्यनुज्ञातमहाप्रभाव : ॥३३॥
आज्यप्रणामैर्विबुधानथेष्ट्वा
धनैर्द्विजातीनपि तर्पयित्वा ।
पौरांस्तथाभ्यर्च्य यथार्हमानैः ॥३४॥
ग्रैष्मस्य मासस्य तु पूर्वपक्षे
.... प्रथमेऽह्नि सम्यक् ।
मासद्वयेनादरवान् स भूत्वा
धनस्य कृत्वा व्ययमप्रमेयम् ॥३५॥
आयामतो हस्तशतं समग्रं
विस्तारतः षष्टिरथापि चाष्टौ ।
उत्सेधतोऽन्यत्पुरुषाणि सप्त
...... हस्तशतद्वयस्य ॥३६॥
बबन्ध यत्नान्महता नृदेवा -
नभ्यर्च्य सम्यग्घटितोपलेन ।
अजातिदुष्टं प्रथितं तटाकं
सुदर्शनं शाश्वतकल्पकालम् ॥३७॥
अपि च सुदृढसेतुप्रान्तविन्यस्तशोभ
रथचरणसमाह्वक्रौञ्चहंसासधूतम् ।
विमलसलिल ......
भुवि (त) ...... दर्कः : शशी च ॥३८॥
नगरमपि च भूयाद्वृद्धिमत्पौरजुष्टं
द्विजबहुशतगीतब्रह्मनिर्णष्टपापम् ।
शतमपि च समानामीतिदुर्भक्ष....
.... ॥३९॥

Second Part

दृप्तारिदर्पप्रणुदः पृथुश्रियः
स्ववंशकेतोः सकलावनीपतेः ।
राजाधिराज्याभ्दुतपुण्यकर्मणः

.... ||४०||
....
.... |
द्विपस्य गोप्ता महतां च नेता
दण्डद्विपानां द्विषतां दमाय || ४१||
तस्यात्मजेनात्मगुणान्वितेन
गोविन्दपादार्पितजीवितेन |
....
.... ||४२||
.... ग्धं
विष्णोश्च पादकमले समवाप्य तत्र |
अर्धव्ययेन महता महता च काले-
नात्मप्रभावनतपौरजनेन तेन ||४३||
चक्रं बिभर्त्ति रिपु ....
.... |
....
तस्य स्वतन्त्रविधिकारणमानुषस्य ||४४||
कारितमवक्रमतिना चक्रभृतश्चक्रपालितेन गृहम् |
वर्षशतेऽष्टत्रिंशे गुप्तानां काल ...... ||४५||
....
...................|
..... र्थमुत्थितमिवोर्जयतोऽचलस्य
कुर्वत्प्रभुत्वमिव भाति पुरस्य मूर्ध्नि ||४६||
अन्यच्च मूर्धनि सु ....
....
.... रुद्धविहङ्गमार्ग
विभ्राजते .... ||४७||

Summary

Ōm, Success!

***Verse* 1** Victorious is Vishṇu, the permanent abode of (goddess) Lakshmī, who deprived Bali[2] of prosperity for the sake of Indra's happiness who overcomes affliction and who is the ultimate victor.

***Verses* 2 and 3** Skandgupta, when his father (Kumāragupta) reached the heavens, humbled all the enemy

kings who raised their hoods like serpents with pride by his Garuḍa-like[3] command depriving them of their poison.[3]

***Verses* 4-6** His enemies from the Mlēchchha[4] country were beaten back to return and they proclaim his fame. Goddess Lakshmī herself selected him from among other kings as her husband after considering his qualities. During his rule none among his subjects was failing in his duty, was distressed, poor miserly or vicious attracting punishment.

***Verses* 2-13** The king appointed governors *(gōpta),* in all provinces and spent several days and nights to select a proper person to govern the Surāshṭra country - "one who was modest, intelligent, wise, truthful, straightforward, magnanimous, tactful, kind and devoted, endowed with manpower or manly qualities, clean mind unaffected by all sorts of allurements *(upadhā)* soulfully intent on indebtedness capable of proper acquisition of wealth, its preservation, augmentation and also proper distribution. Ah! - exclaimed the king - "I know; there is just one man, Parṇadatta competent to bear this burden. Having thus deliberated the king appointed Parṇadatta as the governor of Surāshṭra and felt just as the gods felt relieved after deputing Varuṇa to the rule over the western region.[5]

***Verses* 14-25** Chakrapālita born of Parṇadatta, as if the latter's soul was divided into two, inherited all the qualities described above. He was appointed in turn by his father to govern the city (Girinagara) after being tested in all respects. Within a brief period he endeared himself to his subjects by his pleasant manners, paternal care of the people, honouring the subjects suitably, visiting one another's houses in a homely way, reverence to brāhmaṇas, balancing religious merit with worldly prospeity. Is it a wonder that being born of Parṇadatta he was possessed of proper behaviour? Will ever the moon which is cooling like a string of pearls emit heat?

***Verses* 26-29** In course of time in the year one hundred and thirtysix of the Gupta era when the rainy season came the clouds poured continously for a long time on the sixth day of the month of Praushṭhapada (August-September) This river Palāśinī and the rivers Sikatā and Vilāsinī springing from the Raivataka (mountain) i.e. the wives of the ocean pent up for long within the barrage joined their lord, the ocean in accordance with the scriptures.[8] It looked as though the mountain Ūrjayat, in its turn, extended its hand in the form of the river, Palāśinī surging with flowers from its banks.

***Verses* 30-31** The people all around the locality were dejected, felt restless and reflected thus: How in a trice the lake Sudarśana has become disagreeable to the sight of men *(durdarśana)* now looking like an ocean! Will it ever become pleasant to look?''

***Verses* 32-27** He (Chakrapālita) having become ..... on account of his devotion to his father, as a matter of his duty which was foremost and in the interest of the welfare of the city and the king. He, the citizen of the world *(viśva)* having grasped the (meaning of) scriptures ..... in the year one hundred and thirtyseven .... offered humbly to the brāhmaṇas with wealth, honoured the citizens in a deserving way and also bestowed presents on friends and respectable servants. He began the work on the first day of the first fortnight of the summer month (i.e.Āshāḍha) and completed in two months by putting forth sympathetically immeasurable expenditure of wealth and labour, the stone work (of renovating) the lake to the extent of one hundred cubits in depth, sixty-eight in breadth and seven men's height in elevation (of the breach of the embankment) or two hundred cubits, thus making the lake Sudarśana (good in appearance) which is not evil by nature.

***Verse* 38** The pure waters, agitated only by the movements of the ruddy-geese, the herons and the swans displaying their beauty in the regions along the barrage.... as long as the sun and the moon last.

***Verse* 39** May the city become affluent along with its teeming citizens! .... free from sin and (therefore from) distress due to the calamities for hundreds of years on account of the hymns recited by several hundreds of brāhmaṇas.

Thus ends the composition of the literary work on the restoration of the Sudarśana lake.

***Verse* 40** .... of Skandgupta, lord of all the earth .... meritorious deeds more wonderful than his overlordship of kings .....

***Verses* 41-47** ..... (Parṇadatta) .... protector of the Surāshṭra) peninsula, leader of great people ..... for suppressing the enemies .... and his son Chakrapālita dedicated to the feet of (god) Gōvinda .... built a temple for (god) Chakrabhṛit (i.e. Vishṇu holding the discus) at great cost and times rising high from the mountain of Ūrjayat as if to proclaim its lordship over the city .... another on the top of .... shines .... obstructing the path of birds.

Notes

1. This is the same boulder on which the famous inscription of the Kshatrapa king Rudradāman (*USVAE,* II, No. 135) is engraved.

2. Bali, also called Mahābali, of the demon race acquired by austerities the lordship of the three worlds and oppressed the divine beings like Indra very much .... God Vishṇu appeared in the form of a dwarf and prayed for earth to be measured by three steps. Bali granted and the dwarf transformed into a mighty figure. He covered all the regions by two of his steps and placed his third step on Bali's head sending him down to rule over the other world *(pātāla).*

3. The fact that the Gupta royal house had the mount of Garuḍa as its insignia has been used metaphorically by comparing the enemies with serpents (nāgas). This is understood by some scholars as a reference to the overthrow of the enemies of Skandagupta.

4. This word is applied to all non-conformist foreigners by the followers of Vēdic religion.

5. Surāshṭra is the name of the Katch or Kathiawāḍ peninsula in Gujarat. The people are therefore called Saurāshṭras (see verse 12).

6. Regarding this term *upadhā* Bhandarkar (loc.cit, note 6) draws our attention to the test of people selected for the position of ministers prescribed by Kauṭilya and Kāmandaka in their works.

7. Varuṇa is one of the eight protectors of the cosmos guarding the eight cardinal directions. The eight in their order from the east are Indra, Agni, Yama, Sūrya, Varuṇa, Vāyu, Kubēra, Sōma (or Nirṛiti) and Īśāna.

8. See the inscription cited in note 1 above for the comparable details about the earlier calamity of similar nature.

9. See the inscription cited in note 1 above where the play on the words sudarśana (good looks) and the word dur-darśana (bad looks) is used.

No.116

HISSĒ-BŌRĀLĀ INSCRIPTION OF DĒVASĒNA

Date	:	Yudhisṭhira year 3027, Śaka year 380 : 458-9 A. D.
Script and	:	Southern Characters (influenced by box-head)
Language	:	Sanskrit
Donor/King	:	Svāmilladēva/Dēvasēna
Dynasty	:	Vākāṭaka of Vatsagulma
Location	:	Channel of the river Vatsagulmā at Hisse-Bōrālā near Washim, Akola District, Maharashtra
Reference	:	Shobhana Gokhale, *Ep. Ind., XXXVII,* pp. 1-4 and plate

---

TEXT

Metres: Upajāti

सिध्दम्

धर्मसुतस्य वृत्तस्य ३००० २० सप्तर्षय उत्तरासु फल्गुनीषु शकानां
३०० ८० वाकाटकानां श्रीदेवसेनस्य राज्ञः आज्ञाकरेण स्वामिल्लदेवेन आर्य्येण

अस्मिन्काले प्रतिष्ठापितं नाम्ना सुदर्शनं सरः सर्व्वसत्वहिताय

चतुर्य्युगानां परिवर्त्तनानि शशांकसूर्य्यौ पृथ्वी च यावत् ।

तावन्ममेदं भगवत्प्रसादात् सत्कीर्त्तनं सर्व्वजनोपभोग्यम् ||

बप्पकः कर्मोपदेष्टा ।

Summary

Success!

In the elapsed (year) 3027[1] of Dharmasuta (i.e. Yudhishṭhira) (when) the (Seven) Sages[2] (were moving in the constellation of) Uttra-Phalgunī (and in) the Śaka year 380

At this time the lake Sudarśana[3] by name was created by the venerable *(ārya)* Svāmilladēva, the executive of king Vākāṭaka Śrī Dēvasēna for the benefit of all beings.

May this pious creation *(kīrtanam),* the bounty of the Supreme (Bhagavat) worthy of enjoyment by all people last as long as the Moon, the Sun and the earth, move around during the four ages!

Bappaka was the adviser for this work.

Notes

1. The reading and interpretation are based on the note on this inscription by Gai and Sankaranarayanan (ibid, pp. 5-8). Though the figure 3020 only is written (see text), the following word sapta seems to be connected to both the year and the word ṛishaya which follows. Otherwise the year may have to be corrected to 3027 to fall in line with the traditional Purānic reckoning (vide discussion on p. 7 of the note).

2. The seven sages are Atri, Bhṛign, Kutsa, Vasishṭha, Gautama, Kāśyapa and Āngirasa.

3. This name recalls to us the very same name of the great lake that was originally dug up in Aśōka's times and repaired twice once during the reign of Śaka Rudradāman and again in the reign of Gupta Skandavarman. See *USVAE,* II. No. 135, in this volume No.115.

No.120

KAHĀUM PILLAR INSCRIPTION OF MADRA

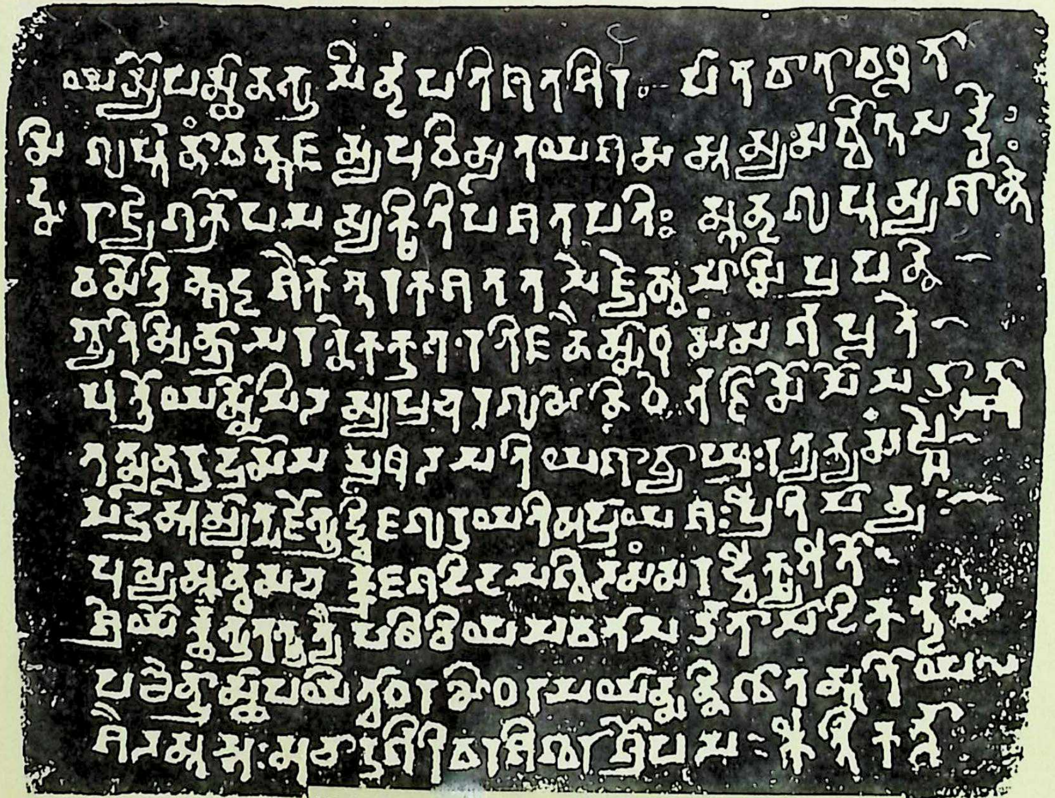
Date	:	Year 141 : A. D. 459-60
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Madra/Skandagupta
Dynasty	:	Gupta
Location	:	Stone pillar, Kahāum, Gorakhpur District, U.P.
Reference	:	Fleet, *CII*, III, 1888, pp. 65 ff and plate.

TEXT

Metres: *Sragdharā*

सिद्धम् [।।*]

यस्योपस्थानभूमिर्नृपतिशतशिर: पातवातावधूता
गुप्तानां वंशजस्य प्रविश्रृतयशसस्तस्य सर्व्वोत्तमर्द्धे: ।
राज्ये शक्रोपमस्य क्षितिपशतपते: स्कन्दगुप्तस्य शान्ते
वर्षे त्रिंशद्दशैकोत्तरकशततमे ज्येष्ठमासि प्रपन्ने [।।] [1*]
ख्यातेस्मिन्ग्रामरत्ने ककुभ इति जनैस्साधुसंसर्गपूते
पूत्रो सस्सोमिलस्य प्रचुरगुणनिधेर्भट्टिसोमो महात्मा [।*]
तत्सूनू रुद्रसोम[:*] पृथुलमतियशा व्याघ्र इत्यन्यसंज्ञो
मद्रस्तस्यात्मजोभूद्द्विजगुरुयतिषु प्रायश: प्रीतिमान्य: [न्य]: [।।] [2*]
पुण्यस्कन्धं स चक्रे जगदिदमखिलं संसरद्वीक्ष्य भीतो
श्रेयोर्त्थं भूतभूत्यै पथि नियमवतामर्हतामादिकर्त्तृन् [।*]
पञ्चेन्द्रां[न्द्रान्] स्थापयित्वा धरणिधरमयान्सन्निखातस्ततोऽयं
शैलस्तम्भ : सुचारुर्गिरिवरशिखराग्रोपम: कीर्त्तिकर्त्ता [।।] [3*]



Kahaum Pillar Inscription of Madra

Summary

Success!

***Verse* 1** In the month of Jyēshṭha in the year one hundred and fortyone in the peaceful reign of Skandagupta of the Gupta lineage, with widespread fame, lord of numerous kings whose bowing to him raises breezes fanning the hall.

***Verse* 2** Madra very affectionate towards brāhmaṇas, preceptors and ascetics, son of the intelligent and famous Rudrasōma also called Vyāghra who was the son of the great Bhaṭṭisōma and the grandson of Sōmila living in the village of Kakubha[1]

***Verse* 3** realising the imparmanent nature of the world acquired much merit and set up (the figures) of the five lords,[2] the initiators (ādikartṛis) of the path of Arhat practising restraint of mind, carved on this famous pillar of stone resembling the summit of a mountain, for the welfare of all beings.

Notes

1. Kakubha is evidently the modern Kahāum, the findspot of the inscribed pillar.

2. They are Ādinātha, Śāntinātha, Nēminātha, Pārśvanātha and Mahāvīra. Their images are sculptured each in a niche on the square bases. They were the Jaina tīrthaṁkaras, called Indras in the inscription.

No. 123

BANAVĀSI GRANT[1] OF MṚIGĒŚAVARMAN

Date : Regnal Year 2 : 460 A. D.
Script and : Southern Characters (Box-headed)
Language : Sanskrit
Donor/King : Mṛigēśavarman
Dynasty : Kadamba
Location : Discovered somewhere in former Mysore State
Reference : G. S. Gai, *Ep. Ind.*, XXXV, PP. 151-2 and Plate.

सिद्धम् ॥

विजयवैजयन्त्यां ॥

स्वामिमहासेनमातृगणानुध्याताभिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य
प्रतिकृतचर्चापारस्य कदम्बानां धर्म्ममहाराजस्य श्रीविजयशिवमृगोशवर्म्मण:
विजयवैजयिक: संवत्सर: द्वितीय: हेमन्तपक्ष: चतुर्थ: तिथिर्द्दशमी अनयानुपूर्व्या

ब्राह्मणाभ्याम् भार्ग्गवसगोत्राभ्यां स्वाचारसम्पन्नाभ्यां रुद्रार्य्यनन्दचार्य्याभ्याम्

अन्तर्म्मलयराज्ये कोगुलिपोगुयपल्ल्यो: सीम्नि यावदाप: प्लुवंति तावत्पुक्को
ल्लीक्षेक्षं वेल्पल्लीपोत्तरयो : सीम्नि च यावदाप : प्लुवंति तोदगेवं पुक्कोल्लीक्षेत्रं

अनेकजन्मान्तरोपार्ज्जित शुभसंस्कार: सुविशुद्धपितृमातृवंश: नैकविधप्र
दाननित्य: परमब्रह्मण्य: धर्म्ममहाराज: श्रीमृगोशवर्म्मा दत्तवानात्मश्रेयोभ्यु
दयनिमित्तं सर्व्वपरिहारेण ब्रह्मदेयसमयेन योभिरक्षति स तत्पुण्यफलभाग्भवति
यो हरति स महापातकयुक्तो भवति ॥

उक्तञ्च

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि : (।*)
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

Summary

Success!

Issued from Vaijayantī (Banavāsi) On the tenth day in the fourth fornight in the winter season in the second Year of Kadamba Vijayaśiva-Mṛigēśavarmā,the righteous *mahārāja* consecriated by (the grace of) Lord Mahāsēna (Subrahmaṇya) and the group pf Mothers (Kṛittikā) of the Mānavyasa gōtra,son of Hārítī and interested in study and enquiry of scriptures, possessing auspicious qualities acquired through many births,of pure lineage on both the parents' side, who was constant in making many gifts and a great devotee of Brahmā gave to the brāhmaṇas Rudrārya and Nandyārya of good conduct belonging to the Bhārgava *gōtra.*

Pukkōllī (type of) land on the borders of Kōguli and Pōguyapalli (villages)in Antarmmmalaya-rājya[2] and also on the borders of Vēlpallī and Pōttara as far as the water (in the river or channel)flows. as per conventions of "gift

to brāhmaṇas" with all expemptions, for his own fame and prosperity. Whoever takes away will be guilty of great sins.[3]B.

Notes

1. This set consists of three coppēer-plates, the first and last of which are engraved on the inner side and the middle plate bears writing on both sides. The seal bears the figure of an animal not identifiable.

2. Antarmmalaya-rājya obviously refers to an area inside the hilly region of the Western Ghats away from Vaijayantī which is on the Western side of the Ghats. The places,however,cannot be identified. The nature of the type of pukkōlli land is not known.

3. This section is followed by only one of the usual verses given at the end of grants dealing with the merits and demerits of protecting or destroying a grant.

No. 124

DĒVAGIRI PLATES OF MṚIGĒŚAVARMAN

Date : Regnal Year 3 : 460 A.D.

Script and : Southern Characters (Box-headed)
Language : Sanskrit

Donor/king : Mṛigēśavarm̐an

Dynasty : Kadamba

Location : Set of three plates[1] dug up from the bed of a tank at Dēvagiri, Dharwad District, Karnataka.

Reference : Telang, *JBBRAS,* XII, PP.300 ff.;Fleet,IA, VII,pp.35-37 and plate.

TEXT

Metre: *Anushṭubh*

सिद्धम् ।

जयत्यर्हस्त्रिलोकेश : सर्व्वभूतहितेरतः ।

रागाद्यरिहरोनन्तोनन्तज्ञानदृगीश्वरः ॥

स्बस्ति विजयवैजयन्त्याम् स्वामिमहासेन मातृगणानुध्याताभिषिक्तानाम् मानव्यसगोत्राणां हारितीपुत्राणां अंगीरसां प्रतिकृतस्वाध्यायचर्च्चकानाम् सद्धर्म्मसदम्बानां कदम्बानां अनेकजन्मान्तरोपार्ज्जितविपुलपुण्यस्कन्धः आहवार्ज्जित परमरुचिरदृ ढसत्वः विशुद्धान्वय प्रकृत्यनेकपुरुषपरंपरागते जगत्प्रदीपभूते महत्युदितोदिते काकुस्थान्वये श्री शान्तिवरवर्म्मतनयः श्रीमृगेशवरवर्म्मा

आत्मनः राज्यस्य तृतीये वर्षे **पौषे संवत्सरे** कार्त्रिकमासबहुळपक्षे दशम्याम् तिथौ उत्तराभाद्रपदे नक्षत्रे

बृहत्परलूरे त्रिदशपतिमकुटपरिघृष्ट चारुचरणेभ्यः परमार्हद्देवेश्यः

सम्मार्ज्जनोपलेपनाभ्यर्च्चन भग्नसंस्कार महिमार्त्थम् ग्राममापरदिग्विभाग सीमाभ्यन्तरे राजमानेन चत्वारिंशन्निवर्त्तनम् कृष्णभूमि श्र्क्षेत्रे चत्वारिक्षेत्रनिवर्त्तनं च चैत्यालयस्य बहि : एकं निवर्त्तनं पुरुषार्थं देवकुलस्यांगनञ्च एकं निवर्त्तनमेव सर्व्वपरिहारयुक्तं दत्तवान् महाराज :

लोभादधर्माद्वा यस्यभिहर्त्ता स पञ्चमहापातकसंयुक्तो भवति योस्यभिरक्षिता स तन्पुण्यफलभाग्भवति

उक्तञ्च

परमधार्म्मिकिण दामकीर्त्ति भोजकेन लिखितेयं पट्टिका इति

सिद्धिरस्तु ॥

Summary

Success !

Victorious is Arhat, the lord of the three worlds interested in the welfare of all, a Master who has vision based on boundless knowledge and a dispeller of forces like desire etc.

Hail! From Vaijayantī(Banavāsi)

Mṛigēsavarmā,[2] son of Śāntivarmā in the pure lineage of Kākustha, rising higher and higher, a lamp of the world coming down through many generations who achieved satisfying steadfastness through battles, among the Kadambas devoted to good *dharma*, gave

on the tenth day with Uttarā-bhādrapada constellation in the dark fortnight of the Kārttika month in the Pausha Year [3] and in his third regnal year

to the great Arhat, deity of graceful feet tended by the crown of the master of the celestials

for the purposes of cleaning, anointing and worshipping (the idol) and also of carrying out repair works (in the temple)

forty measures *(nivartana)* of black-soil land by the royal standard in the western parts within the boundaries of the village of Bṛihat-Paralūra,[4] a field of four nivartanas outside the shrine *(Chaitya)* for supply of lowers (i.e. garden) and one *nivartana* for building a courtyard *(aṅgana)*-exempted from all taxes.[5]

This charter was written by the very pious Dāmakīrtti, the *bhōjaka*

May there be success.

Notes

1. This is a set of three plates with writing on the inner sides of the first and the third plates and on both sides of the second plate. The writing in the seal is illegible

2. Compare the description given here with the simpler one obtained in the earlier grant of the same king (No.123) Only the additional portion is summarised here.

3. Pausha-samvatsara is the name of the year in which Jupiter's heliacal rising occurred in the Pushya constellation. The star Uttarā-Bhādrapada is a mistake for Uttarā-phalgunā or the dark fort night could be a mistake for bright fornight (Sukla). The given details may correspond to September 26,460A.D. See *IA*,XXII,pp. 83-84 where Kielhorn explains the meaning of 'Pauṣa-samvatsara.' For a fuller treatment of the subject see our 'Note on Kadamba Chronology' in Nagaraja Rao felicitation Volume,s.v. See also below note 4 on Halsi grant of Mṛigēśavarman Nos.134.

4.Bṛihat-Paralūra is not identifiable.

5.This section is followed by the usual statements in verses containing merits and demerits of protecting and destroying the grant.

6. *Bhōjaka* seems to be the designation of an offiicial in charge of a very minor territorial division or a big village.

No. 125

SUPIĀ PILLAR INSCRIPTION OF VARGGA

Date : Year 141:A.D.460

Script and : Eastern Variety of Northern Characters

Language : Sanskrit

Donor/king : Vargga/Skandagupta

Dynasty : Gupta

Location : Supiā, Former Rewa State, Madhya Pradesh

Reference : Sircar, *Ep-Ind,* XXXIII, pp. 306-08, plate; Bhandarkar, *CII*- III (Revised), Ed.Chhabra and Gai pp. 317-9 and plate.

TEXT

Metres:

श्रीघटोत्कचः तद्वंशे प्रवर्द्धमाने महाराज श्रीसमुद्रगुप्तः तत्पुत्रः श्रीविक्रमादित्यः तत्त्रः महाराजश्रीमहेन्द्रादित्यः तस्य पुत्रः चक्रवर्त्तितुल्यो महाबलविक्रमेण रामतुल्यो धर्मपरतया युधिष्ठिरः सत्याचारविनयैः महाराजश्रीस्कन्दगुप्त[स्त*]स्य राज्ये संवत्सरशतैकचत्वारिंशोत्तरके अस्यां दिवस पूर्वायां

अवडरवास्तव्यकुटुम्बिकः कैवर्त्तिश्रेष्ठिनप्ता हरिश्रेष्ठिपुत्रः श्रीदत्तः तद्भ्राता वर्ग्गः तद्भ्राताच्छन्दकशल[व्या*]यां स्वपुण्याप्यायनार्थं यश कीर्त्तिप्रवर्द्धयमानगोत्र शैलिका बलयष्टिः प्रतिष्ठापिता वर्ग्गग्रामिकेण

ज्येष्ठमासे शुक्लपक्षस्य द्वितीयायां तिथौ ||

Summary

Ghaṭōtkacha, in his family Samudragupta, his son Vikramāditya, his son Mahendrāditya [1],his son

Mahārāja Skandagupta who resembled a Chakravartin in strength and valour,Rāma in righteous conduct *(dharma),* Yudhishṭhira in truthfulness, conduct and humility

On the second day [2] of the bright fortnight in the month of Jyēshṭha in the year one hundred and fortyone in his reign.

Śrīdatta, a husbandman *(kuṭumbika)*[3], grandson of Kaivartti-Srēshṭhi,[3] son of Hari-Srēshṭhi [3], his brother Vargga and his brother Chhandaka

Vargga, the village headman *(grāṃika)*[3] erected a strong memorial stone pillar *(yashṭi)* at Śalavyā [4] in memory of the family *(gōtra)* for the increase of his own merit, glory *(yaśaḥ)* and fame *(kīrtti)*[5]

Notes

1. The genealogy given here reveals that Chandragupta II and his son Kumāragupta were known respectively as Vikramāditya and Mahēndrāditya.

2.This date may correspond to May 8,460 A.D., which was a Sunday. The details of date given in the text at the end of the record are given here.

3.Among the three brothers Śrīdatta is described as a husbandman and his brother Vargga is described as a headman of the village and their father and grandfather are described as Srēshṭhi i.e. merchants or bankmen.

4. Śalavyā is probably the ancient name of Supiā,the findspot of the record. The reading Śalavyā has been suggested by Chhabra (vide Bhandarkar, op.cit., p 319, note 1)

5. Since both the synoymous words *yaśaḥ* and *kīrtti* are used together, they may stand for glory in this life and fame after death as suggested by Sircar.

No. 127

DEVAGIRI PLATES OF MṚIGEŚAVARMA

Date	:	Regnal year 4: 461A.D
Script and	:	Southern Characters (Box-headed)
Language	:	Sanskrit
Donor/king	:	Mṛigēśavarma
Dynasty	:	Kadamba
Location	:	Set[1] of four plates dug up from the bed of a tank at Dēvagiri, Dharwad District, Karnataka
Reference	:	Fleet *IA*, VII,pp.37-38 and plate.

TEXT

Metres:

सिद्धम् ॥

विजयवैजयन्त्याम् ॥

स्वामिमहासेनमातृगणानुध्याताभिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य प्रतिकृतचर्च्चापारगस्य विबुधप्रतिबिम्वानां कदम्बानां धर्म्ममहाराजस्य श्रीविजयशिव मृगेशवर्म्मण:

विजयायुरारोग्यैश्वर्य्यप्रवर्द्धनकर: संवत्सर: चतुर्थ: वर्षापक्ष: अष्टम: तिथि: पौर्ण्णमासी अनयानुपूर्व्या

[अ]नेकजन्मान्तरोपार्ज्जितविपुलपुण्यस्कन्ध: सुविशुद्धपितृमातृवंश: उभयलोकप्रियहित करानेकशास्त्रार्थतत्वविज्ञान विवेचनविनिविष्टविशालोदारमति: हस्त्यश्वारोहणप्रहरणादिषु व्यायामिकीषु, भूमिषु यथावत्कृतश्रम: दक्षो दक्षिण: नय विनयकुशल: अनेकाहवार्ज्जितपरमदृढसत्व: उदात्तबुद्धिधैर्य्य वीर्य्यत्यागसम्पन्न: सुमहति समरसंकटे स्वभुजबलपराक्रमावाप्तविपुलैश्वर्य्य: सम्यक्प्रजापालनपर: स्वजनकुमुदवन प्रवोधनशशांक: देवद्विजगुरुसाधुजनेभ्य: गोभूमिहिरण्यशयनाच्छादनान्नाद्यनेकविधप्रदाननित्य: विद्वत्सुहृत्स्वजनसामान्योपभुज्यमानमहाविभव: आदिकालराजवृत्तानुसारी धर्म्ममहाराज: कदम्बानां श्रीविजयशिवमृगेशवर्म्मा

कालवंगाग्रामं त्रिधा विभज्य दत्तवान् ॥ अत्र पूर्व्वमर्हच्छालापरमपुष्कल स्थाननिवासिभ्य: भगवदर्हन्महाजिनेन्द्रदेवताभ्य: एको भाग:

द्वितीयोर्हत्प्रोक्तसद्धर्म्मकरणपरस्य श्वेतपटमहाश्रमणसंघोपभोगाय

तृतीयो निर्ग्रन्थमहाश्रमणसंघोपभोगायेति ॥

अत्र देवभागधान्यदेवपूजाबलिचरुदेवकर्म्मकरभग्नक्रियाप्रवर्त्तनाद्यर्त्थोपयोगाय एतदेवं न्यायलब्धं देवभोगसमयेन..........

योभिरक्षति............... फलम् ॥

नरवरसेनापतिना लिखिता ॥

summery

Success

From Vaijayantī (Banavāsi)

Kadamba Mṛigēśavarmā whose intellect is based on the

wide exercise in investigating and distinguishing the true meaning of many sacred scriptures, pleasant and beneficial for both worlds (now and in the next birth), who had hard practice in riding on elephants and horses;is proficient in the use of weapons,clever,skilful, good in tact and humility; interested in governing the subjects well; constant in giving gifts of cows, land, gold, bed, clothing, food etc. to deities,brāhmaṇas,elders and pious people; whose great wealth was being enjoyed equally by learned men,friends and relatives.[2]

On the full-moon day in the eighth fortnight of the rainy season in his fourth regnal year

gave the village Kālavaṅgā; after dividing it into three parts, one part to the deities, the holy Arhat and Mahā-Jinendra consecrated in the temple (śālā) of Arhat' another part for the enjoyment of the *saṇgha* of eminent Śvētapaṭa (i.e. Śvētāmbara)ascetics interested in practising the true religion *(dharma)* preached by the Arhat and the third part for the enjoyment of a (similar) *sangha* of the Nirgrantha ascetics.[3] Provision is to be made, according to the convention applicable to a *ḏēvabhōga* grant for worship,oblation, rice-offering *(charu)*,priest, repairs etc.[4]

Written by Naravara, the commander.

Notes

1. There is writing on all sides of the plates except on the outer sides of the first and the last plate, which are strung in a ring with a seal bearing a carving of a sitting figure.

2. Note the further expansion of the preamble describing the king from that appearing in the earlier grant (No.124) from dēvagiri. The additonal portion only is summarised.

3. Śvētāmbara ascetics wear white clothes and Nirgrantha ascetics do not wear any clothes.

4.This section is followed by the usual ending verses.

No. 130

KAYTAKA GRANT OF MṚIGEŚAVARMAN

Date : Regnal year 6: 464 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/king : Mṛigēśavarman

Dynasty : Kadamba

Location : Hosanagara,[1] Shimoga District now in the Department of Ancient Indian History and Epigraphy, Karnatak University, Dharwar, Karnataka.

Reference : Shrinivas Ritti and K.V. Ramesh, *Ep. Ind.*, XL, pp. 109-112 and plate.

स्वस्ति [।*]

वैजयन्त्याम् [।*]

स्वामिमहासेनमातृगणानुध्याताभिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य प्रतिकृतस्वाध्यायचर्च्चापारस्य आदिकालराजर्षिप्रतिबिम्बस्य आश्रितजनाम्बानाम् कदम्बानाम् धर्म्ममहाराजस्य श्रीविजयमृगोशवर्म्मण: संवत्सरे षष्ठे हेमन्तानपखे चतुर्त्थे तिथौ पौर्ण्णमास्याम् अनयानुपूर्व्या अनेकजन्मान्तरोपार्ज्जित विपुल विशिष्टपुण्यस्कन्ध: नैकसमरविजयी स्वभुजबलपराक्रमावाप्तविशालविभवैश्वर्य: सम्यक्प्रजापरिपालनदक्ष: सर्व्वजीवबन्धु: देवद्विजगुरुभक्त: [घर्म्ममहाराज: कदम्बानाम्] श्रीविजयशिवमृगोशवर्म्ममहाराज:

महाकय्तकमध्ये षण्णिवर्तनं प्रियव्रतदत्तं किरुकय्तक मध्ये मान्धात्रिदत्तं ब्राह्मणाय भारद्वाजाय नागस्वामिने सपानीयपातं सदक्षिणं परिहृतसर्व्वपरिहारं दत्तवान्

योस्याभिरक्षिता स तत्पुण्यफलभाग्भवति

उक्तञ्च

बहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभि [।]
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [।। 1 ।।] इति

योपहर्त्ता स पञ्चमहापातकसंयुक्तो भवति [।*] अपि च
स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् [।*]
षष्टिं वर्षसहस्राणि नरके पच्यते तु सः [॥ 2 ॥]
इति कीर्त्तिवरेण लिखितेति ॥

Summary

Hail

From Vaijayantī (Banavāsi)

Mṛigēśvarman [2] granted (one lot of) six *nivarttanas* of land in the middle of Mahā-Kayataka [3] which was made over by Priyavrata [4] and (another lot of)six *nivaṛttanas* in the middle of Kiṛu-Kaytaka[3] which was made over by Māndhātā.[4]

On the full-moon day of the fourth fortnight of the winter season[5]in the sixth year of his reign

to brāhmaṇa Nāgasvāmin of the Bhāradvāja *gótra* by pouring water through the palm with fees (dakshiṇa). The lands were made free from all encumbrances

Written by Kīrttivara

Notes

1. The set of three thin copper-sheets with a copper ring has a seal soldered to its end with an oval surface bearing the figure of a prancing lion in relief, facing left. The set bears writing on all sides except on the outer sides of the first and the last plate.

2. The usual preamble introducing the king found in earlier grants is repeated here with very minor differences.

3. The places Mahā-Kaytaka and Kiṛu-Kaytaka are not identifiable.

4. Priyavrata and Māndhāta were probably the original owners of the lands. Their status and identities are not revealed. The name Māndhātā recalls, however, the name of Māndhāṭrivarman, the successor of the king, It is possible that the lands in question were purchased by the king.

5. The corresponding Hēmantāna-pakhe in the text is in Prākṛit.

No. 131

BANAVĀSI INCRIPTION[1] OF MRIGĒŚAVARMAN

Date : (Regnal year 6)[2] 464 A.D.
Script and : Southern Characters (Box-headed)
Language : Sanskrit
Donor king : Mṛigēśavarma
Dynasty : Kadamba
Location : Broken Square pillar in a house-site at Banavāsi, North Kannada District, Karnataka
Reference : B. R. Gopal, *Studies in Indian History and Culture* (Prof.P. B. Desai Felicitation Volume), pp. 57-62 and plate facing p. 102.

TEXT

Metres: Verses 1-7 *Upajāti*

सिद्धम् ॥

स्वस्ति जितं भगवता [।*]
ज्यौतिर्मयं ब्रह्मविदां शरण्यं विश्वस्य कर्त्तारमनेकरूपं
विभुम्पतिं स्थावरजङ्गमानाम् विष्णुन्नमस्यामि तदेकचित्तम् ॥ [1*]
....
.... त मंत्रघोषः [2*] ॥

....हारित्युदितादिसर्ग्गे कदम्बवंशे नभसीव सूर्य्यः
काकुस्थवर्म्मेति नृपो बभूव द्यावापृथिव्योः प्रथितप्रभावः [3*] ॥
तस्याथ पुत्रोंबुजपत्रनेत्रः श्रीशान्तिवर्म्मा रणभीम ....
..... न्नरेंद्रः मृगेशकर्म्मारिमृगेषु नित्यम् ॥ [4*] ॥

काञ्चीश्वराज्ञाजयसाधनं यो गाङ्गं बलं तुंगमदावलेपं

अनेकहस्त्यश्वपदातियोधं शस्त्राग्नि ..... ॥ [5*] ॥

.... आजन्मतस्सञ्चितदु:खलब्धां

जयश्रियं पल्लवपार्थिवस्य जहार रामस्य यथैव रामः ॥[6*] ॥

परस्परं ....

बद्ध इव पन्नगेन्द्र........ कुल ...... [॥ 7* ॥]

Success!

Hail ! victorious be the supreme god !

***Verse* 1:** I pay my obeisance to (god) Vishṇu of full effulgence, refuge of the people knowing Brahma(m), creator of the universe of diverse forms, lord of all sentient and non-sentient beings

***Verse* 2:** ....raising cries of (victory ?)

***Verse* 3:** There was Kākusthavarmā a sun in the firmament of Kadamba family of Hāritī 1ineage, known for his valour both here and in the heavens.

***Verses* 4-6:** His son was the lotus-eyed Śāntivarmā, a Bhīma in battle; his son Mṛigēśavarmā, put down the highly proud Gaṅga who was instrumental in effecting the victory for the lord of Kāñchī... with his numerous elephants, horses and infantry... killed (captured) the fortune of victory of the Pallava King earned by sufferings from birth even as Rama captured from (Paraśu)Rāma.

***Verse* 7:** One with the other ...king of the Serpent race (Nāga king?)...Family....

Notes

1. The text of the inscription begins from one face of the bottom and runs through the other three faces. It continues in the next line above and so on.Thus the text is to be read from bottom upwards. The record is incomplete.

2. The regnal year is not found in the extant portion of the record. But as Gopal has argued on the basis of the reference to the fight with the Pallavas comparing it with the information in the later records the fight could not have happened later than in the sixth year.

No. 133

HITṆA HEBBĀGILU PLATES OF MṚIGEŚAVARMAN

Date : Regnal Year 7: 465 A.D.
Script and : Southern Characters (Box-headed)
Laguage : Sanskrit
Donor/King : Mṛigēśavarman
Dynasty : Kadamba
Location : Set of four plates in the possession of a resident of Hitna Hebbagilu, Mysore Distriict, Karnataka
Reference : Rice, Ep. Carn, IV, No.18; Gopal (Revised *Ep. Carn,* IV,pp. 532 ff and plate

---

TEXT

Metres: *Āryā*

सिद्धम् ।
जयति सुरासुरमकुटप्रणहितमणिकिरणखचितचरणयुग :
दण्डकमण्डलुहस्त पद्मप्रवरासने ब्रह्मा ॥
स्वस्ति

विजयवैजयन्त्याम् स्वामिमहासेनमातृगणानुध्याताभिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य प्रतिकृत स्वाध्यायचर्च्चापारस्य कदम्बानां धर्ममहाराजस्य श्रीविजयशिवमृगेशवर्म्मण: संवत्सरे सप्तमे मार्ग्गशिरमास शुक्लपक्षदशम्या मनयानुपूर्व्या अनेकजन्मान्तरोपार्ज्जितविपुलविशिष्टपुण्यस्कन्ध: महतिसमरसंकटे स्वभुजबलपराक्रमावाप्तविशालविभवैश्वर्य्य: सम्यक्प्रजापरिपालनदक्ष: सर्व्वजीवबन्धु: देवद्विजगुरुप्राज्ञ जनाभ्यर्च्चनपर: द्विजवरेभ्योजस्रमनेकगोसहस्रनवक्षेत्रहलषण्णिवर्त्तनीग्रामहिरण्यान्नादि नैकविधप्रदाननित्य: युधिष्ठिर इव धर्म्मज्ञ: प्रतर्द्दन इव सत्यवादी विष्णुरिव ब्रह्मण्य: श्रीविजयशिवमृगेशवर्म्मधर्म्महाराज: महाराज:

ब्राह्मणाय आथर्व्वणिकाय औपगहनिसगोत्राय वेदवेदाङ्गविदे पिङ्गलस्वामि पुत्राय सर्व्वस्वामिने

किr̤uनीरिल्लिग्रामम् सपानीयपातं सदक्षिणं ब्रह्मदेयसमयेन अभटप्रवेशमन्तः करविष्टिकम्परिहृतपङ्गोत्कोटम् दत्तवान्

योस्याभिरक्षिता स तत्पुण्यफलभाग्भवति
अपि चात्र भीष्मगीतश्लोक : ॥
पूर्व्वदत्तान्द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ॥
महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥
इदञ्च रामगीतलोक : ॥
यानीह दानानि पुरा नरेन्द्रैर्द्दत्तानि धर्म्मार्थियशस्कराणि ।
धर्म्मानुरोधान्नृपगोरवाच्च मयाप्यनुज्ञातफलानि तानि ॥
इदञ्च योस्यापहर्त्ता स पञ्चमहापातकसंयुक्तो भवति
उक्तञ्च
बहुभिर्व्वसुधा........तदा फलम् । इति कीर्त्तिवरेण लिखिता पट्टिका

Success !

Victorious is Brahmā seated on the lotus with his two feet resplendent with the rays of the crowns of the celestial beings and the demons and with a rod and a pitcher in his hands.[1]

Hail

From Vaijayantī (Banavāsi)

On the tenth day in the bright fortnight in the month of Mārggaśira in the seventh regnal year of Mṛigēśavarma[2] gave to Sarvvasvāmi, the son of Piṅgalasvāmi,learned in the Vēdas and Vēdāṅgas belonging to Atharva-Vēda and Aupagahanisa gōtra

Kiṛunīrilli[3] village by pouring water on the palm along with fees as in brahmadēya tenure exempting it from the entry of Government servants, local taxes *(antaḥ-kara)*, supply of labour, the taxes of paṅga and utkōṭa[4]

The (grant on this) copper-plate was written by Kirttivara[5]

Notes

1. Note this rare piece on Brahmā

2. Note the absence of reference to the season in the description of the date. The long *praśasti* introducing the king is not translated here as it is almost a repetition of the same given in the earlier grants.

3. Kiṛunīrilli is not identifiable.

4.The terms *paṅga* (for paṅgu) and *utkōṭa* may stand respectively for the government's (royal) share and tax collected at a point on commodities in transit.

5. This passage is preceded by the usual ending verses quoted from Bhīshmagītā and Rāmagitā (Vide appendix). Kirttivara figures also in No.130 above.

No. 134

HALSI GRANT OF MṚIGĒŚAVARMAN

Date : Regnal Year 8 :465 A.D.
Script and : Southern Characters (Box-headed)
Language : Sankrit
Donor/king : Mṛigēśavarmā
Dynasty : Kadamba
Location : Halsi, Belgam District, Karnataka
Reference : Fleet, *IA*,VI,PP.24-25 and plate.

TEXT

Metres: Verse 1 *Aarā;* verses 2-8 *Anusṭubh*

स्वस्ति ॥
जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः ॥
प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥[1*]॥
कदम्बकुलसत्केतोः हेतोः पुण्यैकसंपदाम् ।
श्रीकाकुस्थनरेन्द्रस्य सूनुर्भानुरिवापरः ॥[2*]॥
श्रीशान्तिवरवर्म्मेति राजा राजीवलोचनः ।
खलेव वनिताकृष्टा येन लक्ष्मीर्द्विषद्गृहात् ॥[3*]॥
तत्प्रियज्येष्ठतनयः श्रीमृगोशनराधिपः ।
लोकैकधर्म्मविजयी द्विजसामन्तपूजितः ॥[4*]॥
मत्वा दानं दरिद्राणाम् महाफलमितीव यः ।
स्वयं भयदरिद्रोपि शत्रुभ्योदाद्महाभयम् ॥[5*]॥
तुङ्गगङ्गकुलोत्सादी पल्लवप्रलयानलः ।
स्वाय्यकि नृपतौ भक्त्या कारयित्वा जिनालयम्॥ [6*]॥

श्रीविजयपलाशिकायाम् यापनीयनिर्ग्रन्थकूर्च्चकानाम् स्ववैजयिके अष्टमे वैशाखे संवत्सरे कार्त्तिकपौर्ण्णमास्याम् मातृसरित आरभ्य आ इङ्गिणीसङ्गमात् राजमानेन त्रयस्त्रिङ्शन्निवर्त्तनं श्रीविजयवैजयन्तीनिवासी दत्तवान् भगवद्भ्योर्हद्भ्यः
तत्राज्ञप्तिः दामकीर्त्तिभोजकः जियन्तश्चायुक्तकः सर्व्वस्यानुष्ठाता इति
अपि च उक्तं
बहुभिर्व्वसुधा ....
....
....
.... स पच्यते ।
सिद्धिरस्तु ।

Summary

Hail !

Verse 1: Victorious is the supreme Jinēndra full of good qualities and extremely compassionate, whose tenderness comforts all the three worlds.[1]

Verses 2-6: Sri Śāntivaravarmmā, the son of Kākustha who was the glory of the Kadamba family on account of the riches of meritorious actions was like another sun . He, the lotus-eyed seized the goddess of fortunes of his enemies as if she was a woman of easy virtue. His eldest son Mṛigēśa was most devoted to *dharma* towards entire mankind and was himself honoured by brāhmaṇas and chieftains; He who considered gifts to poor to be of great reward was poor himself of fear but gave great fear to enemies; he who uprooted the high Gaṇgas and who was a fire of destruction to the Pallavas having built a temple for Jina out of respect to his father [2].

gave from Vaijayantī (Banavāsi) to the supreme Arhat thirty three *nivartanas* of land by royal measure extending from the river Mātṛisarit to the confluence of Iṅgiṇī.

On the full-moon day in the month of Kārttika in his eighth Vaiśākha year[3]

for the favour of (or in charge of) the groups of Yāpanīya and Nirgrantha (Jaina)sects at Palāśikā (Halsī)

Dāmakīrti- *bhōjaka*[4] was the executor and Jiyanta was the superintendent. All should maintain (this grant)[5]

May there be success !

Notes

1. The invocation is appropriate to the fact that the temple of Jina was the beneficiary.

2.This statement seems to suggest that Śāntivarman was inclined towards Jainism through there is no evidence from contemporary records.

3.See above No.124 for the explanation given in respect of Pausha year. The remarks made there will apply to this also. The details may correxpond to September 21,465 A.D.

4. Dāmakīrti is known also from Nos.124,207,208. Fleet points out that *bhōjaka* was the name of a class of officiating priests in a Jaina temple. But it seems to be the designation of an officer (cf. *grāma-bhōjaka* in Hire-Sakuna plates of Mṛigēśavarman No.133 above and also No. 138 below.

5. This section is followed by the usual ending verses.

No. 135

BIRUR PLATES[1] OF VISHṆUVARMAN

Date	:	Regnal Year 3: c.465 A.D
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Vishṇuvarman
Dynasty	:	Kadamba
Location	:	Bīrūr, Kadur District,Karnataka
Reference	:	Rice, *Ep. carn,* VI, KD. 162.

TEXT

Metres: Verse 1 *Anushṭubh*

सिद्धम्

हरनारायणब्रह्मत्रितयाय नमस्सदा
शूलचक्राक्षसूत्रोद्धभावभासितपाणिने [।*]

सुकृतशतोपचितविपुलपुण्यस्कन्धेन आहवार्ज्जितशौर्य्यप्रतापावाप्तयशस्विना

परमब्रह्मण्यशरण्येन प्रनर्द्दिनेन च सर्व्वसत्वदयालुना द्विजविद्वत्सुहृज्जनमन: कुमुदकौमुदीशशांकभूतेन विकसितसच्छात्रावतंसदक्षिणापथवसुमती वसुपत्यश्वमेधयाजि श्री कृष्णावर्मधर्ममहाराज -

ज्येष्ठतनयेन मानव्यसगोत्रहारितीपुत्र प्रतिकृतस्वाध्यायचर्च्चिकिन कदम्बेन श्री विष्णुवर्म्मधर्म्ममहाराजेन रणरंभसप्रवर्त्तदत्थाष्टामाण्डपिकमण्डितवैजयन्तीतिलक समग्रकर्ण्णाटदेशभूवर्ग्गभर्त्तारं ज्येष्ठपितरं श्री शान्तिवर्म्म धर्म्ममहाराजमनुज्ञाप्यम्

वर्त्तमाने संवत्सरे तृतीये फाल्गुणमासशुक्लपञ्चम्यां

ब्राह्मणेभ्य: कुरुकुत्सेभ्य: भवार्यकोलनार्य शिवार्य्य यज्ञार्य्यशर्व्वर्य्येभ्य: हारिताय मेरुशर्म्मणे शर्य्याय काश्यपेभ्य: भवार्य्यहरार्य्यहर्यार्य्यस्वामीष्टार्त्यस्तिभ्य: आत्रेयाय देवार्य्याय वशिष्टाभ्यां युवार्य्युक्तार्य्याभ्यां वात्सेभ्य: पण्डार्य्येयज्ञार्य्य नागार्य्यभृतार्य्येभ्य: कौशिकाभ्यां भवार्य्यसोमाभ्यां कौण्डिन्याय बप्पशर्म्मणे हारिताय सोमशर्म्मणे पौककुत्साय भृतार्य्याय भारद्वाजाय भूतशर्म्मणे एवमादि पञ्चाशीतिभ्य:

भागान् सिन्धुथयराष्ट्रे कतट्टके निरुपधिकेवलपारलोकात्मनिश्रेयसार्त्थं ग्रामं नन्दपदपथसीम्ना सह कर्ण्णेसकनदीसेतुबन्धेन चेशां पलिभि : निवतनिन शतेन सह दत्तवान्

सपानीयपातं सदक्षिणमत्तेमरविष्टिकमभटप्रवेशं दत्त्वेदं ताम्रशासनमुपनिबद्धम्

Summary

Success !

Verse Salutation to Hara,Nārāyaṇa and Brahmā holding (respectively) trident, the discus and the rosary. Vishṇuvarma- Dharma-mahājāja, eldest son of Kṛishṇavarmma-dharma-mahārāja[2], the performer of Aśva-mēdha and the lord of the Southern region (dakshiṇāpatha), who (Vishṇuvarmmā) had broad shoulders (personality) earned from hundreds of good deeds;who had fame earned by bravery in battles;devoted to and serving as refuge to Brahma's qualities,who had compassion for all beings and who was a moon to the water-lilies of the hearts of the brāhmaṇas, the learned and friends, having got the approval[3] of Śāntivarma-dharma-mahārāja, the elder father (i.e. elder brother of his father), the lord of entire Karṇāṭa-dēśa having Vaijayanti as the forehead mark enriched with the booties of war from the eighteen chieftains

gave on the fifth day in the bright fortnight in the month of Phālguṇa in the third year of his reign to eightyfive brāhmaṇas[4]

shares of land in the Kataṭṭakā[5] village in Sindhutyaarāshṭra and also one hundred *nivarttanas* bordering the road to Nandapada under the dam on the Karṇēsaka river along with usual exemptions. This grant was registered by this copper-plate.[6]

Notes

1. This set written as usual does not compare well in the manner of writing and in respect of the forms of letters. The language also is not correct. Hence its genuineness is suspect.

2.With no record of Kṛishṇavarmmā now available, the clain made about the performance of Aśvamēdha sacrifice by him is not supported by any evidence.

3. This statement that Vishṇuvarmmā had to get the approval of Śantivarmmā, his father's elder cousin-brother ,through Krishṇavarmmā the younger son of Kākustha started a separate line of kings is significant when considered in the context of the events recorded in the Aṇaji inscription.

4. Only the names and the *gōtras* of 23 brāhmaṇas are given.

5. The places mentioned in this section cannot be identified.

6. This is followed by the usual ending section.

No. 136

HEBBAṬA GRANT[1] OF VISHNUVARMAN

Date	:	Regnal Year 5: c.465 A.D
Script	:	Southern Characters
Language	:	Sanskrit
Donor/king	:	Vishṇuvarmā
Dynasty	:	Kadamba
Location	:	Kora,Tumkur District,Karnataka
Reference	:	Shama Sastri, MAR, 1925.

TEXT

Metres: Verse *Anushṭubh*

स्वस्ति ॥

जितं भगवता तेन विष्णुना यस्य वक्षसि
श्रीस्स्वयं भाति देवश्च नाभिपद्मे पितामहः [।*]

स्वामिमहासेनमातृगणानुध्याताभिषिक्तानाम् मानव्यसगोत्राणाम् हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चापाराणां कदम्बानाम् अमरप्रतिबिम्वस्य अश्वमेधयाजिनः श्री कृष्णवर्म्ममहाराजस्य ज्येष्ठप्रियतनयेन

अनेकसमरसंकटोपलब्धविजयेन सर्वशास्त्रकलापारगेण सम्यक्प्रजापालनदक्षेण सत्यसन्धेन परमब्रह्मण्येन शान्तिवरमहाराजपल्लवेन्द्राभिषिक्तेन श्रीविष्णुवर्म्ममहाराजेन कूडलूरधिष्ठाने

आत्मनः प्रवर्द्धमान विजयसंवत्सरे पञ्चमे कार्त्तिक पौर्णिमास्याम्

आत्मनिश्श्रेयसार्त्थं बदिराणां गौतमसगोत्राय शुक्लयजुर्विदे अभिजनसम्पन्नाय

महिषविषये हेब्बटग्राम साट्टिपल्लिजारिपाटान्तर्ब्भूतः सदक्षिणः सपानीयपातः अदण्डविष्टिकराबाधः ब्रह्मदेयन्यायेन अग्रहारो दत्तः

उक्तञ्च ॥

पञ्चमहापातकसंयुक्तो भवति ॥

Summary

Hail !

Verse 1 Victory be unto the supreme (god) Vishṇu in whose chest shines (goddess) śrī (Lakshmī) and in the lotus of whose navel shines Pitāmahaḥ (i.e. Brahmā, the creator).

Vishṇuvarmma-Mahārāja[2], the eldest son of Kṛishṇavarmmā, who obtained victories in several difficult battles; who was proficient in all the scriptures and arts ;who was devoted to truth and devoted to Brahmā and who was anointed on the throne by Śāntivara- mahārāja and Pallavēndra [3]

gave from his camp at Kūḍalūr [4] for his own merit on the full-moon day in the month of Kārttika in the fifth year of his reign

to a brāhmaṇa[5] of the Badira family (?) belonging to Gautama gōtra and well-versed in Śukla-yajur-vēda[6]

the village of Herbbaṭa inside Sāṭṭipalli-Jāripāṭa in Mahisha - vishaya along with usual exemptions, applicable to Brahmadēya grants.

Notes

1. This set of three plates contains writing as usual, on the inner sides, the sides of the last plate having only two lines.

2. The description about this king only is summarised here leaving the common passages pertaining to Kṛishṇavarmmā found in Vishṇuvarman's Bīrūr plates (No.135)

3. Śāntivara was obviously the Kadamba king of that name also mentioned in Bīrūr plates (No.135). The Pallavēndra whose name is not mentioned was probably Simahavarmā (see No.119)

4. This Kūḍalūr and other places mentioned further down have not been located.

5. The grant seems to have been made to only one brāhmaṇa whose name is not given but whose family seems to be referred to as 'Badiras'.

6. Yajur-Vēda contains the collective body of the sacred texts representing a sacrificial prayer-book to be used by the priests. This is divided into two sections called Taittirīya-samhitā and Vājasanēya samhitā. The former is also called Kṛishṇa i.e. black on account of its confused nature with reference to the arrangement of the Samhitā and Brāhmaṇa portions. The latter is called Śukla i.e., white on acount of its claim to be orderly in arrangement.

No. 137

INDOR' CHARTER OF THE SUN TEMPLE

Date : Year 146 :A.D 466
Script and : Western Variety of Northern characters
Language : Sanskrit
Donor/king : Dēvavishṇu /Skandagupta
Dynasty : Gupta
Location : Single copper plate [1] found in a small stream at Indōr near Dibahāi, Bulandshahar District, U.P.
Reference : Fleet, *CII*, III,1888, pp. 68 ff and plate ; Bhandarkar *CII* , III (Revised), pp. 308-11 and plate

TEXT

Metres: Verse 1 - *Śārdūlavikrīḍita; 2 Indravajrā*

सिद्धम् [।।*]

यं विप्रा विधिवत्प्रबुद्धमनसो ध्यानेकतानः स्तुवः (मः)
यस्यान्तं त्रिदशासुरा न विविदुर्न्नोर्ध्वं न तिर्य्यग्गतिम् [।*]
यं लोको बहुरोगवेगविवशः संश्रित्य चेतोलभः
पायाद्वः स जगत्पिथा(धा)नपुटभिद्रश्म्याकरो भास्करः [।। * ।।]

परमभट्टारकमहाराजाधिराजश्रीस्कन्दगुप्तस्याभिवर्द्धमानविजयराज्यसंवत्सरशते षट्चत्वा [रिं*] शदुत्तरतमे फाल्गुनमासे तत्पा*दपरिगृहीतस्य विषयपतिशर्व्वनागस्यान्तर्व्वेद्यां भोगाभिवृद्धये वर्त्तमाने चे (च)

इन्द्रापुरकपद्माचातुर्व्विद्यसामान्यब्राह्मणदेवविष्णुर्द्देवपुत्रो हरित्रातपौत्रः डुडिकप्रपौत्रः संततान्निहोत्र[च्छ]न्दोगो राणायनीयो वर्षगणसगोत्रः इन्द्रापुरकवणिग्भ्यां क्षत्रियाचलवर्मभृकुण्ठसिद्घा(सिंह्मा)भ्यामधिष्ठानस्य प्राच्यां दिशीन्द्रपुराधिष्ठानमाडास्यातलग्नमेव प्रतिष्ठापितकभगवते सवित्रे दीपोपयोज्यमात्मयशोभिवृद्धये मूल्यं प्रयच्छति [।।*]

इन्द्रपुरनिवासिन्यास्तैलिकश्रेण्या जीवन्तप्रवराय इतोधिष्ठानादपक्क्रमणसंप्रवेश यथास्थिरायाजस्रिकं ग्रहपतेर्द्विजमूल्यदत्तम् । अनया तु श्रेण्या यदभग्नयोगं प्रथमाहर्न्य[व*]च्छिन्नसंस्थं देयं तैलस्य तुल्येन पलद्वयं तु २ चन्द्रार्क्कसमकालीयम् [।।*]

योव्य[ति]क्क्रमेद्दायमिमां निबद्धां गोघ्नो गुरुघ्नो द्विजघातकः सः [।]
तैः पातकै [:*] पञ्चभिरन्वितोधो -
गच्छेन्नरः सोपनिपातकैश्च ।। (2*) इति ।।

Summary

Success !

Verse 1 May that Sun whose rays pierce through the cover of darkness to the world, whom Brāhmaṇas praise in the course of their routine meditation with an enlightened mind, whose end in movement cannot be traced by any body and whom the world seeks to gain consciouness though afflicted by disease, protect you.[2]

In the month of Phālguna (February-March) in the year one hundred and fortysix in the reign of the great Lord Mahārājādhirāja Skandagupta

When Śarvvanāga favoured by the king was the Lord of the district *(vishaya)* of Antarvēdi[3]

The brāhamaṇa Dēvavishṇu of Varshagaṇa gotra, of Rāṇāyanīya school *(Sūtra)* and of Sāmavēda *(Chhandōsa)*, son of Dēva, grandson of Haritrāta, great-grandson od Ḍuḍika, who belongs to the community *(sāmānya)* of the chāturvedins of Padmā and who always maintain a lamp for the divine Sun (whose inage was) set up at the junction of Māḍāsyat in the east of Indrāpura by Achalavarman and Bhrukuṇṭhasinha, Kshatriya[4] merchants of this town.

Two *palas* of oil should be given (daily) perpetually uninterruptedly and without diminishing the original value by the guild *(śrēṇī)* of oil-merchants headed by Jīvanta of Indrāpura even if they move out.

Those who transgress this registered grant will incur the sin of killing a cow or a preceptor or a brāhmaṇa and will reach the infernal region prescribed for people committing the five great and the five minor sins.

Notes

1. This plate is engraved on one side only with no seal or hole to hold a ring.

2. The invocation to the Sun-god points to the fact that what follows is connected with him.

3.Antarvēdī is generally the name given to the area between the Gaṅgā and the Yamunā rivers (dōab). On the same analogy this term may be applied to any such locality bounded by two rivers.

4. Bhandarkar, ibid,p.310,n.1.The merchants who are called Kshatriyas evidently belonged to the Kshattri(Khatroi) tribe who seem to survive in the modern Khatrī caste which pursues business mostly in western India.

No. 140

NĀLANDĀ CLAY SEAL OF VAINYAGUPTA

Date	:	C.470 A.D.
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Vainyagupta
Dynasty	:	Gupta
Location	:	Clay seal[1] discovered at Monastery site No.1 at Nālanda, Patna District, Bihar
Reference	:	Hirananda Sastri, *Memoir on Naland and its Epigraphic Material,* Memoirs of Archaeological Survey of India, No.6 p. 67 and plate; Bhandarkar, op. cit. pp. 319-21 and plate.

TEXT

Metres:

[स्य] ....

[चन्द्र*] [गुप्तस्य पुत्रस्त .... स्तस्य पुत्रस्तत्पादानुध्यातः श्री[म]..... [पुरु*][2] गुप्तस्तस्य पुत्रस्तत्पादानुद्ध्यातो महादेव्यां[3] श्री.........

परमभागवतो महाराजाधिराजश्रीवैन्यगुप्तः [।*]

Contains the following geneaology (partly reconstructed)
Chandragupta (II)

(Kumāragupta I)[4]
Purugupta= (Chandra)[4]
paramabhāgavata
Vinyagupta[5]

Notes.

1. The seal was originally a clay impression which was eventually burnt into terracotta on account of fire in the monastery building (see

Bhandarkar, op.cit., pp.355-6, where other clay seals from the same place are published.)

2. The word Puru is restored by Bhandarkar on the basis of medial u̱ sign of the letter ru.

3. Bhandarkar reads Śrī and restores it as Śrīchandradēvyām as this queen of Purugupta is mentioned in the clay seals of his son Narasimhagupta (Bhandarkar,op.cit., pp.354-5)'

4. These names are not found in the plate because the seal being fragementary the concerned portions are lost. The restrorations are from the seals of Narasimhagupta (vide note 3 above)

5. There was another Vainyagupta described as Mahādēvapādānudhyāta in the year 188 (A.D. 507).

No. 141

MANDASOR INSCRIPTION OF SILK-WEAVERS'GUILD

Date	:	Mālava (Kṛita) Years 493 and 529 :A.D. 436 and 473
Script and	:	Western Variety of Southern Characters
Language	:	Sanskrit
Donor/king	:	Silk-Weavers 'guild, Paṭṭa - vastra - śilpi - śrēṇi / Kumāragupta / Bandhuvarman
Dynasty	:	Gupta
Location	:	Slab built into a wall of the flight of steps at the Mahādēva ghāṭ in the Siwanā river,Mandasor, Madhya Pradesh; now in the Museum at Gwalior, Madhya Pradesh.
Reference	:	Fleet *CII III* 1888 pp.79 ff.and plate Bhandarkar, *CII,* III (Revised)Ed, Chhabra and Gai,pp.322-32 and plate.

Metres: Verses 1 and 2 *Śardūlavikrīḍita,* verses 3,,5,6, 11,14,18,20,22,25,27,30-32 and 40 *Vasantatilakā;* verses 4,13,21,33, 38,39,41,and 42 *Āryā;* verses 7-9 and 24 *Upēndravajrā;* verses 10 and12 *Upajāti* of *Indravajrā;* and *Upēndravajrā;* verse 15 *Drutavilambita;* verse 16 *Hariṇī;* verses 17and 26 *Indravajrā;* verses 19 and 43 *Mālinī* verse 23 *Vaṁśastha;* verse 28 *Upajāti;* verse 29 *Mandākrāntā* and verses 34-37 and 44 *Anushṭubh.*

[सि]द्धम् [।।*]

[यो] [धृत्य[र्त्थ]मुपास्यते सुरगणैस्सिद्धै(श्च) सिद्धचर्त्थिभि- र्द्ध्यानैकाग्रपरैर्व्विधे
यविषयैर्म्मोक्षार्त्थिभिर्य्योगिभिः ।
भक्तया तीव्रतपोधनैश्च मुनिभिश्शापप्रसादक्षमैर्हेतुर्य्यो जनतः क्षयाभ्युदययोः
पायात्स वो भास्करः । [। 1*]
तत्वज्ञानविदोपि यस्य न विदुर्ब्रह्मार्षयोभ्युद्यताः
कृत्स्नं यश्च गभस्तिभिः प्रविसृतैः पु(ष्णा)ति लोकत्रयम् [।*]
गन्धर्व्वामरसिद्धकिन्नरनरैस्संस्तूयतेभ्युत्थितो
भक्तेभ्यश्च ददाति योभिलषितं तस्मै सवित्रे नमः । [12*]
यः प्रत्यहं प्रतिविभात्युदयाचलेन्द्र
विस्तीर्ण्णतुङ्गशिखरस्खलितांशुजालः [।*]
क्षीबांगना* जनकपोलतलाभिताम्रः
पायात्स वस्सु [कि*] रणाभरणो विवस्वान् [।। 3*]
कुसुमभराननततरुवरदेवकुलसभाविहार
रमणीयात् लाटविषयान्नगावृतशैलाज्जगति प्रथितशिल्पाः । [4*]
ते देशपार्त्थिवगुणापहृताः प्रकाश -
मद्ध्वादिजान्यविरलान्यशुखान्यपास्य ।
जातादरा दशपुरं प्रथमं मनोभि -
रन्वागतास्ससुतबन्धुजनास्समेत्य ।। [5*]
मत्तेभगण्डतटविच्युतदानबिन्दु
सिक्तोपलाचलसहस्रविभूषणाया : [।*]
पुष्पावनम्रतरुशण्डवतस्सकाया
भूमेः पुरन्तिलकभूतमिदं क्रमेण ।। [6*]
तटोत्थवृक्षच्च्युतनैकपुष्प -
विचित्रतीरान्तजलानि भान्ति ।
प्रफुल्लपद्माभरणानि यत्र
सरांसि कारण्डवलंकुलानि ।। [7*]
विलोलवीचीचलितारविन्द -

पतद्रजः पिञ्जरितैश्च हंसैः ।
स्वकेसरोदारभरावभुग्नैः
क्वचित्सरांस्यम्बुरुहैश्च भान्ति । [8*]
स्वपुष्पभारावनतैन्नगेन्द्रै-
र्मदप्रगल्भालिकुलस्वनैश्च ।
अजस्रगाभिश्च पुराङ्गनाभि -
र्व्वनानि यस्मिन्समलंकृतानि ॥ [9*]
चलत्पताकान्यबलासनात्या -
न्यत्यर्त्थशुक्लान्यधिकोन्नतानि ।
तडिल्लताचित्रसिताभ्रकूट -
तुल्योपमानानि गृहाणि यत्र ॥ [10*]
कैलासतुङ्गशिखरप्रतिमानि चान्या -
न्याभान्ति दीर्ग्घवलभीनि सवेदिकानि ।
गान्धर्व्वशब्दमुखराणि निविष्टचित्र -
कर्म्माणि लोककदलीवनशोभितानि ॥ [11*]
प्रसादमालाभिरलंकृतानि
धरां. विदार्येव समुत्थितानि ।
विमानमालासदृशानि यत्र
गृहाणि पूर्णेन्दुकरामलानि ॥ [12*]
यद्भात्यभिरम्यसरि [द्ध*] येन चपलोर्म्मिणा समुपगूढं (गूढम्) [।*]
रहसि कुचशालिनीभ्यां प्रीतिरतिभ्यां स्मराङ्गमिव ॥ [13*]
सत्यक्षमादमशमव्रतशौचधै[र्य्य] -
स्वाद्ध्यायवृत्त[वि]नयस्थितिबुद्ध्युपेतः ।
विद्यातपोनिधिभिरस्मयितैश्च विप्रै -
र्य्य[द्]भ्राजते ग्रहगणैः खमिव प्रदीप्तैः [14*]
अथ सम[त्य] निरन्तरसङ्गतै -
रहरहः प्रविजृम्भितसौहृदाः [।*]
नृपतिभिस्सुतवत्प्रतिमा* नितः
प्रमुदिता न्यवसन्त सुखं पुरे ॥ [15*]
श्रवण[सु]भगे गान्धर्व्वेन्ये दृढं परिनिष्ठिताः
सुचरितशतासङ्गाः केचिद्विचित्रकथाविदः [।*]
विनयनिभृतास्सम्यग्धर्म्मप्रसङ्गपरायणाः
प्रियमपरुषं पत्थ्यं चान्ये क्षमा बहुभाषितुं(तुम्) ॥ [16*]
केचित्स्वकर्म्मण्यधिकास्तथान्यै -
र्व्विज्ञायते ज्योतिषमात्मवद्भिः [।*]
अद्यापि चान्ये समरप्रगल्भाः

कुर्व्वन्त्यरीणामहितं प्रसह्य ।। [17*]
प्रज्ञा मनोज्ञवपुषः पथितोरुवंशा
वंङ्गानुरूपचरिताभरणास्तथान्ये ।
सत्यव्रताः प्रणयिनामुपकारदक्षा
विस्रंम्भ[पूर्व्व*] मपरे दृढसौहृदाश्च ।। [18*]
विजितविषयसंगैर्द्धर्म्मशीलैस्तथान्ये -
[मृ]दुभिरधिकसत्वैर्ल्लोकयात्रापरैश्च [।*]
स्वकुलतिलकभूतैर्मुक्तरागैरुदारै -
रधिकमभिविभाति श्रेणिरेवं प्रकारैः ।। [19*]
तारुण्यकान्त्युपचितोपि सुवर्ण्णहार -
ताम्बूलपुष्पविधिना सम[लंकृ*]तोपि ।
नारीजनः श्रियमुपैति न तावदग्र्यां
यावन्न पट्टमयवस्त्र युगानि धत्ते ।। [20*]
स्पर्श[व]ता [वर्ण्णा] न्तरविभागचित्रेण नेत्रसु[भ]गेन [।*]
यैस्सकलमिदं क्षितितलमलंकृतं पट्टवस्त्रेण ।। [21*]
विद्याधरीरुचिरपल्लवकर्ण्णपूर -
वातेरितास्थिरतरं प्रविचिन्त्य [लो]कं[कम्] [।*]
मानुष्यमर्त्थीनितयांश्च तथा विशालां -
स्तेषां शुभे मतिरभूदचला ततस्तैः [।।22])
चतुस्समुद्राम्बु विलोलमे[खलां]
सुमेरुकैलासबृहत्पयोधराम् [।]
वनान्तवान्तस्फुटपुष्पहासिनीं
कुमारगुप्ते पृथिवीं प्रशासति ।। [23*]
समानधीश्शुक्रबृहस्पतिभ्यां
ललामभूतो भुवि पार्त्थिवानां (नाम्) (।*)
रणेषु यः पार्त्थसमानकर्म्मा
बभूव गोप्ता नृपविश्ववर्म्मा [।।] [24*]
दीनानुकम्पनपरः कृपणार्त्तवर्ग्ग -
सान्त्व प्रदोधिकदयालुरनाथनाथः [।*]
कल्पद्रुमः प्रणयिनामभयं प्रदश्च
भीतस्य यो जनपदस्य च बन्धुरासीत् ।। (25*]
तस्यात्मजः स्थैर्य्यनयोपपन्नो
बन्धुप्रियो बन्धुरिव प्रजानां (नाम्) [।])
बन्धवर्त्तिहर्त्ता नृपबन्धुवर्म्मा
द्विड्दृप्तवक्षक्षपणैकदक्षः [।।*] [26*]
कान्तो युवा रणपटुर्व्विनयान्वितश्च
राजापिसन्नुपशृतो न मदैः स्मयाद्यैः [।]

श्रृंगारमूर्त्तिरभिभात्यनलंकृतोपि
रूपेण यः कुसुमचाप इव द्वितीयः ॥ [27*]
वैध्व्यतीव्रव्यसनक्षतानां
स्मृत्वायमद्याप्यरिसुन्दरीणां (णाम्) ।
भूयाद्भवत्यायतलोचनानां
घनस्तनायासकर : प्रकम्प : ॥ [28*]
तस्मिन्नेव क्षितिपतिवृषे बन्धुवर्म्मण्युदारे
सम्यक्स्फीतं दशपुरमिदं पालयत्यन्नतांसे ।
शिल्पावाप्तैर्द्धनसमपजदयैः पट्टवायैरुदारं
श्रेणीभूतैर्भ्भवनमतुलं कारितं दीप्तरश्मेः ॥ [(29*]
विस्तीर्ण्णतुङ्गशिखरं शिखरिप्रकाशं
अभ्युद्गतेन्द्वमलरशम कलापगौरं (रम्) [।*]
यद्भाति पश्चिमपुरस्य निविष्ठकान्त -
चूडामणिप्रतिसमन्नयनाभिरामं(मम्) ॥ [30*]
रामासनाथभवनोदरभास्करांशु
वह्निप्रतापसुभगे जललीनमाने ।
चन्द्रांशुहर्म्यतलचन्दनतालवृन्त -
हारोपभोगरहिते हिमदग्धपद्मे ॥ [31*]
रोध्रप्रियङ्गुतरुकुन्दलताविकोश -
पुष्पासवप्रमुदितालिकलाभिरामे [।]
काले तुषारकणकर्क्कशशीतवात -
वेगप्रनृत्तलवलीनगणैकशाखे ॥ [32*]
स्मरवशगतरुणजनवल्लभाङ्गनाविपुलकान्तपीनोरु [।*]
स्तनजघनघनालिङ्गननिर्भर्त्सिततुहिनाहिमपाते ॥ [33*]
मालवानां गणरीत्या याते शतचतुष्टये ।
त्रिनवत्यधिकेब्दानामृतौ सेव्यघनस्तने ॥ [34*]
सहस्यमासशुक्लस्य प्रशस्तेहि त्रयोदशे ।
मङ्गलाचारविधिना प्रसादोयं निवेशितः ॥ [35*]
बहुना समतीतेन कालेनाऽऽन्यैश्च पार्त्थिवैः ।
व्यशीर्य्यतैकदेशोस्य भवनस्य ततोधुना ॥ [(36*]
स्वयशोवृद्धये सर्व्वमत्युदारमुदारया ।
संस्कारितमिदं भूयः श्रेण्या भानुमतो गृहं(हम्) ॥ [37*]
अत्युन्नतमवदातं नभः स्पृशन्निव मनोहरैः शिखरैः [।*]
शशिभान्वोरभ्युदयेष्वमलमयूखायतन भूतं (तम्) ॥ [38*]
वत्सरशतेषु पञ्चसु विंशत्यधिकेषु नवसु चाब्देषु।
यतेष्वभिरम्यतपस्यमासशुक्लद्वितीयायाम् ॥ [39*]
स्पष्टैरशोकतरुकेतकसिंदुवार -

लोलातिमुक्तकलतामदयन्तिकानां(नाम्) ।
पुष्पोद्गमैरभिनवैरधिगम्य नून-
मैक्यं विजृम्भितशरे हरपूतदेहे ॥ [40*]
मधुपानमुदितमधुकरकुवलोपगीतनगणैकपृथुशाखे [।*]
काले नवकुसुमोद्गमदंतुरकांतप्रचुररो द्धे ॥ [41*]
शशिनेव नभो विमलं कौस्तुभमणिनेव शार्ङ्गिणो ।
वक्षः भवनवरेण तथेदं पुरमखिलमलंकृतमुदारं (रम्) ॥ [42*]
अमलिनशशिलेखादंतुरं पिङ्गलानां
परिवहति समूहं यावदीशो जटानां(नाम्) ।
विकटकमलमालामंससक्तां च शार्ङ्गी
भवनमिदमुदारं शाश्वतन्तावदस्तु ॥ [43*]
श्रेण्यादेशेन भक्त्या च कारितं भवनम् ।
रवेः पूर्व्वा चेयं प्रयत्नेन रचिता वत्सभट्टिना ॥ [44*]
स्वस्ति कर्तृलेखकवाचकश्रोतृभ्यः ॥
सिद्धिरस्तु ॥

Summary

***Verses* 1-3** May that Light-giver (Bhāskara i.e.Sun) Who is the cause of destruction and prosperity of the world protect you,'who is worshipped by various deities for fortitude (of mind); by realised souls *(Siddhas)* for supernatural powers; by the *yōgins* with subdued senses and single-minded concentration for liberation and by devoted sages with rigorous austerities capable of cursing or blessing ! Obeisance to the Sun *(Savitṛi)* whom even the brāhmaṇa sages knowing the essence of truth cannot comprehend, who nourishes the three worlds with his rays, who,on rise,is praised by the Gandharvas, divine beings,Siddhas, Kinnaras and mythical beings, (Naras) and who grants the devotee's desires. May that Sun with rays from the summit of the rising mountain and looking red like the cheeks of intoxicated women protect you.

***Verses* 4-5:** Well known craftsmen of the Lāṭa[2] province *(vishaya)* lovely with pleasent flora, temples,places of assembly and sports *(vihāra)* and mountains came to the town of Daśapura[3]in groups of children and relatives in spite of the difficulties of travel, having been lured by the good qualities of the local ruler.

***Verses* 6-14:** In course of time this town (Daśapura) became the forehead beauty-mark of the area decorated with hillocks smeared with the rut of intoxicated elephants and bedecked with flowers from the ducks *(kāraṇḍava)*, lotuses and flowers from the trees on the banks. The swans tawny in colour on account of the pollen from the lotuses moved by the breeze swarm in the lakes full of waterlilies. The lofty buildings with fluttering flags and with women moving around in white look like peaks of white clouds splittered with lightning. The buildings with long openings along the parapet walls adorned with paintings resemble Kailāsa and reverberate with notes of music. They rise high in a row as if they have come up by tearing the earth. The city surrounded by two rivers[4] resemble the god of love embraced by his two wives Prīti and Rati. The city with brāhmaṇas with excellent qualities like truthfulness, forgiveness, self-control etc., shines like the sky with glowing planets.

***Verses* 15-22:** They (the craftsmen of Lāṭa) lived in this city in joy and happiness being treated with honour as sons by the rulers. Some among them engaged themselves in pleasant music, some others in writing a number of biographies recounting also wonderful anecdotes; they practise telling pleasingly others on *dharma;* some excelling in their own duties mastered the Science of Astronomy *(jyōtisha)* and showed their valour in battles ; some proud of long and renowned lineage were truthful and firm in friendship. Thus the members of the guild *(śrēṇi)* were also engaged in worldly affairs behaving in a manner befitting their clan piously and magnanimously. The fair and youthful women of the place, though adorned otherwise, look beautiful only when they don a pair of silken garments. In fact the entire area was decorated with soft, colourful, variegated and pleasant silk cloth by these weavers. However they realised the unsteady nature of all wealth like the tender ear-ornaments of the Vidyādhara women moved by the breezes.

Verses 23-28: When Kumāragupta was ruling over the earth Viśvavarmman who was equal to Sukra and Bṛihaspati in intelligence was the protector (gōpta) of the subjects.[5] His son, the handsome Bandhuvarman who was a second god to all the people except the enemies whose beautiful wives, though widowed,remember him with trepidation.

Verses 29-30 When that Bandhuvarman was protecting Daśapura the guild of silk cloth weavers raised a peerless temple for the Sun-god with the help of stores of wealth earned by their craft. This temple with lofty broad spires shines like a crest-jewel tucked into the head of this western city[6].

***Verses* 31-33:** In the frosty season when young women get crowded into the interior parts of the houses, when fish lie deep in water; when the rays of Moon, flat roofs of houses, sandal paste,palm leaf fans and garlands could not be enjoyed; when the swarms of bees get exhilarated with the juice of flowers of *Rōdhra,Priyańgu* trees and the jasmine creeper; when the solitary branches of the *lavalī* creepers dance with the frosty cold winds; and when the snow or frost fall is derided by the close clasp and complete embrace of the beloved women by young men.

***Verses* 34-35:** This temple *(prāsāda)* was consecrated with auspicious rites on the 13th day in the bright fortnight in the month of Sahasya (Pausha) in the Mālava year 493.[7]

***Vereses* 36-43:** When several years had passed during the reign of other kings, the temple was partly destroyed. The guild magnanimously renovated this temple of the Sun spending liberally for the increase of their fame on the 2nd day in the bright fortnight in the month of Tapasya *(Phālguna)* in the Mālava year 529 [8] when the seasonal flowers like Aśōka, Ketaka, Sinduvāra,Atimuktaka,Madhyantikā, Nāgaṇa and Rodhra were in full bloom. The spires of the temple were very high as if touching the sky receiving the spotless rays of the Sun and the Moon. This city is adorned with this best structure even as the sky is with the moon and even as god Śārngin (Vishṇu) bears the garland of lotus!

***Verse* 44:** This temple was caused to be built with devotion through the order of the guild, by Vatsabhaṭṭi who also composed the (preceding) *praśasti (pūrvā)*[9] on the Sun by his (own) efforts.

Hail to the composer, writer,[10] reader and the listener.

Let there be success.

Notes

1. The invocation to the Sun-God which begins the inscription is quite in keeping with the subject mater of the record i.e.the erection of a temple for him.

2. The reason for their migration from Lāṭa is not given

3. Daśapura is Mandasor which seems to point to two places, one Mān a place now non-existent but reported to have been there long ago and another Dasor called Daśapura in epigraphs.

4. One of the two rivers is Siwanā on the banks of which Dasor (Daśapura) is situated. The other has perhaps dried up and is therefore now non-existent.

5. See No.115 above, verses 7and 12 where Skandagupta is mentioned to have appointed governors *(gōptā)* over serveral regions including Surāshṭra for which he appointed Parṇadatta.

6. Paśchimapura meaning Western city is understood by the editor as the western ward of the city of Daśapura which according to him night be one of the ten hamlets such as the modern parts of the city like Kilchīpur, Jankūpurā etc.

7. This day may correspond to December 7,436 A.D.which was Monday.

8. This day may correspond to February 15, 473 A.D. which was Thursday.

9. The expression *ravēḥ pūrvā* confirms the meaning of eulogy *(prásati)* on the Sun though etymologically also the precedence given to it in the beginning of this record would account for the meaning of eulogy to this word. Similarly the introduction of the details of date at the beginning of Kushāṇa records would justify the use of the word pūrvvāyām with reference to the date (see *USVAE* II,No.86 onwards). The meaning 'preceding'would be.correct and it may be approptately applied to the context whether it is date or eulogy. See also Bhandarkar,op.cit p.241 note 1; B.Ch. Chhabra in *Sarūpa Bhārati,* pp.108 ff.and D.C. Sircar, *Ep.Ind,* XXX P. 123.

10. The word for this in the text is *lēkhaka* translated by Bhandarkar as engraver in most cases, follows mechanically what is written upon the stone by another person in red ochre or other suitable medium.

No. 142

PEDESTAL INSCRIPTION OF ABHAYAMITRA

Date	:	Year 154 :A.D. 473
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/king	:	Abhayamitra /Kumāragupta II
Dynasty	:	Gupta
Location	:	Pedestal of an image of Buddha excavated at Sarnath near Vārāṇasi, U.P.
Reference	:	Y. R. Gupte, *A.R. ASI,* 1914-15, p. 124 and plate; Bhandarkar *CII,* III (Revised), PP. 321-2 and plate.

TEXT

Metres: Verse 1 *Udgīti,* verse 2 *Āryā* and verse 3 *Gīti*(?)

वर्षशते गुप्तानां सचतु : पञ्चाशदुत्तरे भूमिम् ।
रक्षति कुमारगुप्ते मासे ज्येष्ठे द्विती] [याम्] [1*]
भक्त्या*वर्ज्जितमनसा यतिना पूजार्थमभयमित्रेण ।
प्रतिमाप्रतिमस्य गुणौ[र]प[रे]यं [का]रिता शास्तुः ॥ [2*]
मातापितृगुरुपूर्व्वैः पुण्येनानेन सत्वकायायो(योय)म् ।
लभतामभिमतमुपशममहावह ... प्रयाम् ॥ [3*]

Summary

On the second day in the month of Jyeshṭha in the year one hundred and fiftyfour (154) When Kumāragupta[1] was ruling.

The monk Abhayamitra [2] of devoted mind contributed this unique image[3] of the Buddha *(Śāstā)*[4] unequalled on account of its merits for worship

May the spiritual merits of this be for the peace of parents,preceptors and ....

Notes

1. In view of the intervening dates for Skandagupta, son of Kumāragupta I in the preceding numbers,it is self-evident that Kumāragupta of this inscription is different from his namesake. See also No.145 below.

2. See No.145 below for two more images set up by the same donor.

3. Ibid. Compare with the same inscription for other details.

4. See *USVAE,* II, No.194 from Nāgārjunakoṇḍa.

No. 143

MĀṆḌHAL PLATES[1] OF PṚITHIVĪSHĒṆA II

Date : Regnal year 2: C.475 A.D.
Script and : Southern Characters (Box-headed)
Language : Sanskrit
Donor/king : Pṛithivīshēṇa II
Dynasty : Vākāṭaka (Main)
Location : Māṇḍhal, Nagpur District, Maharashtra
Reference : Ajay Mitra Shastri, *Ep.Ind,* XLI, pp. 159-169 and plate.

Seal (Metre: Anushṭubh)

नरेन्द्रसेनसत्सूनोः भ्रातुर्व्वाकाटकश्रियः [।*]
पृथिवीषेणनृपतेः जिगीषोर्ज्जयशासनम् [।।*]

TEXT

दृष्टम् ।।

रामगिरिस्थानादग्निष्टोमा..................

.... वाकाटकानाम्महाराजश्रीप्रवरसेनस्य सूनोन्नरिन्द्रसेनस्य सत्पुत्रस्य वाकाटकानाम्महाराजश्री: पृथिवीषेणस्य वचनात्

उत्तरपट्टे लवणतैलकस्यापरत: इष्टाकपल्योत्तरत: बैण्णय: - पूर्व्वत: गोव्वसाहिकाया: दक्षिणत: कुरुभज्ञकन्नाम ग्राम:

अत्र च बाह्मणपुरोगा: ग्रामप्रतिनिवासिनो(न:) कुटुम्बिनश्च वक्तव्या:

यथैष ग्राम: स्वसीमापरिच्छेदेनान्यग्रामसीमवर्ज्जं

तैत्तिरिककौत्सगोत्रद्रोणस्वामिपुत्रमातृस्वामिपुत्रेभ्यो माहेश्वरस्वामिअग्निस्वामिब्रह्म्मस्वामिभ्य: इति

मातुरज्झिकभट्टारिकार्य(या:) पुण्योपचयार्त्थं ऐहिकामुष्मिक धर्म्मस्थाने अपूर्वदत्त्या उदकपूर्व्वमतिसृष्ट: [*]

यतोस्मत्सन्तका: सर्व्वाध्यक्षनियोगनियुक्ताज्ञासञ्चारिकुलपुत्राधिकृताभटाश्छात्राश्चाध्युषितपूर्व्वा: ममाज्ञयाज्ञापयितव्य:

विदितमस्तु व: यथेहास्माभिरात्मनो धर्म्मायुर्ब्बलविजयैश्वर्य्य विवृद्धये इहामुत्रहितार्त्थमात्मानुग्रहाय वैजयिके धर्म्मस्थाने अभटच्छात्रप्रवेश्य : ......

संवत्सरे द्वितीये ग्रीष्मपक्षे सप्तमे दिवसे द्वादशे सेनापतौ विष्णुदत्ते लिखितं शर्व्वदत्तेनेति [।*]

Summary

Seal

This is the victorious edict of Prithvishēṇa, son of Narendrasēna and Lord of the fortunes of the Vakāṭakas

Seen

(Issued from) Rāmagiri camp[2]

On orders from Prithivīshēṇa, the son of Narēndrasēna and the grandson of Pravarasēna[3]

The residents and householders (agricultural) led by the brāhmaṇas of the village Kurubhajjaka,[4] in Uttarapaṭṭa(northern division) west of Lavaṇatailaka, north of Ishṭāhikā, are to be informed that this village with all its boundaries specified excluding the borders of other villages, is given to Māhēśvarasvāmi,Agnisvāmi and Brahmasvāmi, sons of Mātṛisvāmi, Agnisvāmi, son of Drōṇasvāmi of Taittirika[5] -Kautsa gōtra

for the merit of (our) mother Ajjhika-bhaṭṭārikā at this sacred place for benefit in both the worlds. All the officers including the Santakas, President (of local bodies), executives,noble-men,soldiers and policemen shall carry out the order.

Written by Śarvvadatta when Vishṇudatta was the General on the twelfth day in the seventh fornight of the Summer Season[6] in the second year (of reign)

Notes

1. This set of four copper plates bears writing on the inside of the first plate and on both sides of the other three plates.The seal on the ring connecting the plates bears a legend in Sanskrit verse in *Anushṭubh* metre.

2. Rāmagiri is the same as Ramtek in Nagpur District, Maharashtra.

3. For the summary of the long preamble introducing the earlier kings of the family see the inscriptions of Pravarasēna (nos.67 and 79)

4. The places mentioned in this section are identified respectively with Kurjjhā,Lonara, Īmṭagāmva, Waingaṇgā and Gōbī-all in Bhaṇḍāra District of Maharashtra.

5. Taittirīka (ya) is the name of the Vedic Śākhā (Yajus)

6. The mention of seventh fortnight of summar season relates to the division of the year into three seasons, the other two being rainy season and winter.

No. 145

ANOTHER PEDESTAL INSCRIPTION OF ABHAYAMITRA

Date	:	Year 157 : A.D.476
Script and	:	Western Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Abhayamitra/Budhagupta
Dynasty	:	Gupta
Location	:	Pedestal of an image of Buddha excavated at Śarnath near Vārāṇasī,U.P.
Reference	:	Y.R.Gupte, *A.R., ASI,* 1914-15 pp. 124 ff and plate; Bhandarkar, *CII,* III (Revised),pp, 332-4 and plate.

TEXT

Metres: Verses 1-4 *Anushṭubh*

गुप्ता[नां] समतिक्रान्ते सप्तपञ्चाशदुत्तरे [।*]
शते समानां पृथिवीं* बुधगुप्ते प्रशासति [॥ 1*]
वैशाखमाससप्तम्यां मूलेश्या[मगते][१] मया [।*]
कारिताभयमित्रेण प्रतिमा [शाक्यभिक्षुणा ॥ [2*]
इमामु[द्धस्तसच्छ]त्रप[द्मा]स[न]विभूषिताम् [।*]
देवपुत्रवतो [दिव्यां] चित्रविन्यासचित्रितां [ताम्] ॥ [3*]
यदस्ति पुण्यं [प्र]तिमां कारयित्वा ममास्तु तत् [।*]
[मातापित्रोर्गुरूणां च लोकस्य च समाप्तये ॥ (4*]

Summary

On the 7th day in the month of Vaiśākha with the star Mūla being current when Budhagupta was ruling in the year 157[2] of the Guptas

Abhayamitra[3], a Śākya (Buddhist)Monk contributed an image of the Buddha with attendant deities, seated on a lotus under an umbrella with his hands upraised, which was decorated (with painting)

May the spiritual merit accruing out of this be for the deliverance of (my) parents, preceptors and also of the world[4]

Notes

1. The reading Mūlē Śyāma-gatē of D.C.Sircar (*Sel.Ins.*,I,P.331) is preferred here instead of Mūlē-śma-pragate read here by Bhandarkar.

2. The details of date given here point to March 28, 476 A.D. as the date of the record and also to the fact that the month reckoned was Pūrṇimānta i.e.,ending with Pūrṇimā as the seventh day of the month is indicated.

3. The donor seems to be identical with his namesake mentioned in No.142 above of the year 154 from the same place.

4. The same text as in this record is found written in a different hand on another image of Buddha discovered at the same place.

No. 146

SAKREPAṬṆA PLATES[1] OF SIṂHAVARMAN

Date : Regnal year 41: c 477 A.D
Script and : Southern characters
Language : Sanskrit
Donor/King : Simhavarman
Dynasty : Pallava
Location : Sakrepaṭṇa, Chikmagalur District, Karnataka
Reference : G.S.Gai, *Ep.Ind*, XXXVIII, pp.99-105 and plates

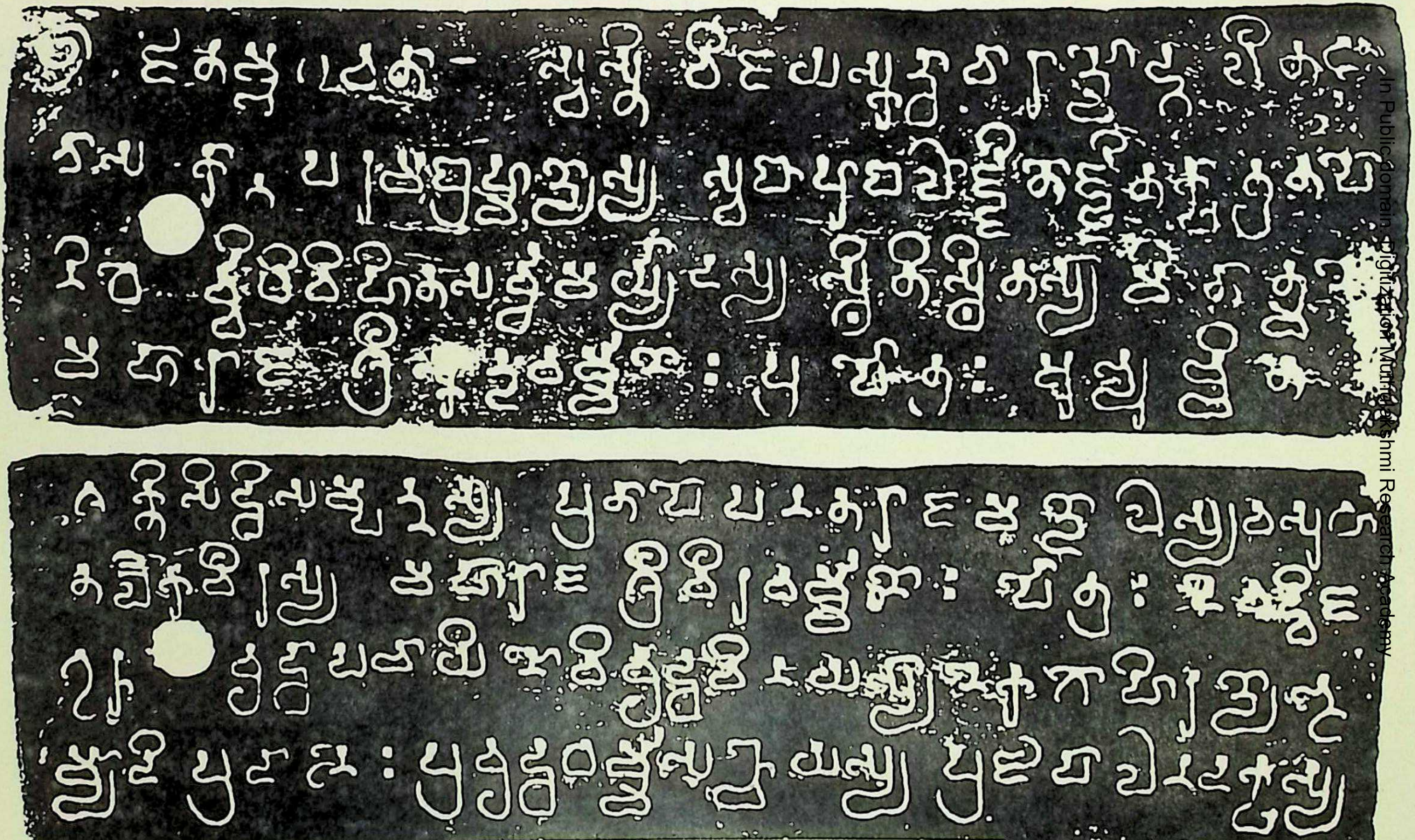
TEXT

Meteres:

सिद्धम् [।*] जितम्भगवता । स्वस्ति [।*]
विजयस्कन्धावारान्मौद्गलीतटावासकात्

परमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जितक्षात्रतपोनिधेर्व्विधिविहितसर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्मनो महाराज श्रीस्कन्दवर्म्मणः प्रपौत्रः अभ्युच्चितशक्तिसिद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य वसुधातेलैकवीरस्य महाराज श्रीवीरवर्म्मणः पौत्रः देवद्विजगुरुवृद्धापचायिनो विवृद्धविनयस्यानेकगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानाम्पञ्चमस्य लोकपालस्य सत्यात्मनो महाराज श्री स्कन्दवर्म्मणः पुत्रः भगवद्भक्तिसम्भावितसर्व्वकल्याणः प्रजासंरञ्जनपरिपालनोद्योगसततसत्रव्रतदीक्षितः नैकसमर साहसावमर्द्दलब्धविजययशः प्रकाशः कलियुगदोषावसन्नधर्म्मोद्धरणनित्यसन्नद्धः राजर्षिगुणसर्व्वसन्दोहविजिगीषुः भगवत्पादानुद्ध्यातो बप्पभट्टारकपादभक्तः परमभागवतो भारद्वाजः स्वविक्रमाक्रान्तान्यनृप श्रीनिलयानाम् यथावदाहृता नेकाश्वभेधानाम्पल्लवानान्धर्म्मम हाराजश्रीसिंहवर्म्मा सेन्द्रकराज्ये सर्व्वनैयोगिकवल्लभान्वैषायिकांश्चाज्ञापयति

अत्रास्माभिस्सेन्द्रकराज्ये वल्विल्लचग्रहारे नैरन्तर्य्येण भुज्यमाने उपरिभागमादिङ्कृत्वा यद्यद् राजभोग्यन्तत्सर्व्वन्तदग्रहारिकेभ्य एव ब्राह्मणेभ्यो



Sakrepatna Plates of Simhavarman

दत्तम् सर्व्वपरिहाराश्चात्रानुज्ञाताः तदवगम्य तथा सर्वैर्व्वर्त्तितव्यम् परिहर्त्तव्यश्चेति [।*]

भूमि........................ फलम् [।। 4]

प्रवर्द्धमानविजयराज्यसंवत्सरे एकचत्त्वारिंशे प्रौष्ठपदमासबहुल पक्षदशम्यान्दत्ता पट्टिका [।*]

स्वयमाज्ञप्तमिति [।*]

गोब्राह्मणान्नन्दतु ।।

Summary

Success !

Victory achieved by the holy one

Hail !

(Issued) from the camp at Maudgalī-taṭa

Siṁhavarmaṇ[2] son of Skandvarman,grandson of Vīravarman, great-grandson of Skandavarman commands all the executive officers and district authorities in Sēndraka-rājya[3] thus :

Whatever dues accrue to the king from the brahmanical village *(agrāhāra)* of Valvilli in Sēndraka-rājya allowing the enjoyment of the excess share[4] permanently, they were also assigned to them. May this be understood and followed allowing the exemptions.[5]

This charter was given on the tenth day in the dark fortnight in the month of Praushṭapada (i.e.Bhādrapada) in the forty first year of reign.

Executed by ourselves.

May the cows and brāmaṇas be pleased !

Notes

1. This is a set of five plates bearing writing on all sides except on the outer sides of the first and the last plates. The seal is lost.

2. The introductory passages pertainning to all the kings mentioned here are almost the same. The passage regarding the reigning king is not as elaborate as it is in his Vesanta grant (No.111.)

3. ' Sēndraka-rājya comprised the area around modern Śivamogga (Shimoga) district in Karnataka.

4. The passage 'Upari-bhāgam-ādim-kṛitva seems to imply that the owner's share due to the brāhmaṇas in excess of the share due to the tiller was required to be enjoyed by them unhindered permanently as ever.

5. This section is followed by the usual ending verses.

No. 149

PĀHĀRPUR COPPER-PLATE[1] INSCRIPTION

Date : (Gupta) Year 159:479 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Budhagupta
Dynasty : Gupta
Location : Pāhārpur, Rajshahi District, Bangladesh
Reference : K.N.Dikshit, *Ep. Ind*, XX, pp. 61 ff and plate; Sircar, *SI*, I, pp. 359-363.

TEXT

Metres:

स्वस्ति [॥*]

पुण्ड्रवद्धनादायुक्तकाः आर्य्यनगरश्रेष्ठिपुरोगञ्चाधिष्ठानाधिकरणम् दक्षिणांशकवीथेय नागिरट्टमाण्डलिकपलाशाट्टपार्श्विकवटगोहालीजम्बुदेवप्र वेश्यपृष्ठिमपोत्तकगोषाटपञ्चकमूलनागिरट्टप्रावेश्यनित्वगोहालीषु ब्राह्मणोत्तरान्महत्तरादिकुटुम्बिनः कुशलमनुवर्ण्यानुबोधयन्ति

विज्ञापयत्यस्मान्ब्राह्मणनाथशर्म्माएतद्भार्य्यारामीच युष्माकमिहाधिष्ठानाधिकरणे द्विदीनारिक्कचकुल्यवापेन शश्वत्कालोपभोग्या क्षयनीवीसमुदयबाह्यप्रतिकरखिलक्षेत्रवास्तुविक्रयोऽनुवृत्तस्तदर्ह्यथानेनैव क्रमेणावयोस्सकाशाद्दीनारत्रयमुपसङ्गृह्यावयोः स्वपुण्याप्यायनाय वटगोहाल्यामे वास्याङ्काशिकपञ्चस्तूपनिकायिकनिर्ग्रन्थश्रमणाचार्य्यगृहनन्दिशिष्य प्रशिष्याधिष्ठितविहारे भगवतामर्हतां गन्धधूपसुमनोदीपाद्य र्थन्तलवाटकनिमित्तञ्च अतः एव वटगोहालौतो वास्तु द्रोणवापमध्यद्‌र्धञ्चम्बुदेवप्रावेश्यपृष्ठिमपोत्तके क्षेत्रं द्रोणवापचतुष्टयं

गोषाटपुञ्जाद्द्रोणवापचतुष्टयम् मूलनागिरट्ट प्रावेश्यनित्वगोहालीतः अर्द्धत्रिकद्रोणवापानित्येवमध्यर्द्ध क्षेत्रकुल्यवापमक्षयनीव्या दातुमिति [।*]

यतः प्रथमपुस्तपालदिवाकरनन्दिपुस्तपालधृतिविशणु विरोचनरामदास हरिदासशशिनन्दिसुप्रभमनुदत्तानामवधारणयावधृतम् अस्त्यस्मदधिष्ठानाधिकरणे द्विदीनारिक्कच कुल्यवापेन शश्वत्कालोपभोग्याक्षयनीवीसमुदयबाह्याप्रतिकरखिलक्षेत्रवास्तुवि क्रयोऽनुवृत्तस्तद्युष्मान्ब्राह्मणनाथशर्म्मा एतद्भार्य्या रामी च पलाशाट्टपार्श्विकवटगोहाली स्थायिकाशिकपञ्चस्तूपकुलनिकायिकाचार्य्यनिर्ग्रन्थगु हनन्दिशिष्यप्रशिष्याधिष्ठितसद्विहारे अर्हतां गन्धधूपाद्युपयोगाय तलवाटकनिमित्तञ्च तत्रैव वटगोहाल्यां वास्तुद्रोणवापमध्यर्द्धं क्षेत्रञ्जम्बुदेवप्रावेश्यपृष्ठिमपोत्तके द्रोणवापचतुष्टयं गोषाटपुञ्जाद्द्रोणवापचतुष्टयं मूलनागिरट्टप्रावे श्यनित्वगोहालीतो द्रोणवापद्वयाधि कमित्येवमध्यर्द्धं क्षेत्रकुल्यवापम्प्रार्त्थयिते न कश्चिद्विरोधः गुणस्तु यत्परमभट्टारक पादानामर्त्थोपचयो धर्म्मषड्भागाप्यायनञ्च भवति (।*) तदेवङ्क्रियतामित्यनेनावधारणाक्क्रमेणास्माद्ब्रह्मणनाथशर्म्मत एतद्भार्य्याराम्याश्च दीनारत्रयमायीकृत्यैताभ्यां विज्ञापितक्क्रमोपयोगायोपरिनिर्द्दिष्टग्राम गोहालिकेषु तलवाटकं वास्तुना सह क्षेत्रं कुल्यवापः अध्यर्द्धोऽक्षयनीवीधर्म्मेण दत्तः । कु 9 द्रो 4 [।*]

तद्युष्माभिः स्वकर्षणाविरोधिस्थाने षट्कनडैरपविञ्च्छ्य दातव्योऽक्षयनीवीधर्म्मेण च शश्वदाचन्द्रार्क्कतारककालमनुपालयितव्य इति ॥ सम् 100 50 6 माघदि 7 [।*]

उक्तञ्च भगवता व्यासेन [।*]

Summary

Hail!

From Puṇḍravarddhana[2]

The Superintending Officers *(āyuktakas)* and the district authorities led by the noble Nagara-śreshṭhi inform and advise as follows, after soliciting the welfare of the brāhamaṇas and the agricultural householders including the Mahattaras living in Vaṭagōhāli[3] near Palāśāṭṭa, Prishṭhima-pottaka and Gōshāṭapuñjaka attached to Jambudēva and Nitvagōhālī attached to Mūlanāgiraṭṭa - all included in Nāgiraṭṭa-maṇḍala in the southern division.

"We brāhmaṇa Nāthaśarmmā and (my) wife Rāmī submit as follows: Having received three *dīnāras* from us towards the cost of one and a half *kulyavāpas* of non-revenue yielding fallow land at the rate of two *dīnaras* per *kulyạvāpa* you are requested to grant us land for being endowed as capital fund for our own merit to provide for perfume,

incense, flowers, lighting etc., and for an enclosure (or garden) to the Supreme Arhat in the monastery maintained by Gṛihanandi's line of disciples, the Nirgrantha (Jain) teacher-monks attached to the sect of Pañchastūpa-nikāya of Kāśi: (The details of the land are) one and a half *drōṇavāpas*[4] of residential site; four *drōṇavāpas* of field at Prishṭima-pottaka; four *drōṇavāpas* at Gōshāṭapuñja; and two and a half *drōṇavāpas* at Nitvagōhāli."

Having got confirmed that the said lands are available, by the record-keepers Divạkaranandi, Dhṛitivishṇu, Virōchana, Rāmadāsa, Haridāsa, Sasinandi, Suprabha and Manudatta, they were given to Nāthaśarmmā and his wife Rāmī. You shall therefore demarcate the above lands.

On the 7th day in the month of Māgha in the (Gupta) year 159.

Notes

1. This is a single plate bearing writing on both sides.

2. Puṇḍravarddhana is identified with Mahāsthan, north of Bogra in Rajashahi District, Bangladesh.

3. Vaṭagōhāli may be identified with Goālbhiṭā near Pāhārpur. The other places mentioned in this section are probably near about.

4. The half *drōṇavāpa* is reckoned as two *āḍhavāpas* in the passage lower down where it is repeated.

No. 150

NĀLANDĀ CLAY SEAL OF BUDHAGUPTA

Date	:	c. 160: 479-80 A. D.
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Budhagupta
Dynasty	:	Gupta
Location	:	Clay seal[1] exhumed from the Monastery site No.1 at Nālandā, Patna District, Bihar
Reference	:	Hirananda Sastri, *Memoir* of the Archaeological Survey of India, No.66, *Nālandā and its Epigraphic Material,* p. 64 and plate; Bhandarkar, *CII,* III (Revised), pp. 350-1 and plate

TEXT

Metres:

[सर्व्वराजोच्छेत्तुः पृथिव्यामप्रतिरथस्य महाराज*] श्रीगुप्तप्रपौत्रस्य महाराजश्रीघटोत्क[चपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छवि*] दौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्न[स्य महाराजाधिराज श्रीसमुद्रगुप्तस्य पुत्रस्तत्परि*] गृहीतो महादेव्यां दत्तदेव्यामुत्पन्नः [स्वयञ्चाप्रतिरथः परमभागवतो महाराजाधिराजश्री*] चन्द्रगुप्तस्तस्य पुत्रस्तत्पादानु ध्यातो [महादेव्यांध्रुवदेव्यामृत्पन्नो महाराजाधिराज*] श्रीकृमारगुप्तस्य पुत्रस्तत्पादा[नुध्यातो महादेव्या मनन्तदेव्यामुत्पन्नो म*] हाराजाधिराजश्री[पुरु] गुप्तस्तस्य पुत्र[स्तंत्पादानुध्यातो महादेव्यां श्री*] [महा*] देव्यामुत्पन्नः [परमभागवतो महाराजाधिराजश्री*] बुधगुप्त : [॥*]

Contains the genealogy of Budhagupta which is given here for the first time (See genealogical tables)

Notes

1. The clay seal is fragmentary. Yet the left half of the legend on the seal can be filled up on the basis of the genealogy given in the earlier inscriptions of Kumāragupta I. The passage after the name Kumāragupta restored partly yields the names of Purugupta, his queen Chandradēvī and their son Budhagupta. Compare however with Bihār Stone Pillar inscription of Budhagupta which describes Budhagupta as the son of Skandagupta. The present seal gives the name of Budhagupta's father as Purugupta. See No.148 above and Bhandarkar, CII, III (Revised), Introduction, pp. 79 ff.

No. 153

INSCRIPTION OF VYĀGHRADEVA

Date	:	c. 480 A.D.[1]
Script and	:	Southern characters (Box-headed)
Language	:	Sanskrit
Donor/King	:	Vyāghraḍēva/Pṛithīvīshēṇa II
Dynasty	:	Vākāṭaka (Main)
Location	:	Loose slab, Nachnē-kī-talāī near the fort of Kuṭhāra, north-west of Jasco, Madhya Pradesh
Reference	:	Cunnigham, *Reports* of the Archaeological Survey of India, XXI, pp. 97 f., Mirashi, *CII,* V, pp. 89-91 and plate.

TEXT

Metres:

वाकाटकानां महाराजश्रीपृथिवीषेणपादानुद्ध्यातो
व्याघ्रदेवो मातापित्रो : पुण्यार्थे कृतमिति

Summary

Vyāghradēva devoted to Mahārāja Pṛithīvishēṇa has made (this)[2] for the merit of his parents.[3]

Notes

1. Vyāghradēva is identified with Vyāghra of the Uchchakalpa dynasty. His son Jayanātha was ruling in Gupta years 174 and 177: Therefore Vyāghra might have ruled for some years before Gupta year 170 (490 A.D.). Hence the approximate date of 480 A.D. is fixed for this record. His overlord Pṛithivishēṇa is to be identified with the second king of that name. The same text as in this inscription is found engraved on a loose stone-slab at Ganj in Madhya Pradesh.

2. The inscription engraved on a loose slab does not mention the object made. Since it is also a loose slab it is difficult to say whether it was fixed or set up into or in front of a temple, well or tank.

3. One side of the slab contains an incomplete copy of this text which is engraved on one of the two faces of the slab. The writing on the whole is somewhat crude on account of the undressed nature of the surfaces of the slab. The figure of a wheel is engraved in the centure of the record.

No. 155

PENUKONDA PLATES[1] OF MĀDHAVA (II) SIMHAVARMAN

Date : c. 480 A.D.
Script and Language : Southern Characters Sanskrit
Donor/King : Mādhavavarman-Simhavarman
Dynasty : Gaṅgas of Taḷakāḍu
Location : Penukoṇḍa, Anantapur District, Andhra Pradesh
Reference : Lewis Rice, *Ep. Ind,* XIV, pp. 331-40 and plate

TEXT

Metres:

लिद्धम्

स्वस्ति

जितम्भगवतागतघनगगनाभेन पद्मनाभेन ।

श्रीमज्ञाह्नवेयकुलामल, ...

.... श्रीमत्कोङ्कणिवर्म्मधर्म्ममहाधिराजस्य पुत्रस्य-श्रीमन्माधवमहाधिराजस्य तस्य पुत्रस्य अनेकयुद्धोपलब्धव्रणविभूषितशरीरस्य नानाशास्त्रेतिहासपूराणतत्त्वज्ञस्य श्रीपल्लवकुलेन्द्रेण सिंहवर्म्म महाराजेन यथार्हमभिषिक्तस्य गङ्गराजस्य आर्य्यवर्म्मणः पुत्रेण पितृपैतामहगुणसंयुक्तेन देवद्विजातिगुरुपूजनतत्परेण धर्म्मर्भ्यासकृतमतिना स्वबाहुवीर्य्यार्ज्जितराज्यविभवेन गाङ्गेयवंशध्वजेन स्ववंशक्रमागतराज्यप्रणीतेन पल्लवानां श्रीस्कन्दवर्म्ममहाराजेन यथार्हमभिषिक्तेन गङ्गानाम्माधवमहाधिराजेन श्रीसिंसवर्म्मणा

ब्राह्माणायवत्ससगोत्राय तैत्तिरायचरणाय कुमारशर्म्मणे यमनियमतपस्वाद्धचाययजनयाजनाद्धचयनाद्धचपनशापानुग्रहसामत्थ्यार्य दानप्रतिग्रहाय

चैत्रमास्यां तिथौ पौर्ण्णमास्यां परुविविषये पस्विमहाततटाकाधस्तात् कर्म्मटुवक्षेत्रे पञ्चषष्टिकेदाराः सप्तविंश त्खण्डुकवापाः ब्रह्मदेयक्रमेणाद्भिः प्रदत्तः

योऽस्यहर्त्ता ..... वर्तति

इति सुवर्ण्णकाराटर्यपुत्रेण अपापेन लिखितेयन्ताम्प्रपट्टिका

Summary

Success!

Konkaṇivarman - Dharmamahādhirāja

His son Mādhava-Mahādhirāja

His son Āryavarman[2] whose body was adorned with wounds inflicted in many battles, who had understood the essence of many sciences and who was anointed by Simhavarma-mahārāja, the lord (Indra) among the Pallavas

His son Mādhava-mahādhirāja Simhavarman[3] who had inherited the qualities of his father and grandfather, who was interested in worshipping gods, brāhmaṇas (twice-born) and the preceptors, who was the very banner of the Gāngēya

family, who had led forward the kingdom inherited duly by him and who was anointed by Pallava Skandavarma-mahārāja gave on the full-moon day in the month of Chaitra sixtyfive pieces of wet land in the Karmaṭuva farm *(kshētra)* below (i.e. irrigated by) great Paruvi tank in Paruvi district. as a brahmadēya to brāhmaṇa Kumārāśarman of Vatsa-gotra and Taittirīya-charaṇa who was an adept in self-control, austerity, penance, personal study (of the Vēdas), in performing sacrifices and in conducting the same, in study and in teaching and in pronouncing curses and blessings and in making gifts and in receiving gifts.[4]

The charter was written by Apāpa, the son of goldsmith Ārya.

Notes

1. This is a set of three plates with writing on the inner sides only.

2. A comparative study of the genealogical sections of this and the following grants makes it clear that Āryavarman had other names like Harivarman and Krishṇavarman, though none of these gratns mention even two of these names together. Hence some scholars get confused.

Only one charter (Kūḍlūr Plates - Mys. Arch. Rep. 1921, p.7 and plate) said to have been issued by Harivarman himself is available. Though Ramesh suggests the consideration of the record valid on account of tis historical possibility, it is to be stressed that it contains a passage on the granted village and boundaries written in Kannaḍa script and about the 9th century - rare for a charter of the fifth century. Besides, it gives an inexplicable date year 188 and the details Māgha, amāvāsyā, Monday, Svāti star and solar eclipse. The combination of Māgha-amāvāsyā and Svāti is impossible.

3. It is obvious that this king whose father was consecrated by Pallava Simhavarman was also named Simhavarman by his father in gratitude.

A Jaina work Lōkavibhāga said to have been written at Kāñachi equates Śka 380 = (457-58 A.D.) with Pallava Sinhavarman's 22nd regnal year, pointing to his accession in c. 436 A.D.

4. The original reads 'adāna-pratigraha' corrected by Ramesh *(Inscriptions of the Western Gangas,* p.29) as :ādānapratigraha' and interpreted as 'in receiving and retaining gifts'.

No. 156

KŪṬALŪR GRANT[1] OF MĀDHAVAVARMAN II

Date : c. 480 A. D.
Script and : Southern Characters
Language : Sanskrit[2]
Donor/King : Mādhavavarman II[3]
Dynasty : Gaṅgas of Taḷakāḍu
Location : Pura, Tumkur District, Karnataka
Reference : M. H. Krishna, *Mys. Arch. Rep.*, 1930, pp. 259-65 and plates.

TEXT

Metres: All verses in *Anushṭubh*

स्वस्ति
सिद्धम्
भारद्वाजसगोत्रस्य हरितुल्यस्यविक्रमे ।
श्रीपल्लवकुलेन्द्रस्य राज्ञः श्रीस्कन्दवर्म्मणः ॥1॥
धर्म्मात्पालयतो भूमिं वर्द्धमाने तु शारदे ।
चैत्रेमासि शुचौ पक्षे पञ्चम्यां रोहिणीदिने ॥2॥
जाह्नवीविमलाकाशजलामलकुलस्य च ।
जाह्नवेयकुलेन्द्रस्य सुरेन्द्रसमतेजसः ॥3॥
राज्ञः कण्वसगोत्रस्य श्रीमत्कोङ्कणिवर्म्मणः ।
पुत्रस्य सर्व्वमुख्यस्य माधवस्य नृपस्य च ॥4॥
औरसस्याथपुत्रस्य कर्त्तुर्ध्दर्म्ममनुत्तमम् ।
महाराजेन विधिना जयश्रीसिंहवर्म्मणा ॥5॥
अभिषिक्तस्य शूराणां वीरस्यातुल्यकर्म्मणः ।
श्रीमतो गङ्गराजस्य गङ्गवंशध्वजस्य च ॥6॥
आर्य्याणां वर्म्मभूतस्य नामतोऽप्यार्य्यवर्म्मणः ।
तस्य पुत्रेण धीरेण प्रगल्भेन महात्मना ॥7॥
शत्रूणां सूर्य्यतुल्येन मित्राणाञ्चन्द्रकान्तिना ।
पालने कृष्णतुल्येन क्षमणे भूसमेन च ॥8॥
श्रीपल्लवनृपेन्द्रेण विजयस्कन्दवर्म्मणा ।

न्यायतोऽप्यभिषिक्तेन सर्व्वप्रकृतिभिस्सह ॥9॥
गुरुभिः कृतनाम्ना च सत्सु माधववर्म्मणा ।
[यत्] कौशिकसगोत्राभ्यामनुजाभ्याञ्च विशेषतः ॥10॥
कुमारभवशर्म्मभ्यां तैत्रीयाभ्यान्तु धर्म्मतो ।
मरुकरविषये ग्रामं कूटलूर्नाम संज्ञितम् ॥11॥
तोळ्ळा नदी पश्चिमतः पेरूरात्पूर्व्वतस्स्थितम् ।
श्रीमन्माधवराजेन ब्रह्मण्येन सुबुद्धिना ॥12॥
जलदत्त्या प्रदात्तन्तद् ब्रह्मदेयक्रमेण च ।
गाङ्गेयो ब्राह्मगाङ्गेयो विप्रयोग्रामिमीदृशम् ॥13॥
हर्त्ता .... पालनम् ॥
इति भारद्वाजसगोत्रेण कुमारशर्म्मणा लिखितेयन्ताम्रपट्टिका ॥

Summary

Hail!

Success!

When the Pallava King Skandavarman[4] of Bhārādvāja *gōtra* was ruling, on the day of Rohiṇī, the fifth day in the bright fortnight in the month of Chaitra in the growing year of his reign

Mādhavavarman so (well) named by elders,[5] who was anointed by Pallava Skandavarman, who (Mādhavavarman) was the son of Āryavarman, the banner of the Ganga family who was anointed by (Pallava) Mahārāja Simhavarman; who was the grandson of Mādhavavarman, son of Konkaṇivarman of Kaṇva *gōtra* gave the village of Kūṭalūr in Marukara district *(vishaya)* to the brothers Kumāraśarman and Bhavaśarman of Kauśika *gōtra* and Tattirīya=charaṇa

The copper-plate was written by Kumāraśarman of Bhāradvāja *gōtra*.

Notes

1. This set has three plates hearing writing on the inside only.

2. The entire text except the passage introducing the ending verses as those of Manu and the passage about the writer of the grant is in verse, beautifully engraved by arranging each verse in one line leaving unifrom space between the two halves of each verse, upto the prose page introducing the ending verses.

3. Mādhavavarman was also called Simhavarman. See his Chūkuttūr grant (No.154) and Penukonda Plates (No. 155).

4. Note that the Pallava king is introduced at the beginning of the record suggesting his overlordship as he was also responsible for the coronation of the Gaṅga king.

5. The phrase in the text (Gurubhih kṛita-nāmnā, is comparable with Gurubhi-rabhyasta-nāmnā found in the Junāgaḍh Inscription of Rudradāman *(USVASE,* II, No. 135).

No. 158

DĀMŌDARPUR CHARTER OF NĀBHAKA

Date : Year 163 : A. D. 484

Script and : Eastern Variety of Northern Characters

Language : Sanskrit

Donor/King : Nābhaka/Budhagupta

Dynasty : Gupta

Location : Single copper-plate, Dāmōdarpur, Dinajpur District, West Bengal now in the Varēndra Research Society Museum, Rajshahi, Bangla Desh

Reference : Radhagovinda Basak, *Ep.Ind.*, XV, pp. 134 ff and plate; Bhandarkar, *CII*, III (Revised), pp. 335-9 and plate.

TEXT

Metres:

[सं 100*] [60] 3 आषाढ दि 10 3 परमदैवतपरमभट्टा[र]क महाराजाधिराजश्रीबुधगुप्ते[पृथि]वीपतौ तत्पाद[परि] गृहीते [पुण्ड्र[व]र्द्धन] भुक्तावुपरिकमहाराब्रह्मदत्ते संव्यवहरति

स्वस्ति पलाशवृन्दकात्सविश्वासं महत्तराद्यष्टकुलाधि[क][र]णं ग्रामिककुटुम्बिनश्च चण्डग्रामके ब्राह्मणाद्यान्न(न्) क्षुद्रप्रतिकुटुम्बिनः [च] कुशलमुक्त्वानुदर्शयन्ति

विज्ञापयति नो ग्रामिकनाभकोहमिच्छेयं (च्छये) मातापित्रोस्स्वपुण्याप्यायनाय कतिचिद्ब्राह्मणार्य्यान्प्रति वासयितुं तदर्हथ ग्रामानुक्रमविक्रयमर्य्यादया मत्तो हिरण्यमुपसंगृह्य समुदयबाह्याप्रदखिल[क्षेत्राणां] [प्र*] सादं कर्त्तुमिति

यतः पुस्तपालपत्रदासेनावधारितं युक्तमनेन विज्ञापितमस्त्ययं विक्रयमर्य्यादाप्रसङ्गस्तद्दीयतामस्य परमभट्टारकमहाराजपा[दानां] पुण्योपचयायेति

पुनरस्यैव[पत्रदा]सस्यावधारणयावधृत्य नाभकहस्ताद्दीनारद्वयमुपसंगृह्य स्थाण(न)पालकपिलश्रीभद्राभ्य्यामा[यी*]कृत्य चसमुदय

[बाह्याप्रदखि*]लश्रेत्रस्य कुल्यवापमेकमस्य वायिग्रामकोत्तरपार्श्वस्यैव च सत्यमर्य्यादया दक्षिण पश्चिमपूर्व्वेण महत्तराद्यधिकरणकुटुम्बिभिः प्रत्यवेक्ष्याष्टकनवक (नवक) नलाभ्यामपविञ्च्छ्य चतुस्सीमोल्लिङ्य च नाभ [काय*] दत्तम्

तदुत्तरकालं संव्यवहारिभिर्ध्दर्म्मवेक्ष्य प्रतिपालनीयम् ॥ उक्तञ्च महर्षि(षि)भिः [।*]

स्वदत्तांपरदत्तां वा यो हरेत वसुन्धरां (राम्) [।*]
[स विष्ठा*] यां क्रिमिर्भूत्वा पितृभिस्मह पच्यते [॥1*]
बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः [।*]
यस्य यस्य यदा भूमिस्तस्य तस्य [तदा*] फलं (लम्) [॥2*]
षष्ठिं वर्ष्ष (र्ष) महस्राणि स्वर्ग्गे मोदति भूमिदः [।*]
आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् [॥3*] इति ॥

Summary

On the 13th day in the month of Āshāḍha (June-July) in the year 163 when Mahārājādhirāja Budhagupta was ruling and when Mahārāja Brahmadatta was administering as *uparika* in charge of the division (bhukti) of Puṇḍravardhana

Hail! the council of eight members *(ashṭakula)* including the elders *(mahattaras)*, the village headman and the husbandman enquired faithfully[2] the brāhmaṇas and the small farmers of the village of Chaṇḍa from (their camp at) Palāśavṛindaka[3] and informed

That Nābhaka, the village-headman has petitioned saying that he wants to settle some venerable brāhmaṇas and

therefore some unyielding fallow land lying outside the cultivated belt of lands[4] be granted after taking gold from him for the propitiation of his parents subject to the customary rules of sale and that

accordingly land measured by rods of eight and nine units to the extent of one *kulyavāpa* to the north of Vāyi village was granted to him after receiving three *dīnāras* as approved by Patradāsa, the record-keeper and credited by Kapila-Śrībadra, the watchman *(sthānapāla)* and after marking the boundaries[5] as inspected by the council.

May this be protected by the administrators in accordance with *dharma.*

Notes

1. This reading adopted from Sircar *(Sel.Ins,* I p. 333) is preferred to Bhandarkar's reading brāhmaṇādhyaksha-kshudra not supported by the facsimile. Accordingly note the change of meaning also in the summary as against Bhandarkar's translation 'husbandmen of Chaṇḍaka who are inferior ryots and are presided over by brāhmaṇas.'

2. The expression se-viśvāsam in the text meaning faithfully (cf.Sircar's 'with confidence' *Sel. Ins,* I, p. 333, note 1) is interpreted by Bhandarkar, as 'in conjunction with Viśvāsa-rāya and Viśvāsakhāna and modern Bengali surname Biswas.

3. Sircar states that Palāśavṛindaka was the centre of local administration of a group of villages and that this name is derived from Palāśbāṛī and Palāśdāngā near Dāmōdarpur, the findspot of this copper-plate inscribed on both sides.

4. Bhandarkar interprets the phrase *samudayabāhya* as 'excluded from revenue' and Sircar as 'yielding no income'. Similarly *aprada* is interpreted by Bhandarkar as 'not yielding (anything)' and by Sircar as 'not transferable property'.

5. The reading *chatus-sīm-ōllingya* adopted here from Sircar as supported by the facsimile is preferred to *cha kṛishim-ōchchhindya* read by Bhandarkar.

No. 159

ĒRAṆ PILLAR INSCRIPTION OF MĀTṚIVISHṆU

Date	:	Year 165 : A. D. 484
Script and	:	Western Variety of Northern Characters
Language	:	Sanskrit
Donor/King	:	Mātṛivishṇu/ Dhanavishṇu Budhagupta
Dynasty	:	Gupta
Location	:	Red Sandstone pillar, Ēraṇ, Sagar District, M. P.
Reference	:	Fleet, *CII,* III, 1888, pp. 88 ff and plate; Bhandarkar, *CII,* III (Revised), Ed. Chhabra and Gai, pp. 339 - 41 and plate.

TEXT

Metres: Verses = 1 - 3 Āryā

जयति विभुश्चतुर्भुजश्चतुरर्ण्णवविपुलसलिलपर्य्यङ्कः [।*]
जगतः स्थित्युत्पत्तिव्यपायँहेतुर्ग्गरुडकेतुः [॥1*]
शते पञ्चषष्ट्यधिके वर्षाणां भूपतौ च बुधगुप्ते [।*]
आषाडमासशु[क्ल] द्वादश्यां सुरगुरोर्द्दिवसे [॥*2]
सं 100 60 5 [॥*]
कालिन्दीनर्म्मदयोर्म्मध्यं पालयति लोकपालगुणैर्ज्ज (:)[।*]
र्ज्ज(ज)गति महाराजश्रियमनुभवति सुरक्ष्मिचन्द्रे च [॥3*]

अस्यां संवत्सरमासदिवसंपूर्व्वायां स्वकर्म्माभिरतस्य. क्रतुयाजि[नः] अधीतस्वाध्यास्य विप्रर्षेर्म्मैत्रायणीयवृषभस्येन्द्रविष्णोः प्रपौत्त्रेण पितुर्गुणानुकारिणो वरुण[वि][ष्णो] पौत्रेण पितरमनुजातस्य स्ववंशवृध्दिहेतोर्हरिविष्णोः पुत्त्रेणात्यन्तभगवद्भक्तेन विधातुरिच्छया स्वयंवरयेव राजलक्ष्म्याधिगतेन चतुः समुद्रपर्य्यन्तप्रथितयशसा अक्षीणमानधनेनानेकशत्त्रुसमरजिष्णुना मातृविष्णुना तस्यैवानुजेन तदनुविधायिना ततप्रसादपरिगृ[ही]तेन धन्यविष्णुना च। मात्रि(ता)

पित्रोः पुण्याप्यायप्नार्थमेष भगवतः (।) पुण्यजनार्द्दनस्य जनार्द्दनस्य ध्वजस्तम्भोभ्युच्छ्रितः [।।*]

स्वस्त्यस्तु गोब्राह्मणपुरोगाभ्यः सर्व्वप्रदजाभ्य इति । [।।]

Summary

***Verse* 1** Victorious is the lord, the four-armed Vishṇu lying on a bed on the waters of the Ocean, the sole cause of creation, protection and destruction of the universe having the flag of Garuḍa[1]

***Verses* 2 and 3** On Thursday[2], the twelth day in the bright fortnight in the month of Āshāḍha in the year one hundred and sixtyfive in the reign of Budhagupta when Suraśmichandra enjoying the status of a Mahārāja was ruling over the area[3] between the rivers Kāḷindī (Yamunā) and Narmadā

This flag-staff of the supreme Janārdana (Vishṇu), the destroyer of the demons *(puṇyajana),*[4] has been erected for the merit of parents by Mahārāja Mātṛivishṇu His devotee, who, by the will of destiny, has obtained the lady of sovereignty as chosen by her, whose fame has spread upto (the shores of) the ocean, whose high-mindedness is his wealth and who has defeated many enemies and also by his younger brother Dhanyavishṇu.[4]

May it be well to all the perople headed by the cows and the brāhmaṇas!

Notes

1. The invocatory verse on god Vishṇu is quite in keeping with the donor's faith and the setting up of flag-staff for Him.

2. The date is Thursday, the 21st June, 484 A.D. (vide Sircar, *Sel. Ins.*, I. p. 335). This is the earliest instance where a week-day is mentioned.*

3. Cf. No.137 where a similar locality bounded by two rivers is called antarvēdī.

4. The genealogy of the brothers is given in the text as follows:

Indravishṇu (brāhmaṇa sage of Maitrāyaṇīya school of Yajur-Vēda,

Varuṇavishṇu
Harivishṇu
Mātrivishṇu Dhanyavishṇu
(Mahārāja) (cf. No.)

No.160

DAMODARPUR CHARTER[1] OF ṚIBHUPĀLA

Date : ...C 485 A.D.

Script and Language : Eastern Variety of Northern Characters Sanskrit

Donor/King : Ṛibhupāla/Budhagupta

Dynasty : Gupta

Location : Dāmōdarpur, Dinajpur District, Bangladesh now in the Varendra Research Society Museum, Rajshahi, Bangladesh

Reference : Radhagovinda Basak, *Ep. Ind*, XV, pp.138 ff and plate; Bhandarkar, *CII* (Revised) Ed. Chhabra and Gai, pp.342-45 and plate

---

TEXT

Metres: Verses 1-3, Anushṭubh

.... फाल्गुन दि 10 [5] परपमदैवत परमभट्टारकमहाराजाधिराजश्री [बुधगुप्ते*] [पृथिवी*] [पतौ

तत्पा*]दपरिगृहीतस्य पुण्ड्रवर्द्धनभुक्तावुपरिकमहाराजजयदत्तस्य भोगेनानु [वहमा]नके [को]टि[वष्वे](र्ष) विषये च तन्नियुक्तक[आयुक्तक] भण्डके [अ]धिष्ठानाधिकरणं नगरश्रेष्ठिरिभुपालसार्त्थवाहवसुमित्र प्रथमकुलिकवर दत्तप्रथमकायस्थविप्रपालपुरोगे च स[म्व्य]व हरति अनेन श्रेष्ठिरिभुपालेन विज्ञापितम्

हिमवच्छिखरे कोकामुखस्वमिनः चत्वारः कुल्यवापाः [श्वे] तवराहस्वामिनोपि सप्त कुल्यवापाः अस्मत्फलाशन्सिना पुन्या[ण्या]भिवृद्धये डोङ्गग्रामेपूर्व्वंमयाअप्रदा अतिशृष्टकास्तदहन्तत्क्षेत्त्रसामीप्यभूमौ तयोराद्यकोकामुखस्वामिश्वेतवराहस्वामिनोर्ना[म] ल्लि [लि]ङ्ग[क्षोणी] देवकुलद्वयमेतत्कोष्टिकाद्वयञ्च कारयितुमिच्छाम्यर्हथ वास्तुनो षट्[कुल्य] वापान्यथाक्रयमर्य्यादया दातुमिति

यथः पुस्तपालविष्णुदत्तविजय[नन्दि] स्थान (णु) नन्दिनामवधार णयावधृतमस्त्यनेन हिमवच्छिक्खरे तयो : कोकामुखस्वामिश्वेतवरा[ह] स्वामि[नोः] अप्र [दाः] क्षेत्रकुल्वापा एकादश दत्तकास्तदर्थञ्चेह देवकुलकोष्ठि काकरण युक्त [मे] त [द्विज्ञा] पितं [क्र] मेण तत्क्षे [त्त] सामीप्य भूमौ वास्तु दातुमित्यनुवृत्तत्रिदीनारिकच कु[ल्यवा] पविक्रय [मर्य्या] द

Second Side

[या*] .... रा कुलन ....रा ग र (?) ....

पु [ष्करि] णीपू[र्व्वेण] रिभु[पा]लपू [र्व्वदत्तक्षेत्र*] [दक्षिणेन] ...... दत्ताः [।] [त]दुत्तरकालं [सं]व्वहारिभिर्द्देवभ[क्त्या]नुमन्तव्या [:*] (उक्तं) व्यासेन [।*] स्वदत्तां परदत्तां [वा यो हरेत] वसुन्धराम् [।*]
स विष्ठा[यां] क्रिमि[र्ब्भूत्वा] [पि] तृ[भिस्स] ह पच्यते [।। 1*]
पूर्व्वदत्तां द्विजातिभ्यो [यत्नाद्रक्ष यु]धिष्ठिर [।*]
महीं [महिमतां] श्रेष्ठ दा[नाच्छ्रेयोनु] पालनम् [।। 2*]
[बहु]भिर्व्वसु[धा द]त्ता [राजभिश्च पुनः पुनः] [।*]
[य]स्य [य]स्य यदा भूमि[स्तस्य तस्य] त[दा] फ[ल]म् [।। 3*]

Summary[2]

On the 15th day in the month of Phālguna in the year .... in the reign of the great devotee, lord Mahārājādhirāja Budhagupta

While *Uparika* Mahārāja was ruling over *Kōṭtivarsha* district *(vishaya)* in Pundravardhana division *(bhukti)* and when *Āyuktaka* Bhaṇḍaka was conducting the affairs in the presence of Ṛibhupāla, the guild-president *(nagara-śreshṭhi)*, Vasumitra, a caravan-merchant *(sārthavāha)*, Varadatta, the chief artisan (*prathaamakulika* and) Viprapāla, the chief writer (Prathama-kāyastha), this *Śrēshṭhi* Ṛibhupāla petitioned thus:

I had given in the village of Ḍōṅgā four *kulyavāpas of cultivable land to Kōkāmukha-svāmin and seven kulyavāpas* of land to Śvētavarāha-svāmin (set up) on the higher ranges of the Himālayas for my merit. Now I wish to erect two shrines for the same deities and also two storerooms on land near the same plots of land. Hence building site of six *kulyavāpas* may be granted to me at the rate of 3 *dīnāras* for one kulyavāpa.

Accordingly the building site was granted as approved by the record-keepers Vishṇudatta, Vijayanandi and Sthāṇunandi. The grant of lands should be protected by the administrators with devotion to the deities.

Notes

1. This record is engraved on a single copper-plate inscribed on both sides. The seal, with the legend corroded, attached to the copper sheet on its proper right side is oval in shape.

2. The details in this record are drafted on the same pattern as found in Nos.149 and 158 above.

No.161

ANOTHER CHARTER [1] OF PṚITHIVĪSHĒṆA FROM MĀṆḌHAL

Date : Regnal year 10 : c. 485 A.D.

Script and Language : Southern Characaters (Box-headed) Sanskrit

Donor/King : Pṛithivishēṇa II

Dynasty : Vākāṭaka (Main)

Location : Māṇḍhal, Nagpur District, Maharashtra

Reference : Ajaya Mitra Shastri, *Ep.Ind*, XLI, pp.159-169 and plate

---

TEXT

Seal

नरेन्द्रसेन सत्सूनो ....

.... शासनम् [।।*]

बेण्णातट स्थानादग्निष्टोम .... वाकाटकवंशालंकारभूतस्य महाराजश्रीप्रवर सेनस्य सूनोः पूर्व्वाधिगतगुणवद्दायांदापहृतवंशश्रियः कोसलमेकलामालवाधिपतिभिरश्यर्च्चितशासनस्य

वाकाटकानाम्महाकाजश्रीनकेन्द्रसेनस्य सूनोः कुन्तलाधिपतिसुतायां महादेव्यामज्झितभट्टारिकायामुत्पन्नस्य अत्यन्तभागवतस्य तेजःक्षमासन्निधानभूतस्य मग्नवंशोद्धर्तुः वाकाटकानाम्महाराजश्रीः पृथिवीषेणस्य वचनात्

उत्तरपट्टे शुल्कवटानामपरतः कुरुभज्ञकस्योत्तरतः बेण्णानद्याः पूर्व्वतः पिडेरिकायाः दक्षिणतः गोवसाहिकानामग्रामः स्वसीमापरिच्छेदेनान्यग्रामासीमावर्ज्जः बेण्णतटक[वास्तव्य]कौत्स सगोत्रमाहेश्वरस्वामिने एतत्सगोत्रब्रह्मस्वामिने एतत्सगोत्रहरस्वामिने वराहस्वामिने इति ऐहिकामुष्मिके धर्म्मस्थाने दत्तः [।*]

यथोस्मत्यसन्तकाः सर्व्वाध्यक्षनियोगनियुक्ताज्ञसरञ्चापि कुलपुत्राधिकृतभटाष्छात्राश्चाद्धध्युषितपूर्व्वाः ममाज्ञयाज्ञापयितव्याः

विदितमस्तु वः .....

संवत्सरे दशमे ग्रीष्मपक्षे प्रथमे दिवसे प्रथमे सेनापतौ विष्णुदत्ते लिखितं शर्व्वदत्तेनेति [॥*]

Summary

Seen

Issued from the camp *(sthāna)* on the Bēṇṇā[2]

On orders from Pṛithivīshēṇa, Vākāṭaka Mahārāja, son of Narēndrasēna who restored the fortunes of the family wrested by agnates[3] and whose orders were respected by the lords of Kosala, Mekala and Mālava; born of the queen Ajjhita-bhaṭṭārikā, the daughter of the lord of Kuntala;[4] intense devotee of Bhagavat, born with effulgence and patience; who restored the (rule of the) sunken family[5]

The village of Gōvasāhikā in the Uttarapaṭṭa (division) west of Śulkavaṭā, north of Kurubajñaka, east of the river Bēṇṇā and south of Piḍērikā within its own limits excluding the borders of the other villagers was given at the religious centre to Māhēśvarasvāmi[6], Brahmasvāmin, Harasvāmi and Varāhasvāmi all of Kautsa *gōtra* residing on the banks of the river Beṇṇā.[7]

Written on the first day in the first fortnight in the summer season in the tenth year by Śarvvadatta when Vishṇudatta was the general.

Notes

1. This is a set of five copper plates of which the first bears no writing, the second has writing on the inner side and the rest bear writing on both sides. The seal attached to the ring bears a legend in verse form which is the same as in the other plate from the same place (see No.143)

2. Bēṇṇā is Waingaṅga. The *sthāna* is identified with Ṭhāṇā on the west bank of the river.

3. This is obviously a reference to the successful attempt made by a member of the family whose identity is not revealed, in usurping the throne from Narēndrasēna and the latter's success in retrieving the same.

4. Kuntala is probably identical with the central portion of modern Karnataka extending from Sivamogga to Banavāsi.

5. This is a veiled reference to some disturbance in the reign of Pṛithīvīshēṇa. The editor identifies two occasions, one referred to in note 3 and the other, much later, the invasion of Vākāṭaka dominions by a king of the Nala family (see the Riddhapur charter of Bhavadattavarman, No.194)

6. See the other charter from Māṇḍhal (No.143) where two of the donees are mentioned.

7. The passage occurring here (but not given) regarding the officers' duties is common to all Vākāṭaka grants. See No.67.

No.162

PĪPARḌŪLĀ PLATES OF NARĒNDRA

Date	:	Year 3 : c. 485 A.D.
Script and Languages	:	Southern Characters (Box-headed) Sanskrit.
Donor/King	:	Rāhudāva/Narēndra
Dynasty	:	Rulers of Śarabhapura
Location	:	Pīparḍūlā, Raipur District, Madhya Pradesh.
Reference	:	Sircar and Pandeya, IHQ, XIX, pp.139 f.

TEXT

Metres: Verse *Anushṭubh*

खङ्गधाराजितभुवः शरभात्प्राप्तजन्मनः ।

नृपतेश्श्रीनरेन्द्रस्यशासनं रिपुशासिनः ॥

सिद्धम्

शरभपुरात्

महाराजश्रीनरेन्द्र : नन्दपुरभोगीयशर्करापद्रके बाह्मणादीन्प्रतिवासिकुटुम्बिनो बोधयति

एष ग्रामो राहुदेवेन स्वपुण्याभिवृद्धये ब्राह्मणवाजसनेय आत्रेयसगोत्रस्वामिप्पाय ताम्रशासनेनातिसृष्टो मयापि च अचाटभटप्रावेश्य इत्यनुमोदितो यतो भवद्भिरस्य यथाकालं मेयहिरण्यादीनां प्रत्यायानामुपनयः कर्त्तव्यः भविष्यतश्च भोगपतीनभिनन्दयति पूर्व्वदत्तेरनुपाळनाच्छ्रेयसा समबन्धः आच्छेदाच्च प्रत्यवाय इत्यनुप्रपश्यद्भिर्भवद्भिरस्य ग्रामस्यानुपालनं कर्त्तव्यम्

व्यासगीतौ .... ।

.... नरके ॥

प्रवर्द्धमान तृतीयवर्षस्य मार्ग्गशिरमास दिवसे दशमे

उत्कीर्ण्णा श्रीदत्तेनेति

Summary

Seal

Verses: This is the edict of King Narēndra born of Śarabha, who was the chastiser of enemies and who had conquered the earth by continuous display of his sword.

Success!

Be it well

(Issued) from Śarabhapura

Mahārāja Narēndra advises the cultivating residents including the brāhmaṇas of Śarkarāpadraka in the district *(b̲hōga̲)* of Nandapura

This villages was given through a copper-plate to brāhmaṇa Svāmippa of Vājasanēya branch and Ātrēya *gōt̲r̲a̲* by Rāhudēva for his own merit. I had also agreed to exempt the grant from interference by the soldiers and servants (of the government). You should accordingly exempt this from the customary contributions (pratyāyas like grains, gold etc.

Future governors *(b̲h̲ōg̲apat̲i)* are also requested to be pleased to protect this grant.

On the tenth day in the month of Mārgaśira in the year three.

Engraved by Śrīdatta.

Notes

1. This set of three plates has writing on the inner sides of the first and third plates and on both sides of the second plate. For a description of the seal which is common to all the charters of the ruling members of this family see Mallar Plates of Jayarāja (No.241), note 1.

2. Śarabha, father of Narēndra was probably the same as Śarabha, the maternal grandfather of Gōparāja who died in 510 A.D., mentioned in Ēraṇ pillar Inscription (No.191.)

3. According to Sircar (S̲I̲, I, No. 71A pp.488-9) the names of the district Nandapura and the village Śarkarāpadraka survive in the modern names of the places called Nandgaon and Sākrā in the old Śārangarh State.

No.164

BIHAR PILLAR INSCRIPTION OF ANANTASENA

Date	:	C 485 A.D.
Script and Language	:	Eastern Variety of Northern characters, Sanskrit
Donor/King	:	Anantasēna / Budhagupta
Dynasty	:	Gupta
Location	:	Red Sandstone pillar,[1] opposite Bihar court house, Bihar, Patna District, Bihar.
Reference	:	Fleet, C̲I̲I̲ III, 1888, pp.47 ff and plate; Bhandarkar 'CII, III (Revised), Ed.Chhabra and Gai, pp.345-50 and plate.

TEXT

.. : नृचन्द्र इन्द्रानुजतुल्यवीर्य्या गुणैरतुल्यः .... [॥]
तस्यापि सुनुर्भुवि स्वामिनेयः ख्यातः स्वकृत्या ....
... [स्व] सैव यस्यातुलविक्रमेण कुमारगुप्ते[न] [.......] [॥]
... पितृ [तृ] श्च देवांश्च हि हव्यकव्यैः सदा नृशंस्यादि [.......] [॥]
...... [अ]चीकरद्देवनिकेतमण्डलं क्षितावनौपम्य ....
.... भ ते किल स्तम्भवरोच्छ्रयप्रभासे तु मण्ड ....
.... भिर्वृक्षाणां कुसुमभरानताग्रशुं (?) ग (?)
व्यालम्स्तवक् ....
...... भद्रार्य्यया भाति गृहं नवाभ्रनिर्म्मौक निर्मु [क्त......] [॥]
.... स्कन्दप्रधानैर्भुवि मातृभिश्च लोकान्स सु (?) ष्य (?) .... [॥]
[......] यूपोच्छ्रयमेव चक्रे [॥*]
भद्रार्य्यादि ....
... [स्क](?)न्दगुप्तबटे अन्शानि 30 5 ता(?)म्रकटाकु (?): कल ....
..... पितुः स्वमातुर्य्यद्यस्ति हि दुष्कृतं भजतु तने .....
.... काग्रहारे अन्शानि 3 अनन्तसेनेनोप ...

.... [सर्व्वराजोच्छे]त्तुः प्रि(पृ)थिव्यामप्रतिरथस्य [चतुरुदधि सलिलास्वादितथशसो धनदवरुणे]न्द्रान्तकसमस्य कृतान्त[परशोः न्यायागतानेक गोहिरण्यकोटिप्रदस्य चिरो]त्सन्नाश्वमेधाहर्त्तुः [महाराजश्रीगुप्तप्रपौत्रस्यमहाराजाश्रीघटो]त्कतपौत्रस्य महाराजा[धिराज श्रीचन्द्रगुप्तस्य लिच्छविदौहित्रस्य म]हादेव्यां कुमारदेव्यामुत्पन्नस्य [महाराजाधिराजश्रीसमुद्रगुप्तस्य पुत्र]स्तत्परिग्रहीतो महादेव्यां दत्तदेव्यामुत्पन्नः स्वयमप्रतिरथः पर]मभागवतो महाराजा[धिराजश्रीचन्द्रगुप्तस्तस्य पूत्रस्तत्पादानुद्धया]तो महादेव्यां ध्रुवदेव्या[मुत्पन्नः परमभागंवतो महाराजाधिराज श्रीकुमारगुप्तस्तस्य]पुत्रस्तत्पानुद्धयातः [महादेव्यामनन्तदेव्यामुत्पन्नः परमभागवतो महाराजाधिराजश्रीस्क]न्दगुप्तः [॥*] [तस्य पुत्रस्तत्पादानुध्यातो महादेव्यां चन्द्रदेव्यामुत्पन्नः] परमभागवतो [महाराजाधिराजश्रीबुधगुप्तः (?)] ....
[वै] षयिकाजपुपकस (?) मै (?) ....
....
ग्र....... क..... [अ] क्षयनीवी ग्रामक्षेत्रं
....

.... कृ .... उपरिककुमारामात्य ....
....
..... ङ्गिकुल (?) : (.?) वणि[ज*]
कपादितारिक...................
... [आ]ग्रहारिकशौलिकगौल्मिका सन्यां श्र (?).............
वा[सिकादीनस्मत्प्रासादोपजीविनः [समाज्ञापयामि] ....
वर्म्मण विज्ञापितोस्मि मम
पितामहेन .... नमे भट्टगुहिल
स्वामिना भद्रा [र्य्य] का..........
.... म्. ग्. [प्र] ति.... आ. आग्रोकय....... नाकय -

Summary

.... equal in prowess to Vishṇu (Indra's brother) his son ... renowned .... whose sister was ... by Kumāragupga[2] .... (pleased with oblation to the gods (havya) and oblation to the manes (kavya) ...built a group of temples ... shrine of Bhadrārya̲ free from dirt .... headed by (god) Skanda and by the divine Mothers[3].... The erection of sacrificial post ... for Bhadrāryā and .... 35 shares in (the place called) Skandagupta-baṭa .... shares in the *agrahāra* ...by Anantasēna

I, Budhagupta[4] .... command ... Ajapura.... in the *vishaya* .... field in the village a perpetual undecaying endowment *(akshayanīvī)* ... to the Uparika, Kumārāmātya[5] .... of the office of the Āgrahārika,[6] the Śaulkika and Gaulmika and others ... living on the favour of the king ... petitioned by ...varman .... by .... parents... for Bhadrāryaka by Bhaṭṭa Guhilasvāmin...

Notes

1. The stone is broken. The record is fragmentary with portions on either end of all the lines lost. Hence the meters of verses are not given. See ibid.

2. This passage probably introduces Anantasēna, the brother of Anantadēvī, the queen of Kumaragupta, I, who is referred to below.

3. The reference to the divine mothers in connection with Skanda must be understood as a reference to six mothers of Kārttikeya i.e., the son of the Krittikās and not to the seven mothers Brāḥmī Vaishṇāvi, etc. as taken by Bhandarkar (ibid., p.347, note 1).

4. The well-known genealogy of the Guptas which occurs here is not included in the summary. See No.150 above.

5. This passage seems to introduce the local officers as it is found in No. 160

6. This and next terms stand respectively for officers in charge of agrahāra (brāhmāṇa village), of tolls and customs *(śulka)* and of woods and forests *(gulma).*

No.167

NANDAPUR COFFER-PLATE[1] INSCRIPTION

Date	:	(Gupta) year 169 : 488 A.D.
Script and Language	:	Northern Characters, Sanskrit
Donor/King	:	Chhatramaha / ....
Dynasty	:	......
Location	:	Nandapur near Surajgarha, Monghyr District, Bihar
Reference	:	N.G.Majumdar, Ep.Ind., XXIII, pp.52-56 and plates; Sircar, SI, I, pp.382-384

TEXT

Metres:

स्वसित

अम्बिलग्रामाग्रहारात्

ˑसविश्वासमधिकरणं जङ्गोयिकाग्रामे ब्राह्मणोत्तरान्संव्यवहार्यादिकुटुम्बिनः कुशलमनुवर्ण्णच बोधयन्ति(ति) लिखन्ति(ति) च [।*]

विज्ञापयति नः विषयपतिछत्त्रमहः इच्छाम्यहं स्वपुण्याभिवृद्धये नन्दवैथेयखटापूरणाग्रहारिकछान्दोगकाश्यपसगोत्त्रब्राह्मणा[य] [देव]स्वामिने पञ्चमहायज्ञप्रवर्त्तनाय खिलक्षेत्त्रकुल्वापचतुष्टयं क्रीत्वातिस्रष्टुम् [।*] युष्मद्विषये च समुदयवाह्याद्यस्तम्बखिलक्षेत्त्राणां शश्वदाचन्द्रार्कतारकभोज्यानामक्षयनीव्याद्वि दीनारिक्यकुल्यवाप विक्क्रयोऽनुवृत्तस्तदर्हथ मत्तोऽष्टौ दीनारानुपसंगृह्य जङ्गोयिकाग्रामे खिलक्षेत्त्रकुल्यवाप चतुष्टयमक्षयनीव्यास्ताम्रपट्टेन दातुमिति

यतः पुस्तपालप्रद्योतशिन्ह(सिंह) बन्धुदासयोरवधारणयावधृतमस्तीहविषयो समुदयबाह्याद्यस्तम्बखिलक्षेत्त्राणामकिञ्चित्प्रतिकराणां द्विदीनारिक्यकुल्यवाप विक्रयोऽनुवृत्त :

एवम्विधोत्प्रतिकरखिलक्षेत्त्रविक्रये च न कश्चिद्राजांर्त्थविरोधः दीयमानेतु परमभट्टारकपादानां धर्म्मषड्भागावाप्तिस्तद्दीयतामित्येतस्माद्विषयपतिछत्त्र महादष्टौ दीनारानुपसंगृह्य जङ्गोयिकाग्रामे गोरक्षितताम्रपट्टदक्षिणेन गोपालिभोगायाः पश्चिमेन खिलक्षेत्त्रकुल्यवापचतुष्टयं दत्तम् [।*]

कु 4 [।*]

ते यूयमेव विदित्वा कुटुम्बिनां कर्षणाविरोधिस्थाने दर्व्वीकर्म्महस्तेनाष्टकनवकनलाभ्यामपविञ्छ्य चिरकालस्थायितुषाङ्गारादिचिह्नैश्चतुर्द्दिङ्नियमित[सी]मानं कृत्वा दास्यथ [।*] दत्वा चाक्षयनीवीधर्म्मेण शश्वत्कालमनुपालयिष्यथ [।*] वर्त्तमानभविष्यैश्च संव्वहारिभिरेतद्धम्मापिक्षयानुपालयितव्यमिति

उक्तञ्च भगवता व्यासेन

सं 100 60 9 वै शुदि 8

Summary

Hail!

(Issued from) Agrahāra[2] Ambila village

The district officer *(vishayapati)* Chhatramaha intimates with confidence and addresses in writing to the brāmaṇas, householders, the district authorities and others at the village of Jaṅgōyīkā[3] after enquiring about their welfare as follows:

I wish to make over for the increase of religious merit four kulyavāpas of non-revenue-yielding fallow land in the village of Jaṅgōyikā after purchase of two *kulyavāpas* to brāhmaṇa (Dēva)śvāmin of Sāmavēda (Chhandōga) and Kāśyapa-gōtra belonging to Khaṭāpūraṇa- agrahāra in the Nanda-vīthi[4] (i.e. district of Nandapura) a perpetual endowment for the performance of the five great sacrifices, as

Pradyōtasimha and Bandhudāsa, the record-keepers certfied accordingly approving the details (stated above). Hence eight *dīnnars* were received from Chhatramaha and the land bounded by the land granted to Gōrakshita on the south and the land granted to Gōpalibhōga on the west. Hence you may have the land demarcated with reeds of eight and nine cubits and the border marked with charcoal and chaff.

This grant made as a capital endowment shall be protected by contemporary and future (kings)[5]

On the 8th day in the bright fortnight in the month of Vaiśākha in the year 169.

Notes

1. The inscription is engraved on both sides of a single sheet of copper. The seal had an inscription, now worn out.

2. Agrahāra for Agrāhāra is a settlement of Vēdic scholars.

3. The village is not identifiable

4. Nanda-vīthi is the name of a district named after its important headquarters at Nandapur, the findspot of the inscription. Khaṭāpūraṇa cannot be located.

5. The usual ending verses are quoted here. See Appendix.

No.170

DĒVAGIRI PLATES OF DĒVAVARMAN

Date	:	No date (C.490 A.D.)
Script and Languages	:	Southern Characters Sanskrit
Donor/King	:	Dēvavarmmā/Krishṇavarmmā I
Dynasty	:	Kadamba
Location	:	Dēvagiri, Dharwad District, Karnataka
Reference	:	Fleet, *IA*, VII, pp.33-35 and plate

TEXT

Metres: Verses 1-3 *Anushṭubha*

सिद्धम्

श्री विजयत्रिपर्व्वति

स्वामि महासेनमातृगणानुध्याताभिषित्तस्य मानव्यसगोत्रस्य प्रतिकृतस्वाध्यायच र्चापारगस्य आदिकालराजर्षिबिम्बानां आश्रितजनाम्बानां कदम्बानां धर्ममहाराजस्य अश्वमेधयाजिनः समरार्ज्जितविपुलैश्वर्य्यस्य सामन्तराज विशेषरत्नस्य नागजानाक्रम्य दायानुभूतस्य शरदमल नभस्युदितशशिसदृशै कातपत्रस्य धर्ममहाराजस्य श्री कृष्णवर्म्मणः प्रियतनयो देववर्म्मयुवराजः

स्वपुण्यफलाभिकांक्षया त्रिलोकभूतहितदेशिनः धर्म प्रवर्त्तनस्य अर्हतः भगवतः चैत्यालयस्य भग्नसंस्कारार्च्चनमहिमार्त्थं

यापनीयसंघेश्यः सिद्धकेदारे राजमानेन द्वादश निवर्त्तनानि क्षेत्रं दत्तवान्
श्री कृशणनृपपुत्रेण कदम्बकुलकेतुना
रणप्रियेण देवेन दत्ता भूमिस्त्रिपर्व्वते ॥ [1*]

दयामृतसुखास्वादपूतपुण्यगुणेप्सुना
देववर्म्मैकवीरण दत्ता जैनाय भूरियं ॥ [2*]

जयत्ह्रंस्त्रिलोकेश : सर्व्वभूतहितंकर :
रागाद्यरिहरोनन्तोनन्तज्ञानदृगीश्ववर : ॥ [3*]

Summary

At (from) Triparvata[2]

Dēvavarma-yuvarāja (prince) dear son of Kṛishṇavarmmā (I)[3] gave, eager to acquire merit

for the maintenance of and worship in the temple *(chaityālaya)* of the supreme Arhat, the propagator of *dharma* interested in the welfare of people in the three worlds

to the members of the Yāpanīya-saṅgha[4]

Twelve nivarttanas of land in Siddha-kēdāra[5]

Notes

1. This set of three plates bearing writing as usual, has a seal which seems to contain the figure of a god or man leaning against an animal facing right with its head turned towards the left.

2. This place has not been identified exactly. Since Krishṇavarmā started his own line ruling over a different area, Triparvata has to be located far away from Vaijayantī (Banavāsi) the otherwise well-known capital of the Kadambas.

3. The passage describing Kṛishṇavarmā does not contain any new information apart from what is given in Birūr plates (No.135) except

one passage (Nāgajānākramya ...) the phrasing of which is incorrect and therefore not yielding any sensible meaning. Part of the preamble which is in singular like gotrasya pāragasya this should be in plural as it is in other plates.

4. Yāpanīya is the name of a particular Jaina sect.

5. Kēdāra means wet-land. Siddha-kēdāra may mean just wet land in a locality named after siddha' or land prepared for wet cutivation. This section is followed by three verses which refer to the grant describing Dēvavarma as fond of battles and as desirous of possessing compassion and virtuous qualities and describing Arhat as the destroyer of evil qualities possessing comprehensive knowledge.

No. 171

SURAT PLATES OF VYĀGHRASENA

Date	:	Year 241: 490-91 A.D.
Script and Languages	:	Southern Characaters Sanskrit
Donor/King	:	Vyāghrasēna
Dynasty	:	Traikūṭaka
Location	:	Surat, Gujarat
Reference	:	Hultzsch, Ep.Ind, XI, pp.219-222 and plate

TEXT

Metres:

स्वस्ति

विजयानिरुद्धपुरात्

त्रैकूटकानां मातापितृपादानुद्धयतो भगवत्पाद कर्म्मकरङ्करगतक्रमागतस्फीतापरान्तादि देशपतिरपरिमितनृपतिनतचरणकमलस्स्वभुजपरिपालनप्रतापाधिगतप्रचुरद्रविणविश्राणनावाप्तसर्व्वदिग्व्यापिशुक्लयशाश्शारदरजनिकररुचिरवपुरनद्यकालीनपुरुषविशेषसदृशोदारचरितस्सुचरितनिदर्शनार्त्थमिव निर्म्मित:प्रतिहतसामन्तारातिरन्यनरपतिप्रतिविशिष्टस्स्ववङ्शालंकारभूतः प्रभूतप्रवीरसाधनाधिष्ठित दुर्ग्गनगरसागरस्सागरगम्भीरगिरिगुरु स्थिरप्रकृतिः

प्रकृतिजनमनोहर: प्राज्ञसंश्रित गुरुस्वजनसाधुसाधारणधनाभिजनसदृश यन्त्रणोपगृहीतस्पृ हणीयश्रीश्श्रीमहाराजव्याध्रसेन: सव्वनिवेक्षरक्याहारान्तर्ग्गतपुरोहित पल्लिका प्रतिवासिनस्समाज्ञापयति

विदितमस्तु वो यथास्माभिर्म्मातापित्रोरात्मनश्च स्वपुण्याभिवृद्धये भारद्वाजसगोत्र ब्राह्मणनागशर्म्मणे इयं पल्लिका चोरराजपथ्यकारिवर्ज्ज अचाट भटप्रावेशया सर्व्वीदित्यविष्टिपरिहीणाग्राहारस्थित्यान्वभोजया आचन्द्रार्क्कार्ण्ण-वक्षितिस्थितिसमकालीनोतिसृष्टा तदस्मद्वंश्यराजभिरन्यैश्च विभवानभावानुबद्धानायुर्व्वियोगानुगताङ्गुणांश्च दीर्ग्घकालानुगणान्विगणय्य दानञ्च गुणवतामवदातमपदानमिति प्रमाणीकृ शशिकरशुचिरुचिरञ्चिराय यशश्चिचीर्षुभिरयं पल्लिका दायोनुमन्तव्य: पालयितव्यश्च

यस्मादुक्तम्भगवता वेदव्यासेन...............

.... वसोदिति ॥

प्रतिपृच्छ्य लिखितं मया महासान्धिविग्रहिककर्क्केण

हालाहलदूतकं सं २०० ४०१ कार्त्तिकशु १० ५

Summary

Be it well

(Issued) from Aniruddhapura[2]

Mahāraja Vyāghrasēna of the Traikūṭaka;[3] who meditates on the feet of (his) mother and father; who is a servant of the feet of Bhagavat (Vishṇu); who is the lord of Aparānta[4] and other rich countries, annexed or inherited (by him); to whose lotus-feet innumerable kings are bowing; who has obtained bright fame, pervading all directions, by distributing the vast treasures acquired with his own arm by ruling (his kingdom) and by conquest; whose body is as brilliant as the autumnal moon; whose conduct is as noble as that of excellent men of former times; who has been created, as it were, as an example of good conduct; who has repelled neigbouring enemies; who is more distinguished than other kings; who has become the ornament of his family; who has occupied forts, cities, and oceans by armies of many great heores; whose nature is as deep as the ocean and as firm as the chief of

mountains (Himālaya); who ravishes the hearts of men by nature; whose wealth is shared by scholars, refugees, elders, relatives, and devotees, (and) who has acquired desirable glory by practising self-restraint in a manner worthy of (his) descent, - commands all residents of Purōhitrapallikā[5] included in the Īksharakī district *(āhāra)*

"Be it known to you, that, in order to increase the merit of (our) mother and father and of Ourselves, we have granted to the Brāhmaṇa Nāgaśarman of Bhāradvāja *gōtra* this pa̲l̲li̲k̲ā, not to be entered by irregular or regular soldiers, unless (in order to arrest) robbers or persons guilty of high-treason, exempt from all taxes and from forced labour, to be enjoyed under the rules of an agrāhāra[6], by (the donee's) descendants, (and) to last as long as the moon, the sun, the ocean, and the earth shall exist.

"Therefore kings belonging to Our lineage and others, considering that sovereignty is liable to cessation, that life is followed by separation, and that (only) virtues are lasting a long time, admitting the principle that gifts to virtuous men are noble achievements,and desirous of accumulating for a long time brilliant fame, as bright as the rays of the moon, must approve and protect this grant of this Pallikā.

"For the holy Vyāsa, the arranger of the Vēdas, has spoken.[7]

Having enquired (regarding the necessary details of the grant?), (this edict) was written by me, the great minister for peace and war *(mahāsāndhivigrahika)* Karka, Hālāhala being the messenger *(dūtaka),* in the year, 241, of the 15th (tithi) of the bright (fortnight) of Kārttika.

In Public domain. Digitized by Muthulakshmi Research Academy

Notes

1. This is a set of two plates with writing on the inner sides. Neither the original ring nor the seal is available.

2. Aniruddhapura is mentioned as Aniruddhapuri in the Bagumra Plates of (Kalachuri) Saṁvat 406 (c. 654 A.D.) (Ind. Ant, XVIII, p.270). This place is not identifiable.

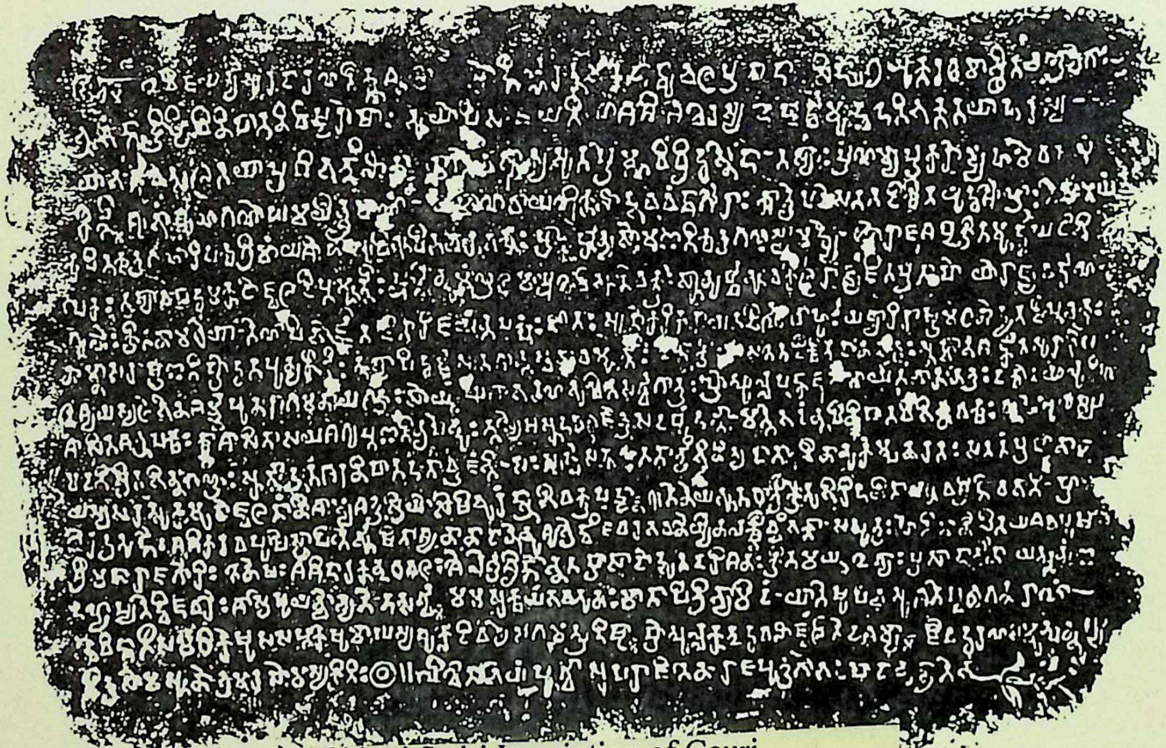
3. Note the diction of this long prose preamble describing Vyāghrasena.

4. Aparānta is the name of the country around Surat (See Nos. 134 and 185 of USVAE, II.)

5. Hultzsch suggests that the village Purōhita-pallikā was so named as to indicate that the donee was the king's family priest.

6. Note the correct form of the word used here instead of the more popular but wrong form *agrahāra*.

7. The usual ending verses follow here.



Chhoti Sadri Inscription of Gauri

No. 172

CHHOṬĪ SADRI INSCRIPTION OF GAURI

Date	:	(Vikrama) 547 : 491 A.D.
Script and Language	:	Northern Characters, Sanskrit
Donor/King	:	Gauri
Dynasty	:	Mānavāyani
Location	:	Stone originally built into the left wall outside the central shrine in the Bhawarmātā (Bhramaramātā) temple at Chhōṭī Sadri, now in the Victoria Hall Museum, Udaipur, Rajasthan
Reference	:	Sircar, *Ep. Ind*, XXX, pp.120 ff and plate.

TEXT

Metres	:	Verses 1-10, 13 *Vasantatilakā;* 11 *Sragdharā* and 12 *Śārdūlavikrīḍita*

सिद्धम्

देवी जयत्यसुरदारुणतीक्ष्णशूला: प्रोद्गीर्ण्णरत्नमकुटांशुचलप्रवाहा ।
सिंहोग्रयुक्तरथमास्थितचण्डवेगा: भ्रूभङ्गदृष्टिविनिपातनिविष्टरोषा ॥ 1

भूयोपि सा जयति या शशिशेखरस्य देहार्धमुद्वहति भक्ततया हरस्य ।
या भक्तवत्सलतया प्रबिभर्ति लोकान् मातेव स्वाक्यसुत प्रेम्णा
विवृद्धस्नेहा ॥ 2

तस्यै प्रणम्य प्रकरोम्यहमेवजस्त्रम् कीर्त्तिं शुभाङ्गुणगणौघमयीन्नृपाणाम् ।
ये माणवायणिकुलोद्भववंशगौरा: क्षात्रे पदे सततदीक्षितयुद्धशौण्डा: ॥ 3

तेषामयम् क्षपितक्षत्रगणरिपक्ष: श्रीमान्यशौघसुविभूपितचारुरक्षा: ।
प्राक् पुण्यलोम इति क्षत्रगणस्य मध्ये यो राजशब्दकृतमूर्ध्निघटाभिषेक: ॥ 4

तस्यावबद्धमकुटोज्ज्वलदीप्तमूर्त्तिः पूर्णेन्दुमण्डलमयूखविभूतिवक्त्रः ।
सूनुर्बभूवकिल राज्यजितप्रतापो यो राज्यवर्द्धनगुणैः कृतनामधेयः ॥ 5

तेनापि चोर्ज्जितजितारिजयन्तपक्षो जातः सुतः करिकरायतदीर्ग्घबाहुः ।
यश्चारिराष्ट्रमथनोद्यतदीप्तचक्रो नाम्ना स राष्ट्र इति प्रोद्धतपुण्यकीर्त्तिः ॥ 6

तस्यापि धर्म्मसुतशान्तस्व भावमूर्त्तिः यज्ञक्रियासततदीक्षितदानदक्षः ।
आह्वानशङ्कितसुराधिपतिश्च यस्य लेभे न शर्म्म पुनरागमनायशक्रः ॥ 7

सोयं यशाभरणभूषितसर्व्वगात्रः प्रोत्फुल्लपङ्कजसमायतचारुनेत्रः ।
दक्षोदयालुरिहशासितशत्रुपक्षः क्ष्माशासिता स यशगुप्त इति नृपेन्दुः ॥ 8

तस्यैष आहवगजेन्द्रसुदर्प्पहर्त्ता मत्तेभदन्तविनिपातविभिन्नवक्षः ।
व्यूहेषु यस्य मदनिःसृतभिन्नगण्डा आर्त्त द्रुतम् शरनिपातहता व्रजन्ति ॥ 9

सः सर्व्वसत्ववविततार्त्थिषु नित्यदाता दीनानुकम्पनरकः सततं प्रजानाम् ।
यस्य सरस्सु कुमुदोज्वलतां निशम्य शत्रुस्त्रियः सिषिचुरंशुभिवक्त्रपद्मान् ॥ 10

तेनेयम्भूतधात्रीक्रतुभिरिहचिता यूपश्रृङ्गीवभाति
प्रासादैरद्रितुङ्गैः शशिकरवपुषैः स्थापितैर्भूषिताश्च ।
नानादानेन्दुशुभ्रैर्द्विजवरभवनैर्येनलक्ष्मीर्विभक्ता
सत्पुत्रः सोतिमानी सितयशवपुषः श्रीमहाराजगौरिः ॥ 11

तेनेषः शशिहारकुण्डधवलः शैलेन्द्रशृङ्गोन्नतः
प्रासादोद्धुतदरिश(र्श)नः कृतमयन्देव्याः प्रसादार्त्थिना ।
यत्पुण्यम् इह व्यप्यते द्विजवेरैः शास्त्रेषु यच्चोच्चते
तत्सर्वम् मम अक्षयम्भवतु नः (for मे, मातापितृभ्यामिदम् ॥ 12

यातेषु पञ्चसु शतेष्वथ वत्सराणाम् द्वेविंशति समधिकेषु ससप्तकेषु ।
माघस्यशुक्लदिवसेत्वगमत्प्रतिष्ठाम् प्रोत्फुल्लकुन्दधवलोज्ज्वलिते दशम्याम् ॥ 13

जीवद्धरणसमुत्पन्नस्य मित्रसोमसूनो भ्रमरसोमस्य कृतिः ।
लिखिता चैयम् पूर्व्वा अपराजितेन राजपुत्र गोभटपादानुद्ध्यातेन ।

Translation

(Let there be) success!

***Verse* 1** Victorious is the Goddess (i.e. Gaurī) who bears a sharp spear that tears asunder the demons (or, the demon Mahishāsura); the lustre emitted from whose jewelled crown makes a tremulous flow; whose rapidity is impetuous owing to her being seated on a chariot attached to a fierce lion: and whose anger is concentrated in her frowning glance.

Verse 2 Victorious again is she who, out of her devotedness (to the god), assumes half of the body of the moon-crested Hara (and) who, out of her kindness to the devotees, sustains the worlds just like a mother full of tenderness arising from her affection for her own children.

***Verse* 3** After having bowed down to her, I am dealing, just as little, with the bright glory of the kings;- (the glory) that is made of a mass of good qualities;- (the kings) who were born in the Māṇavāyaṇi (Mānavāyani) family (and) made their race pure (by their deeds); who dedicated themselves permanently to the dignity of the Kshatra (Kshatriya) status (and) were skilled in war.

***Verse* 4** Amongst them in the first place, was one named Puṇyasōma who was the extirpator of the enemy's partisans among the Kshatras (Kshatriyas); who was prosperous; whose beautiful chest was well adorned with a mass of fame; who, in the midst of (all), the Kshatras (Kshatriyas), enjoyed the anointment of his head with (the waters of the auspicious) jar, accomplished (as it were) by his title 'king' (which he had acquired by his valour).

***Verse* 5** His son was (Rājyavarddhana) whose figure was beautiful and radiant owing to the crown attached (to his head); whose face enjoyed the splendour of the rays of the circle of the full moon; whose valour (showed itself) in conquering kingdoms (of the enemies); whose name indeed was so coined owing to his qualities that were (reponsible for) increasing his sovereignty (or, kingdom).

***Verse* 6** To him was born a son who was named Rāshṭra; who conquered the victorious partisans of the enemies by his prowess; whose arms were big and long like the trunk of an elephant; whose excited army was active in destroying the kingdoms of enemies; (and) whose pure fame rose high.

***Verse* 7** His virtuous son had an undisturbed temperament and contented appearance; (the son) who was always engaged in sacrificial rites and was prompt in charities; whose call Śakra, the lord of the gods, feared and did not feel happy at (the possibility of) coming again (to the earth from his heavenly abode);

***Verse* 8** This was he who was by name Yaśagupta (Yaśōgupta) the very moon among kings; whose whole body was decorated with ornaments that were his fame; whose eyes were big and beautiful like full blown lotuses; who was honest (and) kind; who punished the partisans of the enemies on the earth; (and) who was the ruler of the world.

***Verse* 9** This is his (virtuous son) who humbled the great arrogance of the best of war-elephants; whose rutting elephants tore asunder by the strokes of their tusks the chests (of the war-elephants of the enemies); the temples (of the enemies' elephants) were split open for the exudation of ichor, (and) they, when struck by the fall of arrows (discharged by Yaśōgupta and his men), became distressed (and) returned to the battle-arrays (of the enemies).

***Verse* 10** He was always liberal to the supplicants among all living beings; (he) always delighted in being compassionate to the destitute among his subjects; having noticed the splendour of the water-lilies in his tanks, the wives of his enemies drenched their lotus-like faces with tears.

Verse **11** This earth, being covered by him with sacrificial rites, shines here as if it has horns in (the shape of) sacrificial posts; (the earth) has also been adorned (by him) with palatial buildings which have been set up (by him), which are as lofty as mountains (and) have their structure (as white as) moon-light; by him wealth has been distributed by means of houses (made over to) the best of Brāhmaṇas;- (the houses) which are radiant like the moon owing to the various gifts (offered by the king to the Brāhmaṇas). He, the virtuous son (of Yaśōgupta), is the illustrious Mahārāja Gauri who is highly respected (and) has his body adorned with bright fame.

Verse **12** By him, desirous of the grace of the Goddess (i.e. the Mother-goddess), has been built this palatial building (i.e. temple of the Goddess) of marvellous view, which is as bright as the moon, necklaces and *kunda* flowers (and) is as lofty as the peaks of the lord of mountains (i.e. the Himālayas). Whatever merit (for the construction of the temple) is declared by the best of the Brāhmaṇas and is stated in the scriptures - may all that inexhaustively belong to me (and also) to our parents.

Verse **13** When five hundred of the years, exceeded by two scores together with seven, had well passed away, (the said temple) was consecrated during the tenth *tithi* on the bright day (i.e. day of the bright half), which was white and bright like the full-moon *kunda* flowers, of the month of Māgha.

(This is) the composition of Bhramarasōma who is the son of Mitrasōma begotten by Jīvaddharaṇa. And this above quoted (eulogy) has been written by Aparājita who meditates on (or, is favoured by) Rājaputra (prince) Gōbhaṭa.

Notes

1. The goddess who is suggested to be Mother-goddess by Sircar is preferably Gaurī quote keeping with the representation of the goddess as devoted to Hara (god Śiva) and also with the king's name being

Gauri. The form of the deity described here suggests that the idol in worship was that of Mahishāsuramardinī or Durgā. See note 4

2. Compare the name Puṇyasōma with sōma ending names later in the inscription. See note 4

3. Rāshṭra is called Rāshṭravarddhana in another inscription of Gauri from Mandasor. See note 5

4. The names Mitrasōma and Bhramarasōma remind us of Puṇyasōma, the first king of this family mentioned in this record, though no connection between them can be discerned now. It is however clear that the modern name Bhawarmātā i.e. Bharmaramāta can be connected to Bhramarasōma.

5. It is possible that Gōbhaṭa also belonged to the Mānavāyani family. Sircar interprets the name of the family to be somewhat similar to Mānavya gōtra of the later royal houses of Dekkan or derived from Manu through the form Mānava.

Another fragmentary inscription of Gauri from Mandasor (Daśapura) refers to Ādityavarddhana, probably an Aulikara king of Daśapura before introducing Gauri and his ancestors. Gauri is said to have continued to excavate several step-wells and tanks for the benefit of the people in memory of his mother Harisurā, probably the daughter of an Aulikara king, who herself was of a charitable and pious disposition (see Sircar, op. cit., pp.127-132 and plate).

Both the inscriptions are in verse which are faulty in so far as the metres are concerned. The last verse in the present record is perhaps set in an unidentifiable type of *Vishama - vṛitta.*

No. 174

VĒLPŪRU INSCRIPTION OF MĀDHAVA-VARMAN II

Date	:	Regnal year 33 : C 495 A.D.
Script and Language	:	Southern Characters, Sanskrit
Donor/King	:	Mādhavavarman II
Dynasty	:	Vishṇukuṇḍi
Location	:	Marble stone pillar,now set up in front of Rāmalingesvara temple, Vēlpurū, Guntur District, Andra Pradesh
Reference	:	S.Sankaranarayanan, *Ep. Ind,* XXXVII,pp.128-29

TEXT

Metres:

दिठ्ठम्

स्वस्ति

भ(गवाच्छ्रीपर्वतस्वा)मिपादानुध्यात विष्णुकुण्डिगोत्रो(त्रा)त्प्रभवस्य गोवि[न्दवर्म्मणः] सुनोर्म्माधववर्म्मणो राज्यप्रवर्द्धमान त्रयस्त्रिशत्संवत्सपे [तैष्या]- - मतुलविक्रमेण माधववर्म्मणा इह स्कन्धावारगतो वेल्पूरुदेश शासनानेकसमरमुखावाप्तविजयश्रीमान् गोसहस्रप्रदायी ..... नतातुलपल्लवकुल ... विष्णु कुण्ड्याधि... गमधग... स्तो शा. तो... ग्रामे.... गतवान् अत्रैव आनकस्थापनादिक .... श्वर्य.... (द)न्तिमुखास्वामिन : प्रतिमामानीय्य (य).... शत(सहस्रहि)रण्यं दत्वा महता प्रयत्नेन पूजां... वं विजयेनानृतम्

स्थापितश्च नृपस्या....

विनायकं नमस्यन्ति नरा....

Summary

Seen[1]

Hail!

In the thirtythird year in the reign of Mādhavavarman, son of Govindavarman born in the Vishṇukuṇḍi family *(gōtra)*[2] devoted to lord Śrīparvatasvāmi

On orders from Mādhavarman, Vishṇukuṇḍyadhirāja ruling Vēlpūru country who had won many battles and who bestowed thousands of cows (on brāhmaṇas)reached....the village...after defeating (?)and member[3]of the Pallava family arranged for the erection of a war-drum *(ānaka)*[4], brought an image of the elephanr-faced god and arranged for worship by granting one-hundred-thousand gold (pieces)for the conferment of victory

Verse People bow to (god) Vināyaka...who has been set up under orders from the king....

Notes

1.This expression implies that the draft of the inscription has been checked for its accuracy before it was issued.

2.The word *gōtra* is used in a loose sense as no such name is known from the concerned literature.

3This Pallave is identified with Skandavarman or Vīravarman.

4. The erection of a war-drum and the installation of an image of a deity (Vināyaka in this case) and their worship are parts of a ritual performed before commencing a war.

No. 176

HALSI GRANT[1] OF RAVIVARMAN

Date	:	Regnai Year 11 : 497 A.D.
Script and	:	Southern Characters (Box-headed)
Language	:	Sanskrit
Donor/king	:	Bhānuvarma/Ravivarma
Dynasty	:	Kadamba
Location	:	Halsi, Belgam District, Karnataka
Reference	:	Fleet, *IA*, VI, pp.28-29 and plate

TEXT

Metres: Verse 1 2 Āryā; 3Meteres *Anushṭubh* Sragdharā-8

स्वस्ति ॥

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ [1*]

श्रीमत्काकुस्थराजप्रियहिततनयश्शान्तिवर्म्मावनीशः
तस्यैव ज्येष्ठसूनुः प्रथितपृथुयशाश्श्रीमृगेशे नरेशः ॥
तत्पुत्रो दीप्ततेजा रविनृपतिरभूत्सत्वधैर्य्यार्ज्जितश्रीः
तद्भ्राता भानुवर्म्मा स्वपरहितकरो भाति भूपःकनीयान् ॥ [2*]

तेनेयं वसुधा दत्ता जिनेभ्यो भूतिमिच्छता
पौर्ण्णमासीष्वनुच्छिद्य स्नपनार्त्थं हि सर्व्वदा ॥ [3*]

पलाशिकायाम् कर्द्दमपट्याम् राजमानेन पञ्चदशनिवर्त्तना तांब्रशासने भूमिर्निबद्धा उञ्छकरभरादिविवर्जिता श्रीमद्भानुवर्मराजलब्धपादप्रसादेन पण्डरभोजकेन परमार्हद्भक्तेन

प्रवर्द्धमानराज्यश्रीरविवर्म्मधर्म्ममहाराजस्य एकादशे संवत्सरे हेमन्तषष्ठपक्षे दशम्याम् तिथौ

तां यो हिनस्ति स्ववंश्यः परवंश्यो वा स पञ्चमहापातक संयुक्तो भवति ॥

उक्तञ्च ॥

Summary

Hail

***Verse* 1** Adoration to Jina

***Verse* 2** Kākustha's son was Śāntivarma. His eldest son was the famous Mṛigēśa.

***Verse* 3** His son was Ravi who acquired good fortune by his goodness and bravery. His younger brother was Bhānuvarma who effects his own and other's welfare.

***Verse* 4** He gave land to provide for ceremonial bathing of the Jinas (i.e.the *tīrthakaras*) on all full-moon days and to the extent of 15 *nivarttanans* measured by the royal rod at Karddampaṭī in Palāśika[2] was assigned, as free from all burdensome taxes collected (by the authorities) by Paṇḍara *bhōjaka,*[3] a devotee of the great Arhat, who had acquired the favour (the land?)from Bhānuvarma-rāja[4]

on the tenth day in the sixth fortnight of the winter(Hēmanta)season in the eleventh year of king Ravivarmma.

Notes

1. This is a set of three copper-plates bearing writing on all sides except the outer sides of the first and third plates. The writing on the seal is illegible.

2.Palāśika is Halsi, the findspot of the copper-plates

3.for bhōjaka,see No. 12,32,41 etc. above.

4. The implication seems to be that the land was obtained by Paṇḍara free from Bhānuvarmmā for the purpose and Paṇḍara himself got the land exempted from tax by compensating for the loss of revenue.

No. 177

ĪPURU PLATES OF MĀDHAVAVARMAN II

DATE : Regnal Year 37 : C 497 A.D.
Script and : Southern Characters
Language : Sankrit
Donor/king : Mādhavavarman II
Dynasty : Vishṇukuṇḍi
Location : Īpur,Guntur District, Andhra Pradesh
Reference : Hultzsch, *Ep.Ind,* XVII,pp.334-7 and plate

TEXT

Metres:

स्वस्ति

भगवच्छ्रीपर्व्वतस्वामिपादानुध्यातस्यविष्णु कुंण्डीनामपरिमितबलपराक्रमस्य परमधार्मिकस्य प्रणतसकलसामन्तस्यानेकगोहिरण्यभूमिप्रदानस्य महाराजस्य श्रीगोविन्दवर्म्मणः पुत्रः

स्मृतिमतिबलसत्त्वधैर्य्यवीर्य्यविनयस्मपन्नः सकलमहीमण्डलमनुजपति प्रतिपूजितशासनः त्रिवरनगरभवनगतयुवतिहृदयनन्दनः स्वनयबलविजित सकलसामन्तातुलबलविनयन यनियमसत्त्वसम्पन्नः सकलजगदवनिपति प्रतिपूजितशासनः अग्निष्टोम सहस्रयाजीहिरण्यगर्भप्रसूतः एकादशाश्वमेधावभृथविधूतजगत्कल्मषः सुस्थिरकर्म्मा महाराज श्रीमाधववर्म्मा

विजयस्कन्धावारकुडावाडवासके गुड्डादि विषये विलेम्बलिग्रामजनान् सर्व्वान् एवमाज्ञापयति

यथा अस्मै वत्सगोत्राय ब्राह्मणाय अग्निशर्म्मणे अस्मद्वंशविभूत्यर्थं सर्व्वपरिहारेण दत्तवान् अस्मि [।*] तदवगम्य सर्व्वराजपुरुषैः परिहर्त्तव्यः पालयितव्यश्च अस्याज्ञा प्रियपुत्रः मञ्चयणभट्टारकः

प्रवर्द्धमानविजयराज्यसंवत्सरे सप्तत्रिंशे गी प दि १

Summary

Hali !

Mahārāja Mādhavavarman, son of Mahāraja Gōvindavarman of the Vishṇukuṇḍi (family)who was devoted to the supreme lord of Śrīparvaṭa[2], whose power and valour were immeasurable, who was very pious, was bowed to by all chiefs and who made gifts of many cows, gold and land(Mādhavavarman) who was endowed with knowledge of scriptures, intelligence, power,goodness, bravery,valour and humility; whose writ was respected by the rulers of all areas; who delighted the hearts of young women in the houses of the city of Trivara[3]; who had performed several *agnishṭōmā*[4] sacrifices; who had performed the Hiraṇyagarbha rite of gift[5]; who has removed the sins of the world by the terminal bath after performing eleven Aśvamēdha sacrifices and whose deeds were everlasting

commands from his camp at Kuḍāvāḍa-vāsaka[6] all the people of Vilembali in Guddādi district

whereas I have given (this village-Vilembali) [7] free from all taxes to brāhmaṇa Agniśarman of Vatsa *gōtra* for the prosperity of our family. All government officials shall exempt and protect (this gift).

Our 'dear son[8] 'Manchyaṇṇa-bhaṭṭāraka is the executor of the grant[9]

On the 15th day in the 7th fornight in the summer season in the thirtyseventh year in our reign

Notes

1. This set of three copper-plates bears writing on all sides except the front side of the first plate and the back side of the third plate. The circular seal soldered to the ring bears a legend 'Śrī-Mādhavavarmmā' in two lines written below a line in the centre of the seal. The symbols above the line are indistinct.

2. Śrīparvata is Śrīśailam in Kurnool District. Śrīparvata is mentioned in the inscriptions (*USVAES,* II Nos.185 and 213) of Ikshvāku kings as the name of the hills in the Nallamalai Ranges near their capital Vijayapuri (Nāgārjunakoṇḍa) on the western heights which Śrīśailam is situated.

3. Sankaranarayanan identifies Trivaranagara with Tiruvūru in Krishna District, Andhra Pradesh, as against its identification with Śrīpura (Trivara),the capital of Pāṇḍavas of South Kosala by other scholars. See Appendix IV,pp.224-30 in Vishṇukuṇḍis and Their Times.

4. For Agnishtōma see *USVAES*,II,Nos.181,183,186,196 and 201.

5. The expression hiraṇyagarbha-prasūtaḥ in the text means 'one who was born out of the golden womb i.e.,a golden cow' which was then given away as gift involving the entering and coming out of its body.

6. Kuḍāvāḍa is identified with Guḍivāḍa in Peddapuram Taluk in East Godavari District, Andhra Pradesh

7. Vilembali in Guddādi district *(Vishaya)* may be Velampalem near Drākshārāma in Ramachandrapuram Taluk in East Godavari District, Andhra Pradesh.

8. This expression 'deer son' (preiyaputraḥ) seems to suggest the affection of the king rather than the actual filial relationship.

9. This section is followed by one of the usual ending verses.

10. The corresponding passage in the text *Gi pā* is a contraction of Prākṛitic Gimha-pakhe (Skt. Grīshma-pakshē

No. 180

ĒRAṆ INSCRIPTION OF TORAMĀṆA

Date : Regnal Year 1 :C. 500 A.D.

Script and : Northern Characters

Language : Sanskrit

Donor/King : Dhanyavishṇu/Toramāṇa

Dynasty : Hūṇa

Location : Stone bearing a sculpture of Boar, Eraṇ, Sagar District, Madhya Pradesh

Reference : Fleet, *CII*,III, pp.159 F and plate, Sircar, SI,pp.420-422

TEXT

Metres: Verses 1 and 3 *Āryā;* 2 *Anushtuḅh*

जयति धरण्युद्धरणे घनघोणाघातघूर्णिर्णतमहीद्धः [।*]
देवो वराहमूर्त्तिस्त्रैलोक्यमहागृहस्तम्भः [॥*] 1
वर्षे प्रथामे पृथिवीम् पृथुकीर्त्तौ पृथुद्युतौ [।*]
महाराजाधिराजश्रीतोरमाणे प्रशासति [॥] 2
फल्गुनदिवसे दशमइत्येवं राज्यवर्षमासदिनैः [।*]
एतस्यां पूर्व्वायां स्वलक्षणैर्युक्तपूर्व्वायाम् [॥*] 3

स्वकर्म्माभिरतस्य क्रतुयाजिनोऽधीतस्वाध्यायस्य विप्रर्षेर्म्मैत्त्रायणीयवृषभस्येन्द्रविष्णोः प्रपौत्त्रस्य पितुर्गुणानुकारिणो वरुणविष्णोः

पौत्त्रस्य पितरमनुजातस्य स्ववंशवृद्धिहेतोर्हरिविष्णोः

पुत्त्रस्यात्यन्तभगवद्भक्तस्य विधातुरिच्छया स्वयंवरयेव राजलक्ष्म्याधिगतस्य चतुःसमुद्रपर्यन्तप्रथितयशसः अक्षीणमानधनस्यानेकशत्त्रु समरजिष्णोः महाराजमातृविष्णोः स्वर्गतस्य भ्रात्रानुजेन तदनुविधायिना तत्प्रसादपरिगृहीतेन तेनैव सहाविभक्तपुण्यक्क्रियेण धन्यविष्णुना मातापित्त्रोः पुण्याप्यायनार्थमेष भगवतो वराहमूर्त्तेर्ज्जगत्परायणस्य नारायणस्य शिलाप्रासादः स्वविष्येऽसिम्न्नैरिकिणे कारितः [॥*]

स्वस्त्यस्तु गोब्राह्मणपुरोगाभ्यः सर्व्वप्रजाभ्य इति ॥

Summary

Success !

***Verse* 1** Victorious is god Varāhamūrti‘ (who is verily) a pillar for the great mansion, i.e. the three worlds which he bore on his hard snout blowings from which make mountains tremble.

***Verses* 2-3** On the tenth day in the month of Phālguna in the first year when Mahārājādhirāja Toramāṇa [2] was reigning like Pṛithu[3]

This stone temple (prāsāda) for supreme (god) Nārāyaṇa interested in the (welfare of the)world in the form of a boar (varāha) was constructed at Airikiṇa in the district

(vishaya) under his control for the merit of his parents by

Dhanyavishṇu following closely in meritorious acts his elder brother the deceased Mahārāja Mātṛivishṇu [4] who was victorious in many battles, who was unrelenting in pride, whose fame spread upto the four oceans; Who was chosen by 'the lady of the kingdom'[6] (Rājalakshmī)herself according to the desire of Brahmā and who was devoted to the supreme god (Vishṇu), son of Harivishṇu who increased the prosperity of the family following his father Indravishṇu belonging to Maitrāyaṇīya school (of Yajurvēda) and was always interested in his own duties, in performing sacrifices and in personal study (of the Scriptures).

Be it well for cows, brāhmaṇas and all subjects.

Notes

1. This is a reference to one of the early incarnations of god Vishṇu in the form of a boar(varāha) to bring out of the earth from under the seas where it was submerged and hidden by the demon hordes. see *USVAE*,Ipp..136-7)and page 142.

2. The description of Toramāṇa in his Kurā inscription (No.189)as Shāhi Jaümla points to his foreign origin and the reference to the Hūṇa tribe. The Hūṇas came from central Asia and were able to establish an empire from central Asia to central India. Mihirakula was defeated by Yaśōdharma of Mālwa and Bālāditya, a Gupta King. it appears that the Hūṇas were later on assimilated into Hindu society and were counted as one of the 36 Rajput clans (Tod-*Annals*,Calcutta ed.I,p.87)

3. Pṛithu was an ancient king born of a wicked king Vēna. He was responsible in making earth fertile and yield rich supplies of food. The earth was therefore called pṛithivi.

4. This geneaology of Dhanyavishṇu and Mātṛivishṇu given here is also seen in the same words, in Eraṇ stone pillar inscription of Buddhagupta (No. 159) which records the setting up of a flagstaff for the temple of Janārddana by Dhanyavishṇu. Note that Mātṛvishṇu alone among these kings is designated as Mahārāja pointing to his feudatory status under the Guptas,who were Paramabhattārakas.

5. It seems that Indravishṇu was a brāhmaṇa though there is no reference to the change of profession on the part of this family as in the case of the Kadambas (See Tāḷagunda Inscription of Santivarman-No. 65.

No.181

UṆḌIKAVĀṬIKĀ GRANT' OF ABHIMANYU

Date : ...c.500 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Abhimanyu
Dynasty : Rāshṭrakūṭa of Mānapura
Location : Originally with Major Jackson, Baroda, Prince of Wales Museum, Mumbai.
Reference : Hultzsch, *Ep.Ind,* VIII,pp.163 f and plate

Summary

TEXT

Metres : Verses 1 and 2 *Vasantatilakā;* part of verse 3 Indravajrā

ओं स्वस्ति

अनेकगुणगणाङ्कतयशसाम् राष्ट्रकूटानाम् तिलकभूतो मानाङ्क इति राजा बभूव । तस्य विग्रहवानिव देवराडो देवराजेति सूनुः

यस्यान्यभूमिपतिभिर्व्विजिताभिमानै
रुच्छ्रायिवंशनिहिता स्वयशः पताका ।
दृष्टचिरम्प्रतिदिनं ननु दृश्यते च
गङ्गेवपुण्यसलिला पुरतः प्रवृद्धाः ॥ 1 ॥
तस्यात्मजा जितरिपोर्व्विजितत्रिवर्ग्गा
जातास्त्रयस्सकलराजकभूमिनाथाः ।
यैस्सङ्गरेषु समुपात्तमदान्सपत्नान्
जित्वा हृता सह भुवाविपुलानृपश्रीः ॥ 2 ॥
तेषाम्भविष्यस्य सुतोभिमन्युः
शौर्य्योजरूपैस्सदृशोभिमन्युः ।
तेन मानपुरमध्यासनेनालङ्कुर्व्वता मातापित्रोः
पुण्यनिमित्ताभिवृध्दये [पेठ]पङ्गरकीय
दक्षिणाशिवस्य उण्डिकवाटिका नाम ग्रामको

जटाभारप्रंव्रजितस्य उदकपूर्व्वको दत्तः ।
अत्र न केनचित् व्याजः कर्त्तव्यः
हरिकोट्ट निग्रहजयसिङ्घसमक्षम्
अन्यच्च
बहुभिर्वसुधा भुक्ता...................
.......................नरके वसेत् ॥

Om. Be it well!

There was king Mānānka, forehead mark of the Rāshṭrakūṭas (lineage) who were famous on account of their many good qualities. His son was Dēvarāja as if personifying god Indra (Dēvarāja, king of gods)[2]

***Verses* 1 and 2** whose flag of fame was held aloft by kings of other areas conqured by him,from him do we not see for long the family growing (i.e following)like the river Gangā. His three sons who had subdued the enemies and who were lords of all kings‘territories captured the wide prosperity of royalty after conquering the uprising proud rivals in in valour,battles. There was the son of Bhavishya among those (three sons) called Abhimanyu similar to Abhimanyu[4]

Abhimanyu residing at Mānapura[5] gave the village Uṇḍikavāṭikā[6] for (worshipping god) Dakshiṇa-Śiva[7] (Siva in the South)[7] at Pēṭha-pangaraka[8] for the merit of his parents (making over the grant)to Jaṭābhāra-pravrajita.[9]

No impediment shall be caused.

(Executed) in the presence of Jayasimha,the commander *(nigraha)* of Hari fort (kōṭṭa).

Notes

1. This set of three plates bears writing on the inner sides. The oval ring has a seal soldered to its two ends. The seal bears the sketch of a couchant lion facing left with jaws open and tongue protruding.

2.This section is framed in the style of a narrative prose.

3.The use of the word sapatna in the text seems to suggest that there were probably others who had claims to the kingdom of Dēvarāja.

4. Abhimanyu in this context refers to the young son of famous Arjuna, one of the Pāṇḍavas.

5. It is doubtful whether this Mānapura is the same as Mānpur (Lat 23o46'N; Long 81o 11'E) near the river Śōṇ about fortyseven miles in a south-easterly direction from Uchcharā (Uchchakalpa) as the Rashtrakūtas of Mānapura are said to have ruled in certain parts of Satara District in Maharashtra, during the 6th centuries A.D.(*Ep.Ind,* XXIX,p.175).

6 & 8. Uṇḍikavāṭikā is identified with Gontiya near Pachmarhi to be located some where in Mahārashtra..

7. The name Dakshiṇa-Śiva is interesting. It is comparable to the Tamil expression ‹Tennāḍuḍaiya ‹Sivan' (i.e. Śiva who has the entire Southern country to himself) used by the famous Śaiva saint Māṇikka-Vāchakar who lived in the ninth century.

9. Bhagavanlal Indraji is quoted by Hultzsch as having suggested that Jaṭābhāra-pravrajita was a Pāśupata ascetic in charge of the temple of Dakshiṇa-Śiva.

No.182

KATNI PLATES[1] OF JAYANĀTHA

Date	:	(Gupta) Year 182: 501-02 A.D.
Script and Language	:	Northern Characters, Sanskrit
Donor/King	:	Jayanātha[2]
Dynasty	:	Rulers of Uchchakalpa [3]
Location	:	Katni, Jabalpur District, Madhya Pradesh, now in the Rani Durgavati Museum, Jabalpur
Reference	:	Usha Jain, *Ep.Ind.* XL, pp.95 f and plate.

TEXT

Metres :

ओं स्वस्ति उच्चकल्पात् महाराजऔघदेवस्तस्यपुत्रस्तत्पादानुध्यातो महादेव्याम् कुमारदेव्यामुत्पन्नो महाराजकुमार देवस्तस्यपुत्रस्तत्पादानुध्यातो महादेव्याम्

जयस्वामिन्यामुत्पन्नो महाराजजयस्वामी तस्यपुत्रस्तत्पादानुध्यातो महादेव्याम् रामदेव्यामुत्पन्नो महाराजव्याघ्रस्तस्य पुत्रस्तत्पादानुध्यातो महादेव्याम् अज्झितदेव्यामुत्पन्नो महाराज जयनाथः कुशली कलभिकुण्डके ब्राह्मणादीन्कुटुम्बिनः कारूकांश्च समाज्ञापयति विदितं वोस्तु यथौवास्माद् ग्रामादंशः पञ्च अर्क्कदामस्य वोरालेः पञ्च अवलप्तस्य चत्तवारः हरिदत्तस्य त्रयः दामोदरस्य द्वयं विष्णुस्वामिनः द्वयं कुमारस्वामिनः अंशद्वयम् प्रभिलस्वामिनेंऽश त्रयम् वेदस्वामिनेंऽशद्वयम् वसुस्वामिनोंऽशद्वयम् सोमस्वामिनेंऽस्चत्त्वारः द्वयम् सोमस्वामिनेंऽशस्चत्तवारः रुद्रशर्म्मणेऽशः भवनन्दस्वामिनेंऽशः अग्नि स्वामिनेंऽशःरुद्रदत्तस्वामिनेंऽशः सूर्यदत्तस्वामिनेंऽशः नागदिन्नस्वामिनेंऽशः पर्ण्ण स्वामिनेंऽशः एभिरेव यथोपरिलिखितक ब्राह्मणैरतगृहीतक क्षत्रियफल्गुनेंऽशकास्चत्त्वारः सिंहनागस्यांशः आदित्यवर्म्मणः अंशद्वयम् वैश्यशिवदासस्य अंशद्वयम् 'प्रतीहारदेवस्यांश स्चत्वारः शूद्ररामणपुत्रदासयांशस्चत्त्वारः रुद्रदासस्यांशद्वयम् ऐवमेकत्र पञ्चविंश ब्राह्मणपुरोगाणां यथोपुरलिखितकानाम् स्वपुणयाभिवृध्दये पुत्त्रप्रपौत्त्रतत्पुत्त्राद्यनुक्क्रमेण चन्द्रार्क्कसमकालिकः सोद्रङ्गः सोपरिकरः अचाटभटप्रावेश्यश्चोर दण्डवर्ज्जितः अग्रहारत्त्वेनातिसृष्टः ते यूयमेतेषां समुचितशुल्कभागभोग करहिरण्यादिप्रत्यायोपनयङ्करिष्यथ आज्ञा श्रवणविधेयाश्च भविष्यथ ये चास्मद्वंशोत्पद्यमानक राजानः तौरियन्दत्तिर्न विलोप्या अनुमोदनीया यथाकालञ्च प्रतिपालनीया समुचितराजाभाव्यकरप्रंत्यायाश्च न ग्राह्याः यश्चैमां दत्तिं लोपयेत् स पञ्चभिर्म्महापातकैरूपपातकैश्च संयुक्तस्स्यात् उक्तञ्च महाभारते भगवता वेदव्यासेन........स्वदत्ताम्पर........................मज्जति .... संवत्सरशतेद्वाशीत्त्युत्तरे पौषमासे प्रथमे पक्षे तृतीयायाम् लिखितम् भोगिकफल्गुद्दतामात्यनप्त्रा भोगिकवराहदिन्न पुत्रसन्धिविग्रहिक मनोरथेनेति पूर्व्वताम्रपट [निबध्द] दशहलान्वर्जयित्वा एष ताम्रपट्ट इति पूर्व्वैणास्याघाटाः देह कपाल्याम् मधूकः उत्तरेण वङ्गुमीण नदी पश्चिमेन यावत्पर्व्वतस्य गोहारीघट्टः दक्षिणेनोङ्गरगर्त्त इति

आज्ञा स्वयम्

Summary

Success

Be it well

(Issued) from Uchchakalpa

Mahārāja Jayanātha, being in good health commands the residents including the brāhmaṇas of the village Kalabhikuṇḍaka and the executives thus:

Be it known to you that this village is divided and distributed as follows:-

Brāhmaṇas:[4] Arkadāma - 5 shares; Vōrāli - 5; Avalapta - 4; Haridatta -3; Dāmōdara - 2; Vishṇusvāmi - 2; Kumārasvāmi -2; Prabhilasvāmi - 3; Vēdasvāmi-2; Vasusvāmi -2; Sōmasvāmi -4; Rudraśarman -1; Bhavanandasvāmi -1; Agnisvāmi -1; Rudradattasvāmi -1; Sūryadattasvāmi -1; Nāgadinnasvāmi -1; and Parṇṇasvāmi -1.

Kshatriya.- Phalguna -4 shares; Simhanāga -1; and Ādityavarman -2.

Vaiśya:- Śivadāsa -2 and Pratīharadēva -4

Śūdra:- Dāsa, son of Rāmaṇa -4; and Rudradāsa -2.

to twenty five persons including brāhmaṇas, free of all encumbrances and with the income from taxes and tolls, as an *agrahāra.*

Written on the 3rd day in the first fortnight in the month of Pausha in the year one hundred and eightytwo, by *Sāndhivigrahika* Manōratha.

Ten *hala* of land (in this village) granted formerly by a copper-plate is excluded.

The boundaries are: the Madhūka (tree) in Dehakapallī on the east, Vaṅgumīṇa river on the north, Gohārīghaṭṭa upto the mountain on the west and the pit *(garta)* called Uṅgara on the south.

The grant was executed by the king himself.[5]

Notes

1. This set of three plates bears writing only on one side of each plate. The ring and seal are lost.

2. See No.201 for an other inscription of this king.

3. Uchchakalpa is the name of a place now called Uchahra (lat. 24'23 and Long. 80'51). Their dynastic name is not known. For the genealogy of this dynasty see Appendix.

4. Note the enumeration of the castes of the donees. It is obvious that each received shares in the village for the services they render to the entire community on the basis of their caste and duties assigned accordingly *(varṇāśrama-dharma).*

5. Wherever this statement is made, it is implied that no officer was assigned the job conveying the grant (i.e. *dūtaka*) as is the case with many other grants.

No.183

KHĀNĀPUR PLATES [1] OF MĀDHAVAVARMAN II

Date : ,.... 502 A.D.
Script and Language : Southern Characters, Sanskrit
Donor/Author : ... /Mādhavavarman II[2]
Dynasty : Vishṇukuṇḍi
Location : Khānāpur, Satara District, Maharashtra
Reference : Mirashi and Gupta, *Ep.Ind,* XXVII, pp.312-17 and plate.

TEXT

Metres :

................[9]..... [स्थित].......बहु.........

वाप्तये बहुभिर्यज्ञावभृथे स्नात्वा भूमश्वक पुणडरीकबहुसुवर्णे[णै]कादशयाजिनः सार्वभौमस्य भासा भास्करस्य ऐश्वर्य्येण स्वयमिन्द्रस्य चातुर्वण्र्ण्य चातुराश्रम्य धर्म्मकर्म्मसेतोर्महाराजश्रीमाधव वर्म्मणो मतिरुत्पन्ना । पात्रभूताभ्यां ब्राह्मणप्रवराभ्यां यजनयाजना ध्ययनाध्यापनदानप्रतिग्रहाय श्रुतिस्मृतिविहित सनातनधर्म्मकर्म्मनिरताय द्विवेदगृहीतसहस्त्रशाल्लङ्कायन सगोत्रछन्दोगबालस्वामिने भारद्वाजद्विविदे पण्डित केशवस्वामिने च चतुष्षष्टि शास्त्रे सं .,. [दत्त] चतुर्गुणभाग.......... काञ्चाभ्यः ब्रा...ण....... दानप्रभृतिसर्व्व...............भोगे योजनाद्दक्षिणतः पूर्वोत्तरेण मच्चवर्या दा ..वर्य्या सेणावर्य्या पूर्व्वदक्षिणभागे कोलिकानाम ग्रामः पश्चिमे मलखेटके नाम ग्रामे तेषु मध्ये षट्कर्म्म हेतुरुयज्ञाद्यस्वर्ग्गापवर्ग्गसिद्धयर्थं वाटिकाभिः सहितं निर्दिश्यते कृष्णबेण्णापूर्वदक्षिणतः रेट्टरकं नाम ग्रामः । वङ्कतीर्थ तथा तम्बतीर्थं कदम्बतीर्थ बेलावाटिका कोलिकावाटिकावट्टरिका सर्वादानविशुध्दमेताभि र्वाटिकाभिः संयुक्तं महावैशाख्यं पौर्णमाश्यां अह्नि त्रिभागशेषं

विधिवदुदकपूर्व्वं रेट्टूरकं दत्तं इति ।
कल्पसहस्रसंख्यातो भट्टग्रामः उदकी
................द्त्तः..............तारम्.........
-वाप्यतेपरावड्वृध्दिः तथाधर्मकोशवृध्दिः
विपुलञेचयशः परिधावति ।
कायस्थेन श्रीपालेन लिखितं इति सत्य धर्म्म संस्थितेन श्रध्दान्वितेन।

Summary

.... Of Mahārāja Mādhavavarman .... who has taken terminal bath after performing ... again, performer of sacrifices such as Bahusuvarṇa and eleven (Aśvamēdha?) sacrificies, paramount lord (Sārvabhauma), equal to Sun in effulgence and to Indra in wealth, the bridge *(sētu)* of the religious duties of the four castes *(varṇas)* and four stages of life (*āśramas*)[3].

... grant to Bālasvāmi of Sālankayana gōtra and chhandōga (Sāma) vēda, scholar in two Vēdas and performer of the six duties (sacrifices, making others perform the same, learning and teaching, receiving and granting of gifts) and interested in performing the ancient and everlasting *(sanātana)*[4] pious duties prescribed in the scriptures and to Kēśavasvāmi ......

.... sixtyfour arts ..... one-fourth part ..... to these brāhmaṇas .... gifts .... the three-fourth parts of the village of Rēṭṭūraka[5] in the south-east of the river Krishṇavēṇā (Krishṇā) bounded by Machhavaryā on the north-west, by Sēṇavaryyā, by Kōlikā on the south-east and by the Malakhēṭaka on the west are surrounded by garden lands like Belavāṭikā, Kōlika-vāṭikā and Vaṭṭarikā and by sacred bathing ghats *(tīrtham)* like Vanakatīrtham, Tambatīrtham and Kadamba-tīrtham.

On the full-moon day of Mahā-Vaiśākhī[6]

Written by Kāyastha[7] Śrīpala who is dedicated to truth and dharma and who is devoted (to his duties)

Notes

1. This is a set of three plates of which broken parts of the second and third plates are available.

2. Since this inscription records a grant made by a subordinate ally of Mādhavavarman at whose behest the grant was made and since the granted village was in Mahārāṣhtra the reference to Mādhavavarman should be understood not as the ruler of the area but as a powerful ally. In view of its cultural importance the inscription is included here.

3. See index for information on Varṇāsrama.

4. The interesting use of the expression /Sanātana-dharma here is the earliest in epigraphy.

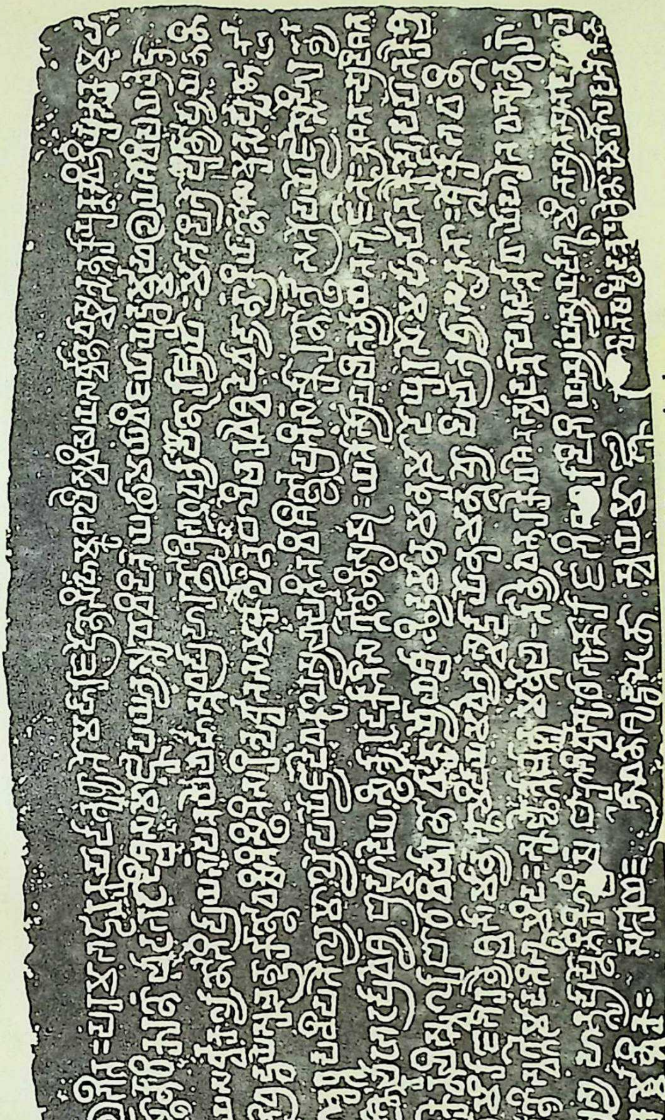
5. The places mentioned here may be identified with the following in the same order: Reṭare in Satara District, Rājmāchī four miles east of Reṭare, Sheṇōlī, Kōls, Malkheṭ, Belvaḍe, Kōlavaḍe and Vāṭhār, Tambatīrtha is Tambre on the right bank of Kṛishṇā, and Kadamba-tīrtha is Khubi on the left bank.

6. Other characteristics of the day are Sunday, Varīya-yōga, Sun in Mēsha, Jupiter in Dhanuṣ, Mars in Makara and Saturn in Tulā (see *An Indian Ephemeris*, Vol.I, Pt.I, p.60).

This passage is followed by the usual ending verses.

7. This word Kāyastha here is considered to be the name of a caste whose profession was writing. The word is derived Persian Kaisth.

* * *



Bhamodra-Mohota Charter of Dronasimha

No. 185

BHAMODRA-MOHOTĀ CHARTER[1] OF DRŌṆASIMHA

Date	:	(Gupta) year 183 : 502 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor King	:	Drōṇasimha
Dynasty	:	Maitrakas[2] of Valabhī[3]
Location	:	Bhamodra-Mohatā near Bhavnagar, Bhavanagar District, Gujarat
Reference	:	Jackson, JBBARS, XX, No.liv, pp.1 ff; L.D. Barnett, *Ep. Ind*, XVI, pp.17 ff and plate; Sircar, *SI*, I, pp.426 ff.

TEXT

Metres :

सिध्दम्

स्वस्ति

वलभीतः

परममभट्टारकपादनुध्यातो महाराजद्रोणसिंहः- कुशली

स्वविषये सव्वनिवास्मत्सन्तकायुक्तकविनियुक्तक महत्तरद्राङ्गिकधुवस्थानाधिकरणं चाटभटादींश्च समाज्ञापयत्यस्तु वो विदितं यथा मया (हा) विजयायुर्द्धर्म्मफलयशोविषयवृद्धये नो वर्षसहस्राय सर्व्वकल्याणाभिप्रायसंपत्तये च हस्तवप्राहरण्यां श्रीभगवत्याः पाण्डुराज्या(जा) याः मातापित्रोः पुण्याप्याय निमित्तमात्मनश्च पुण्याभिवृद्धये आचन्द्रार्कार्ण्णविक्षितिस्थितिसरि त्पर्व्वतसम कालीनं बलिचरुवैश्वदेवाद्यानां क्रियाणां समुत्सर्प्पणार्त्थं त्रिसंगमकग्रामो गन्धधूपदीपतैलमाल्योपयोज्यं देवकुलस्य च पतितविशीर्ण्णप्रतिसंस्करणार्त्थं सत्रोपयोज्यैस्सहिरण्यादेय (यै) स्सहान्यैश्चादानैरचाटभटप्रावेश्यं ब्रह्मदेय स्थित्या उदकातिसर्ग्गेण निसृष्टः (1*)

यतोऽस्योचितन्यायतः भुंजतः कृशतः (कर्षतः) प्रदिशतः कषपियतो वा न केनचित्स्वल्पाबाधा विचारणा वा कार्य्या (1*)

यश्चाछिद्यमानमनुमोदेतासौ महापातकैस्सोपपातकैश्च संयुक्ताः अस्मद्वंशागामिराजभिरन्यैश्च सामान्यं भूमिदायमवेत्यास्मद्दायोऽनुमन्तव्योऽपि चात्र व्यासकृताः श्लोकाः भवन्ति (1*)

भिरुवकः देवीकर्म्मान्तिकः

सं 100 80 3 श्रावण शुध्द 10 5 स्वयमाज्ञा लिखितं षष्ठिदत्तपुत्रेण कुमारिलक्षत्रिकेण

Summary

Success !

Hail !

From Valabhī

Mahārāja Drōṇasimha devoted to the lord (overlord) is well. He commands his touring officers, Supervisory staff, subordinates, elders, Tax-collectors, local authorities, army and police officers: Let it be known that

The village Trisangama[4] has been endowed by me for the prosperity of all people for thousands of years and for the merit of myself and my parents to provide for offerings to the deity, subsidiary deities and guests ets. at the temple for[6] (goddess) supreme Pāṇḍurājyā (?) at Hastavapra-āharaṇī and for the performance of worship by offering perfume, incense, lamp, oil and garlands The village is to be governed by the conventions applicable to villages granted to brāhmaṇas.

Bhiruvaka is the agent *(karmāntika)* looking after the affairs of the Goddess.

On the tenth day in the bright fortnight in the month of Śrāvaṇa in the year (Saṁvat) 183[7]

Ordered directly by the king

Written by Kumārila-Kshatrika[8], son of Shashṭhidatta

Notes

1. This is a single sheet of copper with writing on only one side. There are two holes on the top of the margin on the left side.

2. See Appendix for the genealogy of this dynasty

3. Valabhī is the name of the capital city of the Maitrakas and it is the modern Vala near Bhavanagar, Gujarat.

4. Trisangama is now called Tarsamiā near Hāthab, See note 6.

5. The context suggests that Pāṇḍurājyā or Pāṇḍrāja is the name of a Goddess.

6. Hastavapra is Hāthab, six miles south of Gōghā in Bhavnagar District. Sircar suggests that this place is referred to by Ptolemy as Astakampra. Āharaṇī seems to stand for a territorial division.

7. The details point to the date Saturday, 6th July, 502 A.D. or Sunday, 4th August, 502 A.D. as there was an intercalated Śrāvaṇa in that year.

8. Kshatrika is probably the same as Kshatriys.

No. 186

SANJĒLI CHARTER OF TŌRAMĀṆA

Date	:	Regnal year 3 : C 503 A.D. Southern Characters
Language	:	Sanskrit
Donor/King Author/Authority	:	Bhūta/Tōrmāṇs
Dynasty	:	Hūṇa
Location	:	Sañjēli, Panchamahals District, Gujarat
Reference	:	R.N.Mehta and A.M.Thakkar, Mahārāja SayyajiraoUniversity Archaeology Series, No.143; K.V.Ramesh, *Ep.Ind.*, XL, pp.175-186 and plates

---

TEXT

Metres :

स्वस्ति [1*]

[संवत्स]रे 3 श्राव शु. दि. 2 परमभट्टारकमहाराजाधिराजश्रीस्तोरमाणे पृथिवीमनुशासति त्तप्रसादाद्विषयपतिमहाराजभूतस्य शिवभागपुरे भुज्यमानके व्रद्रपाल्याः पूर्व्वस्यान्दिशि एतद्राजमातुर्व्वीराढ्यिकाकारितकदेवजयस्वामिपादानां बलिचरुसत्त्रधूपगन्धपुष्पदीपतैलखण्डस्फुटितसंस्कारणोपयोग्यमात्मनः

पुण्यामिभिवृद्धये चतुर्द्दिगभ्यागतक वैदेश्यवाणिजकाः वास्तव्याः पोत्तलिकापुत्राश्च लेखयन्ति

यत्र गुडलवणकप्पसिभाण्डभरकेषु आचन्द्रार्क्काइर्ण्णवक्षितिस्थितिसमकालीयं दशविंशोपकीनकः भाण्डभरकः अर्द्धपादीनकः लवणभरकः सेतिनकः धान्यभल्ला सेतिनक धान्यशकटमर्द्धकौटुबिकं गर्द्दभभाण्डभरको विंशोपकदिव(द्व्य)र्द्धसेतकः भाण्डपोत्तलिका विंशोपकीनिकी धान्यभरकेषु धान्यसेतिका अतोर्द्ध गर्द्दभभरकेषु दासीगुण्ठं पदूनरूपीनकं [I*]

एतं चाक्षयणीं उपरिलिखितन्यायेन दीयमानां यः वणिग्ग्रामाभ्यन्तरः पोत्तलिकापुत्रो वा कश्चिदप्रमाणीकरिष्यति सः पञ्चभिर्म्महापातकैः संयुक्तो भविष्यति [I*]

एवं चास्य प्रमाणं वाणियकाः स्वहस्तेन लेखयन्ति दागपुरवास्तव्यगोमिकदेमत्त --- माथुरसंनिहित माथुरिकवास्तव्यसेनवर्म्मा --- कन्यकुब्जाकपितृयशचिरायुष औज्ञेनककंग्घुशुररभश्शम --- वरुणोदरीवास्तव्य पोत्तलिकापुत्रद्रोण--सेमभक्कल महिषहदकभन्नित्यध्रुवभक्षणअग्निशर्म्म प्रचकासकभारणभट्टीशशर्म्मा -- कालोट्टियक भट्टिवास्तव्य-- संगाढ्यकयज्ञगोग्गभट्टियक -- भगवद्विनीतस्कान्द वर्म्म भाहस्तिहरिमतमोहभद्विज -- भग्गुण -- रिवासुलवाणिजकवास्तव्यदत्तगुज्जर -- भरोपुत्रभट्टि -- महत्तरभट्टिरुद्रमहेश्वरस्वामिकमहेश्वर मल्लकसंगमकर्क्कटदेवट [1*]

अत्रैव चाक्षयणीहेतो वाणिजकषष्ठिगृहवास्तु चेति ।

Summary

Hail !

On the second day in the bright fortnight in the month of Śrāvaṇa in the (regnal) year 3

When the supreme lord Mahārājādhirāja Śrī Tōramāṇa was ruling the earth and when, through his grace, Mahārāja Bhūta[2], the governor of the district *(vishayapati)* was enjoying his fief at Śivabhāgapura[3]

(Certain perpetual grants made) for their own merit to provide for oblation *(bali)* offerings *(charu)*m feeding *(sattra)*, incense *(dhūpa)*, perfumes *(gandha)*, flowers *(pushpa)*, lamp *(dīpa)*, oil *(taila)* and repair or constructions *(khaṇḍasphuṭita)* to god Jayasvāmipāda[4] (whose temple was) raised by the queen mother (of Bhūta) Vīrāḍhyikā to the east of Vadrapālī

are noted (here) by merchants hailing from other countries in different directions and also by resident retail traders, *(pōttalikā-putra)* as follows:

Ten times one-twentieth (of a unit) of containers with jaggery, salt and cotton at the following rate: one-half and a quarter of a full container; one *sētinakā*[6] of salt (in one container), one *sētinakā* of grain, half *kauṭubika* for every cartload of grains, one *viṁsōpaka* and two and a half *sētaka* for a donkey-load (of commodities), *vimśōpakīniki* for one vessel of retail stuff, one and a half *sētikā* of grains for every load of grains and three-fourths of a *rūpīnaka* of every donkey-load of cotton threads spun by female-slaves

If anyone within this mercantile village or local retail trader makes this grant ineffective he will be liable to acquire the effect of the five great sins.

The merchants who authorise the grant in their own hand are: Gōmika and Dēmatta from Dāgapura[7]; Sēṇavarmmā from Mathura; Pītṛiyaśa and Chirāyusha from Kanyakubjā; Kaṅgghūra-and Bhassama from Ujjain; retail traders Drōṇa, Sōma and Bhakkala of Varuṇōdari; Bhannitya, Dhruvabhakshaṇa, Agniśarmma, of Mahishahrada; Bhakkūra, Sūra of Prachakāsa; Rudradatta and Priyajna of Goṇḍatara; Bhāraṇa and Bhaṭṭiśaśarmmā, of Rayaśa; Bhaṭṭivāstavya of Kalōṭṭiya; Yajña of Saṅgāḍhya; Bhagavadvīnīta, Skāndavarmmā, Bhāhasti, Harimata, Mōha, Bhadvija and Bhagguṇa of Goggabhaṭṭi; merchants Vāstavya, Datta,Gujjara, and Bhaṭṭi, son of Bharō of Rivāmla; *mahattara* Bhaṭṭi-Rudra, *mahēśvara* Svāmī, *mahēśvara* Malla, Sangama, Karkkaṭa and Dēvaṭa ·

Further towards perpetual grant of a house-site of merchant Shashṭhi[8] (is also added).

Notes

1 This and the other two copper-plate charters (Nos.88 and 206) from Sañjēli are written on single sheets of copper bearing writing only on one side.

2. The dynasty of this ruler is not known. His father and son bore the name Mātṛidāsa and all three had the title Mahārāja pointing to their feudatory status.

3. Śivabhāgapura is modern Shivarājpur, a railway station in the southern extremity of Panchmahals region.

4. The name Jayasvāmipāda seems to indicate that it is a memorial temple raised for one Jayasvāmi who was probably on ancestor of the family of Bhūta. Ramesh has construed that the suffix *pāda* points to the consecrated foot-prints of the deity in this and also in the other two records that follow

5.Vadrapālī is modern Vadphalī in the northwestern extremity of West Khandesh about 50 kms. to the south east of Sankheda.

6. The terms (sētinakā, sētaka etc.,) mentioned in this section are to be understood as grain measures. However we do not know the name of unit to which they are connected and their relationship.

7. The places from where the merchants hailed have been identified with places given in the brackets as given below: Dāgapura (Daśapura-Mandor?); Mathura (Mathurā in Uttar Pradesh) ; Kanyakubja (Kanauj in U.P.); Ujjēna (Ujjain in Madhya Pradesh); Varuṇōdarī (Varuṇda about 8 kms to the west of Sañjeli); Mahishahrada (Mahiśa in Nadiad Taluk of Kaira District, Gujarat); Prachakāēśa (Prakāsha about 16 kms. to the south east of Talōda, the headquarthers of a Taluk); Gōṇḍatara (Gōdhra, a Taluk headquarters in Panchmahals District; Rayaśa Raychha (Raychha in Chhotā-Udepur Taluk in Baroda District) ; Kālōṭṭiya (Khilodi to the east of Godhra mentioned above); Sanghāḍaka (Sankhēḍa, Taluk Headquarters in Baroda District) and Rivāsula (Resēla in Nandod Taluk of Broach District).

8 See No.188 also where his name occurs.

No.187

KURUD PLATES[1] OF NARĒNDRA

Date	: Regnal year 24 : c. 509 A.D.
Script and	: Northern Characters (Box-headed)
Language	: Sanskrit
Donor/King	: Narēndra
Location	: Kings of Śarabhapura Kurud, Raipur District, Madhya Pradesh now in Mahant Ghasidas Memorial Museum, Raipur
Reference	: M.G.Dikshit, *Ep.Ind*, XXXI, pp.263 ff and Plate.

Metres
Anushṭubh Legend on Seal

खङ्गधाराजितभुवः शरभात्प्राप्तजन्मनः ।
नृपतेश्श्रीनरेन्द्रस्य शासनं रिपुशासनम् ॥

सिद्धम्

स्वस्ति

विजयस्कन्धावारात् तिलकेश्वरवासकात्

परमभागवतो मातापितृपादानृध्यातः श्रीमहाराजनरेन्द्रः चुल्लाडसीमभोगोय केशवके ब्राह्मणपुरस्सरान्प्रतिवासिकुटुम्बिनस्समाज्ञापयति

विदितमस्तु वः यथायं गामः परमभट्टारकपादैः भाश्रुतरस्वामिने धारणिसगोत्राय गङ्ग यां मज्ञनं कुर्व्वीभ्दिः तालपत्रशासनेन स्वपुण्याभिवृद्धये दत्तकः तच्च तालपत्रशासनं गृहदाघे(हे) दग्घमित्यधिकरणावधारणया प्राक्प्रभृत्यव्यवऽछेदभोगेनायं ग्रामो भुज्यत इति अधुना भाश्रुतस्वामिपुत्र शङ्खस्वामिने परमभट्टारकपादानाम्पुण्याप्यायनायैव ताम्रशासनेनानुमोदित इत्येवमुपलभ्यास्याज्ञाश्रवणविधेया भूत्वा यथाकालमुचितभोगभागधान्य हिरण्यादेरूपनयङ्करिष्यथेति भविष्यतश्च भूपान् कुशलोपेतमनुदर्शयति

दूतकमधिकरणम्

बहुभि-------------------------------------वसेत्

प्रवर्ध्दमानविजयराज्यसंवत्सरे चातुर्व्विंशतितमे 20 4 वैशाख दि. 4. उत्कीर्ण्णम् श्रीदत्तेनेति

Summary

Legend on Seal[2]

Verse This is the edict of king Narēndra, son of Śarabha, who conquered the kingdom by dint of the continuous play of his sword.

TEXT

Success! Be it well.

Issued from the victorious camp at Tilakēśvara[3]

Mahārāja Narēndra, a great devotee of Bhagavat (Vishṇu), who was devoted to his parents commands the residents led by the brāhmaṇas of the village of Kēśavaka[4] in the division of Chullāḍa-sīma, thus :

Be it known to you. "This village was once given by Paramabhaṭṭāraka-pāda[5] when he was bathing in the Gaṅgā to Bhāśrutasvāmī of Dhārani gōtra[7] for his own merit by issuing the grant (written) on palm-leaves. The palm-leaves were lost in a fire accident in the donee's house. After due enquiry by the secretariat *(adhikaraṇa)* the village was regranted by us through a coppe-plate to Śankhasvāmī, son of Bhāśrutasvāmī for the same purpose on the same terms (i.e. with exemptions.).[8]

The Secretariat itself conveyed the grant.

Written on the 4th day in the month of Vaiśākha in the 24th regnal year by Srīdatta.

Notes

1. This is a set of three plates secured by a circular ring passing through a hole in left margin. The ends of the ring are soldered into the socket of a seal which has on its countersunk surface the figure of Gajalakshmī standing on a lotus flanked by two elephants with raised trunks as if pouring water. On the top are depicted Sun and Moon. Separated from these figures is a line below which is written a legend in two lines (see note 2).

2. This legend is also seen on the seal of the Pīparḍūlā Plates N0.162 of this king (Narēndra) which is dated in his 3rd regnal year (c. 485 A.D.)

3. Tīlakēśvara seems to be the name of a village which got the name probably on account of a famous Śiva temple in the vicinity of the village granted. Cf. the practice of naming of temples like Rājarājēśvaram or Chōḷēśvaram in Tamil Nadu.

4. Kēśavakā is probably the same as Keshwa on the bank of nullah bearing the same name south-west of Mahāsamund in Raipur District. Chullāḍa-sīma perhaps took its name after its central place now called Charoda, seven miles east of Keshwa.

5. As correctly pointed out by Sircar in his note on this copper-plate (ibib, pp.267 ff) Bhaṭṭārakapāda stands for the Gupta overlord.

6. The name Bhaśruta is spelt also as Bhāśruta in the sentence below. it is probably a corrupt or Prakrit form of Bahuśrutaswāmi.

7. Prabhavati-Gupta, the Gupta princess and Vākatake Queen is said to have belonged to Dhāraṇa.

8. Note the circumstance under which the grant recorded first on palm leaves was later recorded on a copper-plate.

No. 188

COPPER-PLATE INSCRIPTION OF MAHĀRĀJA BHŪTA

Date	:	Regnal Year 6 :C.506 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Bhūta/Tōramāṇa
Dynasty	:	Hūṇa
Location	:	Sañjēli, Panchmahals District, Gujarat
Reference	:	R.N.Mehta and A.M.Thakkar, *Mahārāja Sayyajirao University Archaeology Series*, No.143; K.V.Ramesh, *Ep.Ind*, XL, pp.181-185 and plate.

TEXT

Metres:

स्वस्ति [1*]

वद्रपाल्या:

परमभट्टारकपादानुद्ध्यातो महाराजभूतः कुशली

शिवभागपुरे सव्वनिव स्वानायुक्तान्साधिकरणान्विषय पतिकुलपुत्रकांश्चाटभटादींस्तद्विष यान्तर्व्विचारिण: समाज्ञापयति विदितमस्तु वो

यथा मया तान्तियकाम्रिलकग्रामौ सोपरिकरसोद्रंगसभूतवातप्रत्यायौ परमदैवतपूज्यार्च्चनीयांगुर्व्वीं जनित्रीं राज्ञीवीराढ्यिकां मातरमुद्दिश्य तथैव कारितकभगवत्पादायातनस्य बलिचरुगन्धधूपमाल्यदीपतैलाच्छाद्यलेप्यखण्स्फुटितप्रतिसंस्करणाय परिव्राजभोज्यावाचन्द्रार्क्कार्ण्णवक्षितिस्थितिसमकालीनावुदकातिसर्ग्गोणा ग्रहारावतिसृष्टावेवमिदानीं तत्प्रापीयावसतोपगतानां च परिव्राजकानांदेवशुश्रूषकदासिदासानां च भक्तचैलाद्यप्रगुणानां च भैषजपत्थ्य भोजनयोगोद्वहनं कर्त्तव्य--

मस्यैव च भगवत्पादायतनस्योत्तरपूर्व्वस्यान्दिशि आणुक्किकावाटकगृहमय्यदिया सुवर्ण्णकारकारितकतढागफेनाक्रान्तमय्यदिया च पश्चात्पञ्चव्रीहिपिटकवापकश्रेत्रं सशैवरं भट्टिप्रत्ययकूपकच्छश्चान्यञ्चवाणिजकषष्ठिदत्तेन च स्वकीयगृहवास्तुं कुलसामन्तसमक्षं दत्त---

मन्यच्चाटभटगत्यगमिकैर्द्देवकुलवाटकावासमत्स्यकग्रहणवेणीवेशिविष्टय्यदिषु न केनचित्परिबाधयितव्ययुष्माभिराज्ञाश्रवणविधेयैर्भूत्वा उचितया देवकुलभुक्तया भुञ्जतां प्रदिशतां समावासयतां परिपालयतांश्च न केनचिद्व्यसेधः कार्य्यस्तन्निकृष्टोन्दुरकभूतिलान्तारक्षिककारितकादित्यदेवकुलद्वयोरग्रतः भगवत्पादायतनसामीप्यो दक्षिणदिक्प्रदेशे तत्प्रतिष्टापितकमातृगृहस्याप्यनुक्रमाचारधर्म्मस्थित्या यथार्हसंविभागशक्तितर्ग्ग(तोग)न्धधूपमाल्योपयि(योगि)कः प्रतिसंस्कारार्त्थं योगो बोद्धव्यस्तदेतदस्मत्प्रीत्या धर्म्मगौरवाच्चान्यराजभिरप्यनुमन्तव्यमेतां च धर्म्मसेतुमर्य्यादां ये लंघयिष्यन्ति ते पञ्चमहापातकसंयुक्तो भविष्यन्ति [I*]

कुमारामात्यकुमारनागः दूतकः आरक्षिकभूतिलसमक्षञ्चेति [I*]

संवत्सरे 6 ज्येष्ठ शुद्ध 10

Summary

Hail !

(Issued) from Vadrapālī[1]

Mahārāja Bhūta devoted to the great lord (parama-bhaṭṭaraka)[2] is well

He orders all the suprevisory staff, district officer and officials, princes, servants and solidiers etc. and investigating officers of the district at Śivabhāgapura [3] Be it understood that the villages Tāntiyaka[4]and Āmrilaka[4] are given by me as *agrahāras* along with additional minor taxes (uparī-kara) and permanent land tax *(udraṅga)* and income arising out of natural elements such as rain wind etc., to provide for oblations,offerings,perfume,incense,flowers,lamp,oil,clothes,anointments and works of construction or repairs to the temple of Bhagavat-pāda(i.e.Vishṇu) constructed by (my)mother queen Vīrāḍhyikā for the sake of her merit[5] who is devoted to the supreme deity and also to provide for medicines and wholesome food to all the itinerant ascetics, servants (both female and male) of the deity and also devotees.

Further land to be sown with five baskets of seeds with rights to use the garden-house of Āṇukkika and the tank excavated by the goldsmith with surging waters situated to the north, east and west of the temple (are given) and a house-site by the merchant Shashṭdatta[6] was also given in the presence of royal officers.

The royal servants and soliders shall not interfere with the (donee's rights to) temple, garden, habitation, fishing, access to the stream, free labour etc. You shall also understand the gift,administer, enjoy and protect according to the rules pertaining to the temple lands. The proceeds from the grant shall also be used to the extent possible for worship in the temple of the Mother (mātṛigṛiha)[7] built to the south of the Bhagavat-pāda temple and in front of the two temples of Siva(god) by the guardian *(ārakshika)* Bhūtila.Other rulers also shall allow this arrangement to continue out of regard for us and out of respect for *dharma*.

Those who transgress this (arrangement serving as a) bridge of *dharma* will incur the results of commiting the five great sins.

Kumārāmātya Kumāranāga is the executor of the grant. (Executed) in the presence of the guardian Bhūtila.

On the tenth day in the bright fortnight in the month of Jyēshṭha in the year 6.

Notes

1. For Vadrapāli see note 5 on Sanjēli charter (No.188) above.

2. This expression is clearly borrowed from inscriptions of the rulers under later Guptas where the imperial Gupta monarch is referred to only out of courtesy

3. For Śivabhāgapura see note 3 on No. 188. above.

4. Tāntiyakā and Āmrilaka are the same as Tankhala and Amroli about 30 kms. north of Vadphalī

5. The passage here with the word *uddiśya* and the description that she is devoted to paramadaivata seems to suggest that the queen was no more on this date.

6. Shashṭhidatta is probably the same person mentioned as Shashṭhi in No.186, note 8.

7. This may have been a temple dedicated to one or all the seven of the divine mothers *(sapta-mātṛikās)*. This has possibly something to do with the fact that Bhūta's father and son were both named Mātṛidāsā (devotee of the mother)

No.189

KURA INSCRIPTION OF TORAMĀṆA

Date : Regnal year 7:C.507 A.D.
Scriptand : Northern Characters
Language : Sanskrit influenced by Prakrit
Donor/king : Siddhavṛiddhi/Toramāṇa
Dynasty : Hūṇa
Location : Kura, Salt Range, West Punjab,Pakistan; now in the Lahore Museum.
Reference : Bühler, *Ep.Ind,* I,pp.238-241 and plate;Sircar, *SI,*I,pp.422-424

TEXT

Metres :

राजाधिराजमहाराजतोरमाणाषाहिजऊब्ल
[व्ल]स्याभिवर्धमानराज्ये..संवत्सरे..[प्र]मे मार्गशिरमासशुक्लद्वितीयायाम् चान्द्रमग्रहण... गग चरे च वर. शुचिशातध्यानाध्ययनमोक्षतिन्तानुकूले प्रदिष्ट..नक्षत्रे भगवतो बुध्दस्य देवातिदेवस्य सर्वपापरिक्षीणसर्वपुण्यसमुद्गत स्यतीर्णसंसारार्णवसत्वानांतारयिता दशबलबलिनः चतुर्वैशापद्यचतुःप्रतिसंभिदा ष्टादशावेणी(णि)काद्भुतधर्मसमन्वागतस्य सर्वसत्ववत्सलमहाकारुणिकस्य बुद्धप्रमुखेचातुर्दिशे भिक्षुसंघे देयधर्मोयं विहारप्रतिष्ठापन(पितः) नश्चीरपतिप्रशस्तादा रित(द्धत)नामधेयविशेषवृद्धि(द्धेः) रोट्टजयवृद्धि(द्धेः) अनेकविहारस्वामिनो सत्पुत्रेण [I*]

यदत्र पुण्यं तद्भवतु मातातित्रोः आपायकपोषक[योः] चित्रस्य जंबुद्वीपस्य दर्शयित्रोः अग्रेभावप्रत्यंशतायास्तु तथा विहारस्वामिनो रोटसिद्धवृद्धि[द्धेः] सर्वेषां भ्रातरा(तृ)णांभगिनीनांपत्नीनांपुत्राणांदुहितृणां महाराजतोरमाणषाहिजऊव्लस्य सर्वेषां देवीनां राजपुत्राणां राजदुहितृणां च सर्वसत्त्वानाम् अनुत्तरज्ञानावाप्तये(I*) अयं पुनः विहारस्योपकारः चातुर्दिशे भिक्षुसंघे परिग्रहे आचार्यमहीशासकानामं (I*)

साद्धकपु..... त्रेण... आचार्य........त...............

Summary

In the prosperous reign of Emperor (Rājādhirāja Mahārāja Toramāṇa Shāhi Jaüvla[1]

On the second day in the bright fortnight in the month of Mārgaśira in the (seventh)[2]regnal year

This monastery (vihāra) was established for the supreme Buddha, lord of all gods devoid of sins and endowed with holiness, one who enables all beings to cross over the ocean of births, who possesses ten powers *(daśabala)*,[3] expertise in four subjects[4] analytical knowledge of four aspects[5] eighteen states[6] of freedom from imperfections of mankind;who lived a righteous life and who is most loving and compassionate; for the congregation of monks from all directions led by Buddha

By Rōṭa-Siddhavṛiddhi, lord of many monasteries,whose name was honoured and praised by the lord of Naśchīra for the maximum merit for (the king's)parents,the teachers,of Jambudvīpa and for the realisation of brothers, sisters, wives, sons and daughters and also of queens,princes,princesses (in the family of) Mahārāja Toramāṇa Shāhi Jaüvla.

The monastery shall be under the charge of the preceptors of the Mahiśāsakas [7]........... Sāddhaka....

Notes

1. For Toramāṇa and Hūṇa see Ēraṇ Inscription (No.180,) note 1.Mahārājādhīrāja, the title used in that inscription is substituted by Rājādhirāja Mahārāja in this record.

2. Sircar (loc.cit.note) suggests the reading prathamē doubtfully in the space for two letters between Rājyā and Saṃvatsarē. on the other hand the gap after Saṃvatsare and before mē in the text should have the numeral seven written in words. The letter plā seems to be visible before mē in the illustration facing p.240 in *Ep.Ind*, I. it is proper that the numeral follows and does not precede, as was the practice in early inscriptions. The mention of lunar eclipse here does not help us in understanding the date or purpose.

3. Daśabala is the name of Buddha on account of his possessing ten powers for which see *USVAE*, II, No.185,note 4.

4. They are the consciousness that (1) he has attained omniscience, (2)that he has freed himself from human passion, (3)that he has rightly described the obstacles of religious life and (4) that he has correctly taught the way to attain salvation.

5. The four aspects are the analytical sciences being divisions of the supernatural knowledge of the Arhat regarding the meaning, the text and the origin of the words, as also the discriminatory knowledge of them.

6. The eighteen states are considered to be the distinguishing mark of a Buddha who is detached from the imperfections of the majority of mankind.

7. For Mahīśāsakas see *USVAE*, II, No.201,note 3 and ibid introduction. p.xlvi

No.191

ERAṆ MEMORIAL PILLAR INSCRIPTION FOR GŌPARĀJA

Date	:	Year 191:A.D.510
Script and	:	Eastern Variety of Northern Characters
Language	:	Sanskrit
Donor/king	:	....../Bhānugupta
Dynasty	:	Gupta
Location	:	Pillar(now Chiselled into a *liṅga*) on the left bank of Bīnā near Ēraṇ,Sagar District, M.p.
Reference	:	Fleet, *CII*,III,1888,pp.91 ff and plate; Bhandarkar, *CII*,III (revised)-pp.352-4 and plate.

Metres: *Verses 1and 2 Anushṭubh*, verses 3 and 4 *Indravajrā*

ॐ संवत्सरशते एकनवत्युत्तरे श्रावणवहुलपक्षस[प्त][मयां] संवत् 100 90 1 श्रवण ब दि7

शुलक्खवन्शादुत्पन्नो[..]राजेतिविश्रुतः द्व*
तस्य पुत्रोतिविक्रान्तो नाम्ना राजाथ माधवः ॥ [१*]
गोपराजः सुतस्तस्य श्रीमःन्विख्यातपौरुषः [1*]
शरभराजदौहित्रः स्ववन्शतिलको[भवत् (?)] ॥[2*]
श्रीभानुगुप्तोगति प्रवीरो राजा महान्पार्थसमोतिशूरः [2*]

तेनाथ सार्द्धन्त्विह गोपराजो मैत्रानुदश्याचकितानुयात:॥ 3*]

क्रीत्वा [च*] युद्धं सुमहत्प्र[का]शं
स्वर्ग्गं गतो दिव्यनरे(?)[न्द्रकल्प: [1*]

भक्तानुरक्ता च प्रिया च कान्ता भार्य्या[व]लग्ना]नुगताग्नि[रा]शिम् ॥ [4*]॥

Summary

Oṁ

on the 7th day in the dark fortnight in the month of Śrāvaṇa in the year 191[1]

***Verses* 1 and 2** ......king..rāja[2] in the lineage of Śulakkha[3]; his son was Mādhava. His son was Gōparāja, grandson by the daughter of Śarabha-rāja[4] and an ornament of his family

***Verses* 3 and 4** : gōparāja accompanied the glorious king Bhānugupta, a hero of heroes on earth equal in bravery to Pārtha(i.e.,Arjuna,one of the five brothers called Pāṇḍavas), over took the Maitras[5] fought a big battle and went to the heavens having become equal to Indra, the best of the divine beings. His wife entered into the fire (funeral pyre)[6]

Notes

1. There was an intercalary month of Śrāvaṇa in that year. Hence the date may correspond to june 14,if *adhika* orJuly14 if *nija*.

2. Since the name ended with the suffix of rāja it is possible that the missing name in the damaged portion may be Gōpa after whom the grandson was probably named.

3. The editor identifies Śulakk a with Śulikas, one of the adversaries of the Maukaharis (Bhandarkar's List,No.10,Note 3).

4. According to Bhandarkar, this Śarabharāja was probably the founder of Śarabhapura which was the capital city of kings like Mahājayarāja, and Mahāsudēvarāja in later times (Bhandarkar's List, Nos.1878-1881).

5. It is tempting to identify these. Maitras with Maitrakas, it is possible ,however,that Bhānugupta had fought with them somewhere far west of Ēraṇ,though the inscription is in Ēraṇ.

6. Here is an early reference to Sati.

No.194

RITHAPUR PLATES[1] OF BHAVADATTAVARMAN

Date : Regnal Year 11: C. 511 A.D.

Script and : Southern Characters (Box-headed)

Language : Sanskrit

King/Donor : Bhavadattavarman

Dynasty : Nala

Location : Rithapur, Amaravati District, Maharashtra now with Bharata-ithihāsa samsodhanamaṇḍala, Poona.

Reference : Y.R.Gupte, *Ep.Ind*, XIX, pp.100-104 and plate.

TEXT

Metres : *Āryā*

सिद्धम्

स्वस्ति

नन्दिवर्द्धनात् महेश्वरमहासेनातिसृष्टराज्यविभवः नलनृपवंश प्रसूतः त्रिपताकाध्वजः श्रीमहाराजभवत्तवर्म्मा कदम्बगिरिग्रामे ब्राह्मणपुरोगान् समहत्तरकुटुम्बिनस्समाज्ञापयाति

यूयमस्माभिः भगवतः प्रजापतेः प्रसादसिद्धक्षेत्रे गङ्गायमुनयोस्संवेद्ये प्रयागस्थितैरुदकपूर्वकं मम चायलीभट्टारिकायाश्च दाम्पत्यास्माकमनुग्रहार्त्थं पराशरसगोत्राय मात्राढयार्य्याय पुत्राणां चास्याष्टानां यथा देवार्य्यस्य देवदत्तार्य्यस्य कुमारदत्तार्य्यस्य वीरदत्तार्य्यस्य वसुदत्तार्य्यस्य गौरिदत्तार्य्यस्य ध्रुवदत्तार्य्यस्य दुर्ग्गदत्तार्य्यस्य चेत्येवम् आत्मनवमाय मात्राढयार्य्याय दत्तो यत एतेषाम् ब्राह्मणानाम् विषयोचिताः हिरण्यादयः सर्व्वप्रत्यायाः दातव्याः शुश्रूषा च कर्त्तव्या एष ग्रामः आचन्द्रतारिकया स्थित्या सर्व्वकरविसर्ज्जितः अभटप्रवेशः अवहः अशुल्कः सर्व्ववाद[बाधा?] परिहीनः चिञ्चालपलाशपद्रकमर्य्यादया न किञ्चिद्वत्तव्यः यो वा कश्चिल्लोभाद्रागाद्वा करप्रवर्त्तनं भूमिलोपं वा कुर्य्यात् स पञ्चभिर्म्महापातकैस्संयुक्तो भवेत्

अस्माभिश्च सदशनिवर्त्तिनकः सहलः सवाटकः ग्रामोयम् दत्तः एतदर्थं न केनचित् किञ्चित् वक्तव्यः सीमा चास्य ग्रामस्य उत्तरेण पर्व्वतः विषयसीमान्तिको कर्म्मन्तकेन सह मालुक विरकः मधुकलतिका पिण्डिरकवृक्षेण बकसामलकं त्रिमन्दरश्च विरकः राज्यसीमेति

याचैकादशेथ वर्ष कार्त्तिकमासस्यबहुलसप्तम्याम् ।
स्वमुखाज्ञयाभिलिखिता रहसि नियुक्तेन चुल्लेन ॥ [।*]

श्रीमहाराजार्त्थपतिभट्टारकेण आत्मनः मातापित्रो : पुण्यकीर्त्तिवर्द्धनधर्म्मस्थानं पुत्राणामष्टाणामाचन्द्रार्क्कस्थितिकालिकमविचाल्यं भवत्विति आत्मन आर्य्यकपादप्रसादानुगृहीतेन

ताम्रशासनमेतत्कारितमिति

स्वस्ति गोब्राह्मणेभ्यः सिद्धिरस्तु

पद्दोपध्यायपुत्रस्य पुत्रेण बोप्पदेवेन क्षतमिदम् ॥

Summary

Success!

Be it well

Issued from Nandivarddhana[2]

Mahārāja Bhavadattavarman[3] whose banner bore (the emblem of) a hand with three fingers stretched out of whose banner consists of three pennons *(tripatākā)* who was born of the lineage of the Nala Kings,upon whom was bestowed the glory of royalty by Mahēśvara (Śiva)and Mahāsēna (Kārttikēya)[4],ordered the elders *(mahattara)* and householders led by brāhmaṇas in the village of Kadambagiri[5] as follows:

Be it known to you that we,when we were (bathing) in the waters of the confluence of Gangā and Yamunā at Prayāga, the holy places graced by the divine Prajāpati (god Brahmā) bestowed this village for blessing the matrimonial relationship of myself and (myQueen) Achalī-bhaṭṭārikā[7] on Mātrāḍhyārya of Parāśara *gtra* and his eight sons, Dēvāryya, Dēvadattāryya, Kumāradattāradattaryya, Vīradattāryya, Vasudattāryya, Gauridattāryya, Dhruvadattāryya, and Durgadattāryya, along with income from all customary contributions *(pratyāya),* with exemption from taxes like tolls and levy for conveyance and from intervention from (government)servants.

Nothing should be uttered (against this grant) in respect of tamarind or jack trees or boundary-villages.

This village, ten *nivarttanas* in extent,was given along with rights of cultivation and with garden lands.

The boundaries of this village are: mountain to the north, at the extreme limit of this district, Mālukaviraka, Madhuka-latikā,Bakasāmalakam with the pomegranate tree,Trimandara-viraka,and the boundary of the kingdom.

Verse This grant was written by Chulla,the private secretary on oral orders on the seventh day in the dark fornight in the month of Kārttika in the eleventh regnal year.[9]

This charter was given through a copper-plate by Mahārāja Arthapati-bhaṭṭāraka blessed by his grand father (Bhavadatta) by renewing the grant for the merit of his parents at the sacred places increasing fame and merit to the 'eight sons'[10].

May there be prosperity to cows and brāhmaṇas !

May there by success !

This (Charter)was engraved by Boppadēva,son of Paddōpādhyaputra[11]

Notes

1. This set of three copper-plates bears writing on all sides except on the outer side of the first plate. There is a hole on the left margin of the palates for the ring to pass through, though neither the ring nor the seal attached to the ring is available.

2. For Nandivarddhana see no.67.

3. The original reads 'only Bhavattavarman,apparently a mistake (or prakrit form) for Bhavadattavarman which name is mentioned in the Poḍāgaḍh inscription of Skandavarman (No.217.) as that of the latter's father.

4. The manner of mentioning these names reminds us of the well-known practice of some reent kings, as representing themselves as the servants of some deities such as Padmanābha-dāsa (Tiruvananthapuram), and Jagannātha-dāsa (Puri) etc.

5. Kadambagiri in indentified with Kalamba in Nagpur District.

6. This is one of the earliest instances where there is a reference to the pratice of taking baths in the holy waters of the Sangam i.e. the confluence of Gangā and Yamunā at Prayāga (near Allahabad, Uttar Pradesh).

7. Gupte, the editor of the record has read Chāchalibhaṭṭārikā but it actually reads ch-Āchalī - bhaṭṭārīkā as pointed out by C.R.Krishnamacharlu in his 'Epigraphical Notes ',no.2 on these plates (p.202,*Ep.Ind*,XXVII). See also note below).

8. The 'datta' ending of this and the following names is interesting in the light of the correct name Bhavadatta suggesting that the donee might have named seven out of his eight sons similarly.

9. We have fixed this year in 511 A.D., based on the possibility that the Nalas raised their heads soon after the Hūas invaded the western parts of the Gupta empire (see 186,189 etc.above)

10. This section seems to be a postscript added to the main grant. It is clear that the original grant made by Bhavadattavarman was recorded only on a palm leaf and that Bhavadattavarman's grandson Arthapati-Bhaṭṭaraka arranged for the record to be engraved on a copper plate and to be given to the eight sons,apparently, of Mātrāḍhyārya who was perhaps no more.

11. Gupte, the editor of the record has understood this section to mean that Boppadēva was the sonis son of Paddōpādhyōga. It is better to interpret that Boppadēva was the son of Paddōpadhyāyaputra which name is fashioned after such names like Āryaputra Bhaṭṭaputra, Rājaputra etc. (Krishnamacharlu, loc, cit, pp 202-03'see note 6 above.

No. 197

NOṆAMANGALA PLATES OF MĀDHAVAVARMAN III

Date : Regnal Year 13 : C. 515 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Mādhavavarman III
Dynasty : Gaṅgas of Taḷakāḍu
Location : Noṇamaṅgala, Kolar District, Karnataka
Reference : R.Lewis Rice, Ep.Carn. XMr.73 and plate

TEXT

Meters :

स्वस्ति

नमस्सर्व्वज्ञाय

जितम्भगवता-----------------------

श्रीमद्धरिव र्म्ममहाधिराजस्य पुत्रस्य गुरुगोब्राह्मणपूजकस्य नारायणचरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिरास्य पुत्रेण पितुरन्वागतगुणयुक्तेनऽ त्रयम्बकचरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गेन व्यायामोद्वृत्तपीनकटिनभुजद्वयेन स्वभुजबलपराक्रमक्रयक्रीतराज्येन क्षुत्क्षामोष्ट पिशिताशन प्रीतिकर निशितधारासिना श्रीमता माधववर्म्ममहाधिराजेन आत्मनः श्रेयसे

प्रवर्द्धमानविपुलैश्वर्य्ये त्रयोदशे संवत्सरे फाल्गुने मासि शक्लपक्षे तिथौ पञ्चम्याम्

श्रीमद्वीरदेवशासनाम्बरावभासन सहस्रकरस्य आचार्यवीरदेवस्य निजकृतान्तपरराद्धान्तप्रवीणस्योपदेशनात् मृदुकोत्तर विषये पेब्बोंळ् (ḷ) ग्रामे अर्हदायतनाय मूलसंघानुष्ठिताय महातटाकस्याधस्तात् द्वादश खण्डुकावापमात्रक्षेत्रञ्च तोट्टक्षेत्रञ्च पट्टक्षेत्रञ्च कुमारपुरग्रामश्च एतत्सर्व्वं ससर्व्वपरिहारक्रमेणाद्विर्द्दत्तः ।

योऽ स्य ----------------- पालनम् ॥

Summary

Hail !

Obeisance to Sarvajña (Jina)

Koṇgaṅa, his son Harivarma-mahādhirāja, his son Vishṇugōpa-Mahādhirāja who was a worshipper of preceptor, cow and brāhmāṇa and who meditated on the feet of Nārāyaṇa (God Vishṇu), his son.

Mādhavarman (III)-mahādhirāja who had the qualities of his father,whose head (uttamāṅga) was sanctified by the dust on the lotus feet of God Tryambaka (Śiva),whose two arms had become hard and fat due to exercise who had purchased his kingdom with his prowess arising out of his arms and whose sharp sword was whetted with the flesh (of his enemies) gave

On the fifth day in the bright fortnight in the month of Phālguna in the thirteenth year of his reign

On the advice of Āchārya Vīradēva and who was expert in disproving the rival schools of thought

To the temple of Arhat (Jina)in the village of Perbhōḷ in Mṛidukōttura district *(vishaya)* belonging to the Mūlasaṅgha.

Land to the extent which can be sown with twelve *khaṇḍukas* of grain seeds, garden land and salt-fields *(paṭu-kshētra)* and the village Kumārapura, all with complete exemptions from taxes[4].

Notes

1. This is a set of three plates bearing writing on all sides except on the first side of the first plate.The beginning word Śvasti' is engraved on the margin.

2. Vishṇugōpa is not known from any other charter. The king of the record being Vishṇugōpa's son it is natural that he is mentioned. Mādhavavarman of this record is different from his namesake who was the son of Arya or Harivarman. Vishṇugōpa is described as a mahādhirāja. No grant issued by him is available.

3. Note that the king is a devotee of Śiva and he makes a grant to a temple of Jina.

4. This section is followed by the ending verses. The record does not refer to any writer or engraver.

No. 198

MĒḶKŌṬE PLATES[1] OF MĀDHAVAVARMAN III

Date	:	Date lost (C.515 A.D.?)
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	(Mādhavavarman III)
Dynasty	:	Gangas of Taḷakāḍu
Location	:	Melkōṭe, Tumkur District, Karnataka
Reference	:	R.Narasimhachar, *Mys.Arch.Rep.* 1910,P17 and plate

TEXT

Metres : Verse 1 to 5 *Anushṭubh*

स्वस्ति

जितम्भगवता------------------

----------------विद्याविनयाविहितवृत्तस्य--------------

वापक्षेत्रं दत्तं उभयतटाकसामान्योदकनिष्पन्नानि केदाराणि तथा वित्तम्बवणिजक्षेत्रन्दक्षिणपूर्व्वेण शिलातटाकस्याधस्तात् षट्खण्डुकावापं क्षेत्रं दत्तं महाराजाधिराजेनाद्भि:

उभयर्त्तनिष्पत्तिशारदं ग्रैष्मकञ्च तथा हि वस्त्रकारक्षेत्रात् पश्चिमेन तेषामेव श्यामाकक्षेत्रात् पश्चिमोत्तरेण पञ्चखण्डुकावापं क्षेत्रं दत्तं तस्यैव विहारस्य रक्ततटाकस्याधस्तात् त्रिखण्डुकवापं क्षेत्रं दत्तं पुनश्च रक्ततटाककाभ्यन्तरे शारदं दशखण्डुकावापक्षेत्रं दत्तं

अथात्रावधय: अवनियनद्या: पूर्व्वेण महाक्षेष्ठिक्षेत्रात् पश्चिमेन कुमारमूलक्षेत्रादुत्तरेण पुनश्च अवनियनद्या: दक्षिणेन अष्टादशखण्डुक श्यामकक्षेत्रं दत्तं तथा शाक्यशीलात्पूर्व्वेण वस्त्रकार क्षेत्रात् पश्चिमेन महापथादुत्तरेण चोळिगवाणिज क्षेत्राद्दक्षिणेन द्वादशखण्डुकं श्यामाकक्षेत्रं दत्तं महाराजाधिराजेनाद्भि: दत्तानि विंशति शलाक्या चतुभगि च कनकञ्च श्मशाने शवाच्छादितवस्त्राणि च । चातुर्वैद्यं पुरस्कृत्य महाप्रतीहारप्रमुखान्साक्षीकृत्वा पेरूरधिष्ठानवासिभि: सर्व्वसम्पदोपेतैर्म्मणिग्रामश्रेण्यादिभि: देयम् लिखितं चारुदत्तसेनापतिना सेयंराजदत्ति: गाङ्गेयकुलसमुद्भैरनुपालयितव्या सर्व्वपरिहारेण

ये चास्योपरोधं करिष्यन्ति देहमियं गतिर्भविता तद्यथा

क्षुद्रपश्वनृते पञ्च दशहन्तिगवानृते ।
शतमश्वानृतेहन्ति सहस्रं पुरुषानृते ॥
हन्ति जातानजाताश्च सुवर्ण्णस्यानृते प्रभो: ।
सर्व्वं भूम्यनृतेहन्ति मात्मभूम्यनृतं वदेत् ॥
बहुभि------ वर्तति इति
यस्मिन्गाङ्गेयराज्येतस्मिन् श्रीमाधववर्म्मण:
शासनं बुध्दसत्त्वाय दत्तमाचन्द्रतारकम् ॥

Summary

Hail !

Koṅgaṇivarman...... Mādhavavarma-mahādhirāja gave to a Buddhist monastery *(Vihāra)* the following : Wet fields

(kēdāra) irrigated jointly by two tanks; field sowable with six *khaṇḍukas* of grain irrigable by stone-tank *(śilā-taṭāka)* to the south east of the field of merchant Vittamba yielding crops during autumnal and summer seasons.

Five *khaṇḍukas* of field to the west of the field of cloth manufacturers *(vastrakāra)* and to the north-west of their field for millet *(śyāmāka)* grain

Three *khaṇḍukas* of field irrigable by blood (red ?) tank *(rakta-taṭāka)* to the same monastery

Ten *khaṇḍukas* of field very near the same tank yielding autumnal crop

Eighteen *khaṇḍukas* of field for millet *(śyāmāka)* grain situated to the east of Avaniya river, to the west of the senior merchant *(mahā-śrēshṭhi)*,to the north of the field called Kumāramūla, and to the south again of Avaniya river.

Twelve *khaṇḍukas* of field for millet *(śyāmāka)* grain situated to the east of Śākya-śilā to the west of the field of the cloth -manufacturers,to the north of the highway *(mahāpatha)* and to the south of merchant Chōliga's field.

Twenty and one fourth chips *(śalākas)* of gold [2] and clothes used for covering corpses in the cremation ground

(The above mentioned gifts)were to be made over in the presence of the brahmaṇas *(chāturvaidyam)*[3] and with the Senior comptroller *(mahāpratīhāra)* (and Others)as witness by the residents of Pērūr town *(adhishṭhāna)*,by the prosperous guild called Maṇigrāma[4] etc.

The charter was written by Chārudatta-senāpati (commander).

This royal grant should be protected with all exemptions by the descendants of the Gāṅgēya family *(kula)*

Verse 5. This grant was made over to Buddha-(satva)by Mādhavavarman in the Gāṇgēya kingdom.

Notes

1. This is a set of five plates. The second plate containing an account of the reigning king is lost. All the other plates except the first and the fifth which have writing on one side only are engraved on both sides.

2. The reference to śalākās seems to be the earliest. It should be noted this type of coinage with the same name was prevalent in the adjacent territory of Kongu where also the Gaṅgas of Taḷaikāḍu had their sway in later years.

3. This expression denotes only one person. Yet it will not be wrong to presume that there were more than one as this word is known to have been used to denote a community of brāhmaṇas(see Wadgaon plates of Pravarasēna II No.91) Chāturvaidya is derived from Chaturvēdi referring to a brāhmaṇa well versed in the four vēdas.

4. Maṇigrāma is apparently a corruption of Vaṇik-grāma standing for organisations of merchants.

5. The composer of the charter has failed to set the first half of this verse in correct metre.

No.199

NOṆAMANGALA PLATES[1] OF KONGAṆIVARMAN (AVINĪTA)

Date	:	Regnal year 1 : 512 AD
Script and Language	:	Southern Characters Sanskrit
Donor/King	:	Kongaṇivarman (Avinīta)
Dynasty	:	Gangas of Taḷakāḍu
Location	:	Noṇamangala, Kolar District, Karnataka.
Reference	:	Lewis Rice, *Ep.Carn,* X, Malur 72, pp.207-98 and Plate

TEXT

Metres :

स्वस्ति

जितम्भगवता-----

श्रीमतो माधववर्म्मधर्म्महाधिराजस्य पुत्रेण जननीदेवताङ्कपर्य्यङ्कतलसमधिगतराज्यविभवविलासेन निजप्रभावाशुचक्रवाळाखण्डितशत्रुनृपतिमण्डलेनाखण्डलविडाम्बिशौर्य्य वीर्य्ययशोधामभूतेन गजधुरिहयपृष्ठे कामुकि चाद्वितीयेन ललनानयन भ्रमरावळीनित्यकृतानुयात्रेण प्रजापरिपालनकृत परिकरबन्धेन किं

बहुना इदङ्कालयुधिष्ठिरेण श्रीमता कोङ्कणिवर्म्मधर्म्म महाधिराजेन आत्मनः श्रेयसे

प्रवर्द्धमानविपुलैश्वर्ये प्रथमसंवत्सरे फाल्गुनमासे शुक्लपक्षे तिथौ पञ्चम्याम्

स्वोपाध्यायस्य परमार्हतः विजयकीर्त्तेः सकलदिङमण्लव्यापितकीर्त्तेरुपदेशतः चन्द्रनन्द्याचार्य्यप्रमुखेन मूलसंघेनानुष्ठिताय उरनूरार्हदायतनाय कोरिकुन्दविषये चेन्नेल्करनिग्रामः पेरूरे चानि अडिगळर्ह दायतनाय शुल्कः बहिः कर्षापणेषु पादश्च देवभोगक्रमेणाद्भिर्द्दत्तः

योऽस्य----------भवति ॥

अपि चात्र मनुगीताः श्लोकाः ।

स्वदत्तां----पालनाम्

महाराजमुखाज्ञप्त्या मारिषेण तदृकारेण लिखितेयन्ताम्रपट्टिका ॥

Summary

Hail!

Konganivarman, his son Mādhavarman, his son Harivarman, his son Vishṇugōpa, his son son Mādhavavarma-dharmamahādhirāja[2]. His son Konganivarma-dharmādhirāja who enjoyed the wealth of the kingdom even as an infant on the lap of his deity-like mother[3], who had shattered the ring of enemies by his might, who was the very abode of valour, bravery, courage and fame equal to God Indra (ākhaṇḍala), who had no equal in the art of riding elephants and horses and in archery, who was ever followed by the bees i.e., glances of damsels, who girded up his lions in protecting the people and what more! who was the Yudhishṭhira[4] of this age, gave for his own merit.

On the fifth day in the bright fortnight in the month of Phālguna in the first year of his prosperous reign

On the advice of his teacher the most revered Vijayakīrti famous in all quarters

the village of Chennel-karaṇi in Kōrikunda district *(vishaya)* to the temple of Arhat at Uranūr managed by Mūla-saṅgha led by Chandranandi-ārya

and also one-fourth of the *kārshāpaṇas* collected as tolls *(śulka)* on articles coming for sale from outside to the temple of Arhat at Pērūr (built or maintained by) Chāni-Aḍigaḷ[5] as a temple-endowment *(dēvabhōga-krama)*[6]. This copper-plate charter was written on oral orders from the king by the blacksmith or goldsmith *(taṭṭakāra)* Mārishēṇa.

Notes

1. This is a set of four plates bearing writing on all sides except on the first side of the first plate and the second side of the last plate.

2. The preamble portion pertaining to these kings being nearly the same as found in the previous plates is omitted here. However there is an additional passage describing Mādhavavarman, the father of the reigning king as कलियुगदोषावमग्न धर्मोद्धरणनित्यसन्नद्धस्य meaning 'who was ever engaged in lifting up righteousness (dharma) suppressed by the strength of the Kali age'. The introductory portion describing the reigning king for the first time here is given.

3. This passage is interpreted to mean that the reigning king had to ascend the throne even as a boy or was associated with his father at a very early age (Ramesh, *Inscriptions of the Eastern Gaṅgas,* p.lvi). This explains the overlapping of the reigns suggesting a joint rule. Hence the chronological arrangement is given up to keep up the dynastee with reference to the preceding record. That his name was Avinīta is evident from his koḍuñjerunu plates (No.).

4. Yudhishṭhira was the eldest of the five Pāṇḍdava heroes whose life and times are described in the great epic Mahābhārata. Yudhisṭhira was well-known for his steadfast adherence to truth and righteousness, on account of which he was also called Dharma putra.

5. The name Chāni-aḍigaḷ suggests that the person was an ascetic in temperament. The suffix reminds us of the same word used in Tamil as an honorific for persons of such temperament, somewhat equivalent to Sanskrit Pādāḥ.

6. Even as gifts of villages made to brāhmaṇas are referred to as brahmadēyas, gifts of villages made to temples are described as dēvabhōga or dēvadāna. Both types of endowment are understood to confer certain privileges on the beneficiaries.

NO. 204

DĀVAṆAGERE PLATES[1] OF REVIVARMA

Date : Regnal year 34 : C. 518 A.D
Script and Sothern characters
Language : Sanskrit
Donor/King : Ravivarma
Dynasty : Kadamba
Location : Plates with Nadiga Basappa, Dāvaṇagere, Chitradurga Destriot, Karnaṭka
Reference : D.C.Sircar, *Ep.Ind*, XXXIII, pp.87-92 and plates

---

TEXT

Metres : Verse 1 *Praharshiṇī,* 2-19,21-23 *Anushṭubh,* 20 Vasantatilakā

सिद्धम् [11*]
सूर्यांशुद्युतिपरिषिक्तपंकजानां शोभां यद्वहति सदास्य पादपद्मम् [I*]
देवानाम्मकुटमणिप्रभाभिषिक्तं सर्व्वज्ञस्स जयति सर्व्वलोकनाथः [1*]
कीर्त्या दिगन्तरव्यापी रघुरासीन्नराधिपः
काकुस्थतुल्यः काकुस्थो यवीयांस्तस्य भूपतिः ॥ [2*]
तस्याभूत्तनयश्श्रीमाञ्शान्तिवर्म्ममहीपतिः
मृगेशस्तस्य तनयो मृगेश्वरपराक्रमः
कदम्बामलवंशाद्रेः मौलितामागतो र्‌विः
उदयाद्रिमकुटाटोपदीप्तांशुरिवांशुमान् ॥ [4*]
नृपच्छलेन किं विष्णुर्द्दैत्यजिष्णुरयं स्वयम्
हिरण्मयचलन्मालं यक्त्वा चक्रं विभावितम् ॥ [5*]
साम्राज्ये वर्त्तमानोपि न माद्यति परंतपः
श्रीरेषा मदयत्यन्यानतिपीतेव वारुणी ॥ [6*]
नम्रदांतमही प्रीत्या यमाश्रित्याभिनन्दतिं

कौस्तुभाभारुणच्छायं वक्षो लक्ष्मीर्हरेरिव ॥ [7*]
रवावधिजयन्तीयं सुरेन्द्रनगरीं श्रिया
वैजयन्ती चलच्चित्रवैजयंती विराजते ॥ [8*]
रवेर्भुजांगदाश्लिष्टचन्दनप्रीतमानसा
त्तथा श्रीर्न्नाभवत्प्रीता मुरारेरपि वक्षसि ॥ [9*]
विश्वावसुमती नाथन्नाथते नयकोविदम्
द्यौरिवेंद्रं ज्वलद्वज्रदीप्तिकोरकितांगदम् ॥ [10*]
यस्य मूर्ध्नि स्वयं लक्ष्मीर्हेमकुम्भोदरच्युतैः
राज्याभिषेकमकरोदम्भोजशबलैर्जलै : ॥ [11*]
रघुणा लम्बितामीलीम् कुण्डो गिरिधारयत्
राज्ञां वहत्यद्य मालामिव महीधरः ॥ [12*]
धर्म्मार्त्थं हरिदत्तेन सोयं विज्ञापितो नृपः
स्मितज्योत्स्नाभिषिक्तेन वचसा प्रत्यभाषत ॥ [13*]
चतुस्त्रिंशत्तमी श्रीमद्राज्यवृद्धिसमा समा
मधुम्मस्तिथिः पुण्या शुक्लपक्षश्च रोहिणी ॥ [14*]
यदा तदा महाबाहुरासंग्रामपराजितः
सिद्धायतनपूजार्त्थं संघस्य परिवृद्धये ॥[15*]
सेतोरुपलकस्यापि कोर[वे]गाश्रितां महीं
अधिकान्निवर्त्तनान्येन दत्तवांस्तामरिन्दमः ॥ [16*]
आसन्दीदक्षिणेस्याथ सेतोः केदारमाश्रितम्
राजमानेन मानेन क्षेत्रमेकनिवर्त्तनम् ॥ [17*]
सम[ये] सेतुबंधस्य क्षेत्रमेकनिवर्त्तनम्
तच्चापि राजमानेन वेदिर्को दे त्रिनिवर्त्तनम् ॥ [18*]
उञ्छादिपरिहर्त्तव्यसमाधिसहितं हि तम्
दत्तवाञ्श्रीमहाराजस्सर्व्वसामंतसंनिधौ ॥ [19*]
ज्ञात्वा च पुण्यमभिपालयितुर्व्विशालं तद्भंगकारणमितस्य च दोषवत्ताम् [1*]
वर्ण्णाश्रमास्खलितसंयमनैकचित्ताः संरक्षणेस्य जगतीपतयः प्रमाणम् ॥ [20*]

Summary

Success !

***Verse* 1** Victorious is Sarvajña[2], the master of entire universe (Lōkanāthaḥ)[2], whose feet shines with the lustre of lotuses opened up by the light of the Sun's rays and whose feet are bathed by the light issuing from the jewelled crowns of divine beings

***Verses* 2-4** There were Raghu, a famous king, his son Kākustha like Kākutstha (Rāma), his son Śāntivarma, his son Mṛigēśa, then Ravi of the Kadamba family like the Sun.

***Verses* 5-6** Ravi is Vishṇu himself in disguise but without the discus. He is not affected by pride though he is well-established in his empire.

***Verses* 7-9** The kingdom upto (the river) Narmadā rejoices in his care and affection even as Lakshmī reposes in Vishṇu's chest made crimson-coloured by the (jewel) Kaustubha. The city of Vaijayanti under Ravi excels in splendour even the capital (Amarāvatī) of Indra. Lakshmī, not so pleased with her being in the chest of Murāri (Vishṇu), is pleased with the (fragrance of) sandal-paste on the chest and arms of Ravi

***Verses* 10-11** The universe has as her lord this king well-versed in polity as the heaven has Indra as its lord. (Goddess) Lakshmī herself consecrated him by pouring waters from golden pots.

***Verse* 12** The hillock (or hill-fort) called Kuṇḍa[3] which resisted the weapon thrown by Raghu now adores Ravi's orders as a garland.

***Verses* 13-14** having been requested by Haridatta[4] for the sake of *dharma*, the king replied on a sacred day of Rōhiṇī in the bright forthight in the month of Chaitra (Madhu) in the year thirtyfourth regnal year.

***Verses* 15-19** He gave for worship in the Siddhāyatana[5] and for the benefit of the Sangha land in (the village of) Koravēga and also additional land of one *nivarttana* near the stone embankment in that village; one *nivarttana* of wet field south of this embankment in Āsandī[6] accordig to the royal measure; one *nivarttana* of field at the regulator (sluice) of the embankment-thus three *nivarttanas* of land in Vēdirkoda were granted in the presence of all his vassals with all pertinent rights and exempted from all taxes to be collected *(uñchha)*

***Verse* 20** The kings who are devoted to the maintenance of *Varṇāśrama*[7] shall be responsible for protecting this grant knowing the merit accruing out of protecting charity and the sin arising out of violating it.[8]

Notes

1. This is a set of three plates bearing writing only on the inner sides of the first and third plates and on both the sides of the second plate.

2. Both the names Sarvajña and Lōkanāthaḥ helong to Buddha.

3. Kuṇḍa, probably a hill-fort, is not identifiable.

4. Haridatta was probably the real donor and the king had exempted the lands from taxes.

5. Siddhāyatana means the temple erected for the Siddha which may refer to Buddha himself. See *Ep.Ind*, XXIV, pp.146 where Pūrva-siddhāyatana associated with Pitāmaha Samyak-Sambuddha is mentioned in an inscription at Kosam (in Uttar Pradesh).

6. Āsandi is near Ajjampur in Kadur Taluk in Kadur District of Karnataka.

7. This provides one of the rare instances of references to Varṇāśrama.

8. The usual ending verses are given here. See Appendix.

No. 206

COPPER-PLATE INSCRIPTION OF MĀTṚIDĀSA

Date	:	Regnal year 19 : C. 519 A.D.
Script and	:	Southern Characters
Lnaguage	:	Sanskrit
Donor King	:	Mātṛidāsa/Tōramāṇa
Dynasty	:	Hūṇa
Location	:	Sañjēli, Panchmahals District, Gujarat
Reference	:	R.N.Mehta and A.M.Thakkar, *Maharaja Sayyajirao University Archaeology Series, No. 143*; K.V. Ramesh, *Ep.Ind.*, XL, pp. 185-186 and plate.

TEXT

Metres:

स्वस्ति [1*]

शिवभागपुरात्

परमभट्टारकपादानुद्धयातो महाराजमातृदासस्तत्पुत्र महाराजभूतस्तत्पुत्र महाराजमातृदासः कुशली

सव्वनित्र स्वानायुक्तकानधिकरणांश्च समाज्ञापयत्यस्तु वो विदितं

तथा मया वद्रपाल्यां पूर्वस्यां दिशि राज्ञी पितामहिकायिकापादकारापितकदेवकुलस्वामिनारायणदेवपादानां पुण्याप्यायनार्त्थमाच न्द्राक्कार्ण्णवस्थितिक्षिति समकालीनः गन्धपुष्पधूपदीपतैलबलिचरुसत्रोपयोज्यः खण्डुस्फुटितप्रतिसंस्कारणार्त्थं चातिसृष्ट एवमिदानीमस्य देवपरिचारकस्य देवभोगभुक्तया भुञ्जतः प्रदिशतश्च न केनचित्प्रतिषेधःकार्य्य इति [1*]

आरक्षिकरुद्रदासः दूतकः [1*]

संवत्सरे 10 9 चैत्र शुद्ध दि 5

उक्तं च भगवता व्यासेन [1*]

उक्तं च भगवता व्यासेन [1*]

यथैष ग्रामस्सोद्रंगस्सोपरिकरस्सभूतदण्डवातप्रत्यायो भूमिच्छिद्रन्यायेनाचाट भटप्रवेशेयोतिसृष्ट इति [1]

Summary

Hail!

(Issued) from Śivabhāgapura[1]

Mahārāja Mātṛidāsa, son of Mahārāja Bhūta and grandson of Mahārāja Mātṛidāsa, devoted to the great lord (Paramabhaṭṭāraka)[2] is well

He orders all his supervisory staff and district officials. Be it understood

that the village Saṅgamapallikā[3] is granted by me in perpetuity to provide for the worship of god Nārāyaṇa-dēvapāda in the temple built by (my) grandmother (who was a) queen[4], to the east of Vadrapālī for the merit of (my) grandmother. The servants of the deity shall maintain the grant as the deity's property. Nobody shall interfere.

The guardian *(ārakshika)* Rudradāsa is the executor of the grant

On the fifth day in the bright fortnight in the month of Chaintra in the year 19

The village is granted with all income from taxes under the terms of *bhūmichchhidranyāya*[5].

Notes

1. For Śivabhāgapura see note 3 on No. 186 above

2. See note 2 on No.186 above.

3. Sangamapallikā is Sanjēli, the findspot of the inscription.

4. See note 1, p.186, *Ep.Ind*, XL.As suggested by us the word *mayē* in the prose order *mayā grāmaḥ atisṛishṭaḥ* cannot be put together with kārāpitaka which follows the word pitāmahikāyikāpāda. Therefore it should be held that temple of Nārāyaṇadēvapāda was constructed by Pītāmahi (grandmother) and not Mātṛdāsa as held by Ramesh. Further the suffix *pāda* of the word *pitāmahī* points to the fact that she was no more and the use of the word *pāda* also seems to suggest that all the names after whom the deities Jayasvāmipāda, Bhagavatpāda and Nārāyaṇadēvapāda were the names of some persons connected with the royal family for whom queen mother Virāḍhyikā raised the temples.

5. This expression means that land can be demarcated and given away only if it is brought under cultivation, implying thereby that the concerned land was lying uncultivated so far.

No. 207

HALST PLATES[1] OF RAVIVARMAN

Date : ....C. 519 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Ravivarman
Dynasty : Kadamba
Location : Halsi, Karnataka
Reference : Fleet, *IA*, VI, pp.25-27 and plate

TEXT

Verses 1 and 16 Āryā; verse 2 Vasantatilakā; Śālinī; Verse 4 Upajati; verses 5-9 and 13-15 Anushṭubh; verse 10 Vamśastha verses 11 and 12 Indravamsā and Upendravajrā. Metres:

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः
त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य ॥ [1]

स्वामिमहासेनमातृगणानुध्यातानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चापारगाणाम् स्वकृतपुण्यफलोपभोक्तृणाम् स्वबाहुवीर्य्योपार्ज्जितैश्वर्य्य भोगभागिनाम् सद्धर्म्मसदम्बानां कदम्बानाम् ॥

काकुस्थवर्म्मनृपलब्धमहाप्रसादः संभुक्तवाञ्छितनिधिश्श्रुतकीर्त्तिभोजः
ग्रामं पुरा नृषु वरःपुरुपुण्यभागी खेटाह्वकं यजनदानदयोपपन्नः॥ [2]
तस्मिन्स्वय्यति शान्तिवर्म्मावनीशः मात्रे धर्म्मार्त्थं दत्तवान्दामकीर्त्तेः ॥
भूमौ विख्यातस्तत्सुतश्श्रीमृगेशः पित्रानुज्ञातं धार्म्मिको दानमेव[3]

श्रीदामकीर्त्तेरुरुपुण्यकीर्त्तेः सद्धर्म्ममार्ग्गस्थितशुद्धबुद्धेः
ज्यायान्सुतो धर्म्मपरो यशस्वी विशुद्धबुद्ध्यङ्गयुतो गुणाढ्यः ॥ [4]
आचार्य्यैर्बन्धुषेणाह्वैः निमित्तज्ञानपारगैः
स्थापितो भुवि यद्वंशः श्रीकीर्त्तिकुलवृद्धये ॥ [5]
तत्प्रसादेन लब्दश्रीः दानपूजाक्रियोद्यतः
गुरुभक्तो विनीतात्मा परात्महितकाम्यया ॥ [6]
जयकीर्त्तिप्रतीहारःप्रसादान्नृपते रवेः
पुण्यार्त्थं स्वपितुम्मत्रि दत्तवान्पुरुखेटकं ॥ [7]
जिनेन्द्रमहिमा कार्य्या प्रतिसंवत्सरं क्रमात्
अष्टाहकृतमर्य्यादा कार्त्तिक्यान्तद्धनागमात् ॥ [8]
वार्षिकांश्चतुरो मासान् यापनीयास्तपस्विनः
भुञ्जीरंस्तु यथान्याय्यम् महिमाशेषवस्तुकम् ॥ [9]
कुमारदत्तप्रमुखा हि सूरयः अनेकशास्त्रागमखिन्नबुद्धयः

जगत्यतीतस्सुतपोधनान्विताः गणोस्य तेषां भवति प्रमाणतः ॥ [10]
धर्म्मेप्सुभिर्ज्ञानपदैस्सनागरैः जिनेन्द्रपूजा सततं प्रणेया
इति स्थितिं स्थापितवान्रवीशः पलाशिकायां नगरे विशाले ॥ [11]
स्थित्यानया पूर्व्वनृपानुजुष्टया यत्ताम्रपत्रेषु निबद्धमादौ
धर्म्माप्रमत्तेन नृपेण रक्ष्यं संसारदोषु प्रविचार्य्य बुद्ध्या ॥ [12]
बहुभिर्व्वसुधा..........

स्वदत्तां परदत्तां.............
अद्भिर्द्वत्तं............
यस्मिञ्जिनेंद्रपूजा प्रवर्त्तति तत्र देशपरिरवृद्धिः
नगराणां निर्भयता तद्देशस्वामिनाश्चोर्ज्ञा ॥ [16]
नमो नमः ॥

Summary

Adoration to Jina[2]

***Verse* 2** Śrutakīrtti, a *bhōja (or bhōjaka)*[3] a learned person, a treasure of kindness and knowledge, interested in performing sacrifices and bestowing gifts, who had acquired the favour of Kākusthavarmā enjoyed the village of Khēṭa[4]

***Verse* 3** The grant of the village (Khēṭa) was renewed by Śāntivarmā and in turn by his son Mṛigēśa following his father's instructions to Dāmakīrtti's mother.[5]

***Verses* 4-7** Dāmakīrtti had a son Pratīhāra[6] Jayakīrtti who was famous, intent upon charity and pure intellect leading to righteous living, whose family had been established by Ācharya Bandhushēṇa[7] versed in the knowledge of omens and had also received favours. Jayakīrtti who was devoted to his preceptor, who was humble out of desire for the welfare of others gave Purukhēṭaka[8] to the mother of his own father.

***Verses* 8-11** King Ravi stipulated the arrangement thus - that a festival *(mahimā)* shall be conducted for eight days probably ending with the full-moon day in the month of Kārttika from the income (of the village); that the ascetics (Yāpanīyas) shall enjoy reasonably (part of the income) during the four months of the rainy season; that Kumāradatta and his descendants (disciples) shall be the authority for the conduct of this festival and that all the rural and urban residents desirous of *dharma* shall have the worship of Jinēndra conducted always.

***Verse* 12** That the land assigned by these copper-plates should be protected by the king. as it was done previously, after pondering over the misfortune of rebirths on account of non-adherence to *dharma*[9]

***Verse* 13** Wherever and whenever the worship of Jinēndra is kept up, there and then is prosperity in the country, feedom of the cities from fear and also strength for the lord of such regions.

Reverence ! Reverence !

Notes

1. This is a set of five plates with writing commencing on the inside of the first plate and ending on the inside of the last plate. The seal seems to bear the figure of an animal looking like a dog.

2. This section is followed by the stereotyped preamble of the Kadambas

3. See No.47 for the meaning of bhōja or bhōjaka

4. This is attested by No.47 above.

5. Dāmakīrtti was the son of Śrutakrtti.

6. Pratihāra means a door-keeper which designation implied, in ancient times, several functions pointing to general control of the royal establishments.

7. See for more information on Bandushēṇa, No.65.

8. Purukhēṭa was probably the same as Khēṭa metioned first. Puru may mean 'great'. It is however difficult to understand why the grant of the village had to be renewed from time to time.

9. This section is followed by the usual ending verses. See Appendix.

No. 208

ANOTHER PLATE[1] OF RAVIVARMA

Date : No Date C 519 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor King : Ravivarmā
Dynasty : Kadamba
Location : Halsi, Belgam (Uttara Kannada) District Karnataka.
Reference : Fleet, *IA,* VI, pp. 29-30 and plate

TEXT

Verse 1 Āryā; Verses 2-3 and 6 Upajāti; verses 4-5; Indravajrā; verses 7-8 Anushṭubh

Metres:

जयति भगवाञ्जिनेन्द्रो गुणरुन्द्रः प्रथितपरमकारुणिकः
त्रैलोक्याश्वासकरी दयापताकोच्छ्रिता यस्य [1*]

श्रीविष्णुवर्म्मप्रभुतीन्नरेन्द्रान् निहत्य जितावा पृथिवां समस्तां
उत्साद्य काञ्चीश्वरचण्डदण्डम् पलाशिकायां समवस्थितस्सः [2*]

रवी:कदम्बोरुकुलाम्बरस्य गुणांशुभिर्व्याप्य जगत्समस्तं
मानेन चत्वारि निवर्त्तनानि ददौ जिनेन्द्राय महीम् महेन्द्रः [3*]

संप्राप्य मातुशेचरणप्रसादं धर्म्मैकमूर्त्तेरपि दामकीर्त्तेः
तत्पुण्यवृद्ध्यर्त्थमभून्निमित्तम् श्रीकीर्त्तिनामा तु च तत्कनिष्ठ। [4*]

रागात्प्रमादादथवापि लोभात् यस्तानि हिंस्यादिह भूमिपालः आसप्तमं तस्य
कुलं कदाचित् नापैति कृत्स्नान्निरयान्निमग्नम् ॥ [5*]

तान्येव यो रक्षति पुण्यकाङ्क्षः स्ववंशजो वा परवंशजो वा
स मोदमानस्सुरसुन्दरीभिः चिरं सदा क्रीडति नाकपृष्ठे [6*]

अपि चोक्तं मनुना [1]

बहुभिर्व्वसुधा..............[7*]

स्वदत्तां परदत्तां...........[8*]

Summary

Verse **1** Adoration to Jina[2]

Verse **2** King Ravivarmmā camping at Palāśikā[3] after conquering the earth by killing kings like Vishṇuvarmmā[4] and others and after uprooting Chaṇḍadaṇḍa[5], the lord of Kāñchi

Verses **3 and 4** gave land measured as four *nivarttanas* to (the deity) Jinēdra, the embodiment of virtue, whose younger brother was Śrīkīrtti. This (grant) was made, for the increasing merit (of the lady).[7]

Notes

1. This set of three plates contain writing on all sides except the outer sides of the first and the third plates. The seal contains the figure of a dog.

2. See Nos.134, 176 where this verse ocoures.

3. Palāśikā is Halsi

4. See No.209 below for information on Vishṇudāsa who is said to have been killed. Vishṇundāsa is identified with Vishṇuvarmmā.

5. Chaṇḍadaṇḍa is interpreted as army though the probability of its being a title of the contemporary Pallava king cannot be precluded as this is mentioned separately.

6. See No. 207 is abovewhere a renewal of a grant by three kings to the lady through her son Dāmakīrtti and grandson Jayakīrtti.

7. The usual ending verses occour here. See Appendix.

No.209

GUḌNĀPURA INSCRIPTION OF RAVIVARMAN

Date	:	C. 519 A.D.
Script and Language	:	Southern Characters Sanskrit
Donor/King	:	Ravivarmā
Dynasty	:	Kadamba
Location	:	Pillar[1] at Guḍnāpura near Banavāsi. North Ḳanara (Uttar Kannada) District, Karnataka
Reference	:	Gopal, *Srīkaṇṭhikā* (Felicitation Volume for Dr.S. Srikantha Sastry), pp.61-72 and plate.

TEXT

Metres:

Verse 1 Mālinī; verses 2-29 Mātrāsamakā viśsha; vese 30 Pṛthvī.

जयति सुरवधूनां मन्मथ : कामिनीनां.....
राज्यो ..... म्यज्याकिण श्यामबाहुः .... [1*]

अथ॰बभूव हारितीपुत्रो मानव्यगोत्रोद्भवो द्विज :
वीरशर्म्मेति वेदकुळमति : .....
.... सास वेश्माकरोत्तद्विजोत्तम :[2*] .

कुलमभूत्कदम्बनामा ततस्तस्यार्क्कबिम्बद्युतिक्षितौ ॥[3*]

योऽथ 'वीरशर्म्मणो ज्येष्ठ : श्री बन्धुषेण : प्रियात्मज :
सहि बभूव क्षत्रवृत्तिलतामूलगुणाम्बुप्रसेचित :[4*]

तत्सुतो मयूरवर्म्मेति वेदाङ्गविद्याविशारद :
नृपतिरास विक्रमैकरस : शुभलक्षणलक्ष्यविग्रह : ॥ [5*]

योऽभिषिक्तस्त्रिदशसेनान्या राज्ये .... कैकबन्धुना
भ्रमरकान्ताबृन्दसङ्गीत विकसन्नवाम्भोज योनिना ॥...[6*]

भुजगराजभोगदीर्ग्घभुज : सहृदात्तभोगो भुव : पति :
तत्नूजः कङ्गवर्म्मा स राज्याङ्गभङ्गस्सदा द्विषाम् ॥ [7*]

तत्सुतो भगीरथो नाम्ना नियतं.... रथः
नृपतिरासीत्सत्यत शौर्य्यगाम्भीर्य्यविद्याकलान्वितः[8*]

श्रीमतो भगीरथस्य सुतो रघुरास राजापराजितः
रिपुगणैस्सम्पराय मुखे रघुसत्वविक्रान्तिधीगुणः ॥ [9*]

तत्कनिष्ठश्श्रीकदम्बकुल .... ललामभूतो
नरपतिः काकुस्थ इत्यास काकुत्स्थवत्सवधीगुणैः [10]

तस्य सूनुश्शान्तिवर्म्मेति नाम्ना प्रजाशान्तयेऽभवत्
क्षितिपतिर्भूवधूतिलको भूमीश्वरेभ्यो गुणाधिकः [11*]

तत्सुतो मृगेशनामा ....
मृगपति प्रभाव सत्ववपुर्मृगनाथलीला विशाम्पतिः [12]

समभवन्मृगेशशाबनिभो जगतीपतेस्तस्य धीमतः
रविरिति स्वनामतुल्यवपुः कैकेयपुत्र्यां सुतोऽनघः ॥ [13*]

यो निहत्य विष्णुदासनृप ....
प्राप राज्यम्बाल्य एवाष्टादशमण्डलीमण्डितम्प्रभुः [14]

स्वात्मसत्वव्योमसम्भूतलक्ष्मीन्दुलेखानवाम्बुदम्
बालराजं संयुहे सबलम्’ यो नीतवान्मृत्युवश्यताम् ॥ [15*]

विनयसम्पदा श्रुतेन सना ....
प्रणतनष्ट भीतसामन्ता ववृधे च लक्ष्मीस्तथा तथा [16]

अस्त्रशक्तितोमरापास्त्रकुन्तेषु निष्ठाम्पराङ्गतः
तुरगविद्यारूढरूढमतिर्बाह्यश्च यो न द्विपेष्वपि ॥ [17*]

या च नीतिर्व्विष्णुगुप्तकृता सुबन्धु ....
अधिजगाम यस्तयोर्न्निष्ठाम् लोकद्वयोद्भूतिभाविनीम् [18]

उपनताहि गङ्गपुन्नाटकोङ्गळपाड्यालुपादयः
यस्य चाज्ञाम्बिभ्रति प्रीत्या भूम्यात्म दण्डार्थ सञ्चयैः ॥ [19*]

यस्य चापि मारूतोद्धूत चतुरर्ण्णवार्ण्णवो भुवि
तत्र तत्र सर्प्पता शुचिना यशसा दिशोवर्त्तनी कृताः [20]

ध्वंसिते तयोस्तभीतिरसा यस्मिन्स्वधर्म्मे व्यवस्थिताः
सुखमवापुर्द्दानभोगरताः पित्रोरिवाङ्कस्थिताः प्रजाः ॥ [21*]

संस्पृशन्ति भूवधूपतयो नाद्यापि लक्ष्मीलतातरोः
शौर्य्यरत्नज्योतिना यस्य गुणभूषणानां कलामपिद्यो [22]

यस्य पुण्यनिम्नगा बन्धोर्दुर्ग्गञ्च यस्योरुपार्व्वतम्
तेन वेश्म मन्मथस्येदम् रविणा क्षितीन्द्रेण कारितम् ॥ [23*]

दक्षिणेऽस्य राजवासगृहम् वामे तथान्तः पुरोल्लसत्
नृत्तशाले द्वेपुनस्सौम्ये प्राग्भागमाश्रित्य विष्ठिते [24]

कुसुमगन्धवाहिभिश्शिशिरैर्धृतिहारिभिर्द्दक्षिणानिलैः
यत्र षट्पदावव्वी धूमः सन्धुक्ष्यते मन्मथानलः ॥ [25*]

आपि च फुल्लरेणु धूसरितो रतिविग्रहच्छेद दक्षिणः
यत्र कामयुद्धसन्नाहपटहः कलंरौति कोकिलः [26]

तत्र चित्तजन्मनो जगतः स्थितिसंक्षयोत्पत्तिकारिणः
स्थापितो मधौ, मधौ लोकनयनारविन्दोत्सवो महः ॥ [27*]

यदि न युज्यते महस्तु मधौ कुर्य्यान्नृपो माधवेऽयवा
सम्भवेद्यदा तदा कार्य्यः कालावधिश्श्रेयसावधिः [28]

भगवतो मदनस्य निर्य्याणे कार्य्यानुयात्रा महीक्षिता
यदि न वेष्यते न निर्ब्बन्धः सर्व्वास्सुखार्त्था यतः क्रियाः ॥ [29*]

अनेन नयनाभिराममपदिश्य चेतो भुवो
गृहंरुचिरवस्तु भूपति सुखैषिणा कारितम्
इत : प्रभृति रक्षणेऽस्य सुखकीर्त्तिधर्म्मैप्सवः
प्रमाणमवनीश्वरास्समयधर्म्म रक्षापरा : ॥ [30*]

अथास्य कामजिनालयस्य पूजा संस्कारार्त्थमसौ
महाराज श्री रविवर्म्मा इडिऊरग्रामं कान्ताराय्य - पाटी
कल्लङ्गोडग्राममम्मोगूरुग्रामसीम्नि दक्षिणे गुड्डुतटाकं बन्धयित्वा तस्य तटाकस्योदकेन
यावन्निष्पद्यते तावत् अभिनवक्षेत्रञ्च दत्वा पुनरिमानि ब्रह्मचारिक्षेत्राणि
महावेङ्गुलिग्रामे वत्स - ककोटन्नामक्षेत्रन्तस्मिन्राजमानेन द्वादशनिवर्तन -
पुराणक्षेत्रन्तस्योत्तरतस्थलञ्च चतुर्व्विंशति निवर्त्तनम् ॥ 1 ॥
कल्लङ्गोडग्रामसीम्न्येव ओलुक्कीहलञ्च कोद्रववापक्षेत्र पर्य्यन्तम् ॥ 2 ॥
इडिऊर ग्रामस्यापि सीम्नि ब्रह्मचारिक्षेत्रमेकम् ॥ 3 ॥
दहकवेङ्गुलिग्रामश्च..कम्बिग्रामे ॥ 4 ॥
एसळापगापरतीर प्रवाहनिष्पद्यमानक्षेत्रवेश्मस्थानञ्च
तटाकाधश्चतुर्निवर्तनमात्रम् ॥ 5 ॥
नवनघपरतीरे यावत्सोपानैकोद्देशस्तावत्सीमा चास्योत्तरतो

महापथः बृहत्तटाक केतकीप्रस्रवण पद्मतटाकोदक निषपद्यमानकान्तस्तत्समीपजातैः पुष्पफलोपभोगैस्तरुभिस्सह एडेकडे संज्ञकश्च क्षेत्रम् ॥ 6 ॥

सत्तुरग्रामे च क्षेत्रम् राजमानेन पञ्चनिवर्त्तनं

पुव्वासिक खण्डेन भत्तप्रस्थेन च सह ॥ 7 ॥

तस्मिन्नेव ग्रामे अन्यच्च षण्णिवर्त्तनं क्षेत्रम् सामान्यं सपनसत्वृक्षश्च ॥ 8 ॥

अम्बिलकुण्डितटाकस्य पश्चिमदिशा श्रुङ्गात्प्रभृति दश निवर्त्तनं पुरातनक्षेत्रम् ॥ अतः परञ्च पुक्कोलिक्षेत्रं कृताकृतन्तस्य क्षेत्रस्य परिमाणाम् पूर्व्वाशा दक्षिणाशायां कम्मकूरसीमासंस्था उत्तराशायां एसळानदी संस्था ॥ 9 ॥

एवमेतानि नवब्रह्मरिदेय क्षेत्राणि सताम्रशासनानि ब्राह्मार्यहस्तेभ्यः क्रीत्वा दत्तवान् ।

वनवासकान् चातुर्व्विधा .... तान् च परीक्ष्य ´ क्षेत्रस्य च कृतान्मौल्यात् बह्वधिकमौल्यं दत्वा ब्रह्मचारिभ्यश्च...अथ च राजदुष्टं कूटशासन कर्तॄन् चातुर्व्विद्यासमक्षमादाय इदमशोभन ...

स्थैश्च परीक्ष्य तेषां सर्व्वस्वहर ....हाकिनिपल्लिं कामदेवालयस्य पूजासंस्कारार्त्थं कल्लीलिग्रामम्पद्मावत्यालयस्य पूजासंस्कारार्त्थम्मुकूण्ङ्यन्वयाय सर्व्वनमस्यन्दत्तवान्...लोकपिशाच : नित्यविस्तीर्ण्णतुष्ट

Summary

***Verse* 1** Manmatha, - of the celestial damsels and other loving ladies .... kingdom ... dark-armed ....

***Verse* 2** There was a brāhmaṇa Vīraśarmmā of Mānavya gōtra, a descendant of Hāritī, an intellectual of a Vēdic family .... built a house .... family called Kadamba

***Verse* 3** His eldest son was Bandushēṇa who was inclined towards the profession of a Kshatriya; His (Bandusheṇa's) son was Mayūravarmmā[2] expert in the learning of the branches of the Vēdas and a valorous king having an auspicious personality.

***Verse* 4** He was crowned king by the commander of the celestials (i.e. Skanda)[3].... (with a garland) of blooming lotus attracting the singing bees and with long arms, enjoying with friends; His son was Kangavarmā[4] who was also destroying the kingdom of his enemies.

***Verse* 5** His son was Bhagīratha[5] inheriting the qualities of truth, bravery, dignity and learning. Bhagīratha's son was Raghu who like Raghu (an ancestor of Rāma) was brave, might, and intelligent and was never defeated by the hordes of enemies

***Verse* 6** Raghu's younger brother was Kākustha who, like Kākustha (Rāma) virtuous and intelligent. The latter's son was Śāntivarmmā, bringing peace (śānti) to the subjects, was more virtuous than other kings and was an ornament for the lady i.e. Earth.

***Verses* 7-12** His son was Mṛigēśa like a lion in majesty, composed form and playful nature. His son was Ravi with a personality befitting his name (i.e. Ravi meaning sun) and intelligence, the son born of the daughter of the Kaikēya king, who (Ravi) sent to the abode of death the boy-king Vishṇudāsa and got the kingdom adorned by eighteen chieftains to rule even as a boy. The prosperity of the kingdom grew under him by his humility, learning etc. and by dispelling the fears of his subordinates. He was an expert in wielding all kinds of weapons and efficient in riding horses and elephants. He mastered the treatises on polity *(nīti)* of Vishṇugupta and Subandhu, which lead to success in both the worlds. He subdued Ganga, Punnāṭa, Kongāḷa, Pāṇḍya, Āḷupa[6] and other kings and made them follow his instructions regarding the collection of revenues for purpose of maintaining military set-up *(daṇḍa)*. His subjects, feeling as if fondled by parents on their laps, were fearless in carrying out their duties *(dharmma)* and also in sharing and enjoying life on this earth rocked by the four oceans rising high on account of winds, influenced by his purity and fame. Other kings cannot be anywhere near him in respect of virtue, valour and wealth like goddess Lakshmī. His merits are in the form of rivers and his forts are mountains. He built this abode for Manmatha.

***Verse* 13-** South of this abode is the royal palace and north of it are two dancing halls where the smoke of swarming bees swept by the fragment cool southern breeze indicate the (presence of) the fire of god

> of love (Manmatha); where further south the scattered pollens suggest the body of Rati (wife of Manmatha) and the singing cuckoo suggest the heralding of the war of love; there the great festival in the month of spring (Madhu-Chaitra) for the mind-born (Manmatha)[7], the cause for birth, growth and death for the world is set to please the eyes of the world. If it is not possible to celebrate this festival in the month of Madhu (Chaitra) it may be conducted in the month of Mādhava (Vaiśākha). The fixation of the occasion is to invoke prosperity. Hence there is no compulsion. The king may accompany the circumambulation of (the deity) Bhagavat Madana (Manmatha); For these are done for the pleasurse of all! This abode is intentionally built for this pleasant-looking (Manmatha). Hereafter those kings who are interested in pleasure, fame and *dharma* and who are guardians of conventions and traditional duties *(dharma)* should shoulder the responsibility of conducting the festival.

Mahārāja Ravivarmmā in order to provide for worship and needs of this temple of Kāmajina[8] gave after excavating and bunding a minor *(guḍḍa)* tank south of the borders of the villages of Kāntārāryapāṭi, Kallaṅgōḍa and Mōgūru[9]

1) virgin lands within the reach of the waters of this tank, further besides these uncultivated? *(brahmachāri)*[10] lands, old lands to the extent of twelve *nivarttanas* inside Vatsakakōṭa in Mahā-Venguli measured by the royal measure with an (open) space of twentyfour *nivarttanas.*

2) land called olukkī-hala (plough) on the borders of the village Kallaṅgōḍa upto the fields where kōdrava grains are sown.

3) Uncultivated *(brahmachāri)* field on the borders of Iḍiūr.

4) and also in Dahraka-Veṅguli

5) Four *nivarttanas* of land only irrigated by the tank, house-site and fields watered by the river Esaḷā

6) Field called Eḍakaḍē along with flowers and fruit-yielding trees on the other bank of Navanadī near the place intended for building steps, south of the highway,

In Public Domain, Digitization: Mumukshu Research Academy

watered by the lotus tank fed by the big tank with Ketakī flowers.

7) Field of five *nivarttanas* also in Sattura village by the royal measure in the eastern part along with one *prastha* of grain.

8) Another six *nivarttanas* of field in the same village along with jack-fruit trees.

and 9) Ten *nivarttanas* of old fields from the hillock to the west of the Ambilakuṇḍi tank, further Pukkoli field partly cultivated with village Kammakūra on the east and the south and river Esaḷā on the north.

All these nine entities of fields purchased from Brāhmaṛa were given along with copper-plate records. Brāhmaṇas well-versed in the four vēdas residing at Vanavasa (Banavāsi) examined .... having given more than their actual value ...... free from all taxes (?)

gave the village Hākinipalli tax-free to a descendant of Mukuṇḍi for worship and needs of the temple of Kāmadēva[11] and Kallīli for the worship and needs of the temple of Padmāvatī[12].

Notes

1. This inscription is engraved from below towards the top of the pillar. The first line is engraved on all the four faces and the second line is engraved above the beginning portion of the first line on each of the first face and so on. There are sixteen verses of four quarters engraved in sixteen lines, every quarter of each verse being engraved in one face. The rest of the text is in prose; the final portion of which is engraved on the central part of the octogonal faces at the top of the pillar. As the pillar is damaged at the top a portion of the text is lost.

2. This is the first instance where the change of suffix śarmmā into Varmmā is recorded.

3. This suggests that Skandavarman, the Pallava king crowned Mayūravarmmā as king. See Tāḷagunda Inscription of Kākusthavarman (No.65 above).

4. Kaṅgavarmā recalls the name, Kanga, of one of the seven chieftains in the north-western parts of Tamil country who fought with the Pāṇḍya king Neḍuñcheḷiyan. It also recalls the Sanskritised name, Gaṅga, of the dynasty which ruled over the intermediary region between the Kadamba area and the Tamil country.

5. The names Bhagiratha, Raghu and Kākustha that follow in this and the next verse recall easily the same names mentioned in the Raghuvaṁśa of Kāḷidāsa.

6. Gaṅga is the name of a dynasty of kings who ruled in the south-eastern part of Karnataka. Punnāṭa stands for the rulers of a region roughly coinciding with the southernmost part of Karnataka. Koṅgāḷa seems to represent the rulers of Kuḍagu (Coorg). Pāṇḍya is apparently a reference to the line of kings so called ruling over southern parts of Chitradurga District in Karnataka. Āḷupa is the name of a line of kings who ruled the coastal strip from Uḍupi to the southern parts of North Kaṅara District.

7. Manmatha is considered to have been born of the mind of god Vishṇu.

8. The photograph shows that an attempt has been made unsuccessfully to correct the letter *ji* into *dē,* thus making the interpretation of the record intriguing.

9. Some of the places mentioned in this section have been identified as follows:-

Idūr-Iḍūr, Kallangōḍu-Kallangōḍu, Mahāveṅguli-Dodda Bengali, Dahraka-Venguli-Chikka-Bengali and Esale-Esale which is a small village, near Sirsi. A small rivulet of that name was flowing along that place. The tank at Ambilakuṇḍi is now at Amblihonda. Kammakūru-Kamavūr. The tank referred to at the beginning as guḍḍa-taṭāka appears to have given the name Guḍnapura to the village.

10. Brahamāchāri lands seem to mean that the lands belong to brāhmaṇas from whom they were purchased. The fact of purchase is referred to in the text after the enumeration of the nine entities.

11. The reference to Kāmadēva here is clear but not keeping with Kāma-Jina mentioned above in the text. See note 8.

12. The reference to the temple of Padmāvatī introduced here does not clearly say where the temple was situated.

No.210

DURMMĀYA GRANT[1] OF RAVIVARMA

Date : No Date (519 A.D.)

Script and Language : Southern Characters, Sanskrit[2]

Donor/King : Ravivarma

Dynasty : Kadamba

Location : Kāsīpura, Chitradurga District, Karnataka

Reference : M.H. Krishna, *MAR*, 1943,pp. and plate.

TEXT

Metres:

स्वस्ति

जितम्भगवता

विजयोच्छुंङ्ग्याम्

स्वामि महासेनमातृगणानुध्याताभिषित्तानाम् मानव्यसगोत्राणाम् हारितीपुत्राणाम् प्रतिकृतस्वाध्यायचर्च्चापाराणाम् आश्रितजनाम्बानाम् कदम्बानाम् अश्वमेधावभृथस्नानपवित्रीकृतान्वयानाम् त्रिवर्ग्गसम्पन्नानाम् श्रीमान् रविमहाराज [:]

दुम्मर्यग्रामे गृहवस्तुना सार्द्धं षण्णिवर्त्तनी आसन्दिविषये करञ्जग्रामे चतुर्त्थवर्त्तनी

अळवूरग्रामे चतृर्त्थवर्त्तनी आनेगल्लिग्रामे द्विवर्त्तनी स दत्तवान्विधिना वैशाखपौर्ण्णमास्याम् प्रतिग्रहे । सदक्षिणं सोदकमस्य पाणौ ददौ प्रयत्नात्परिंहारसर्व्वम् ॥ आत्रेयसगोत्राय विदितकुलोद्गमनाय वेदपारगाय अस्खलित वृत्तये परमनिस्तारगाय त्र्यम्बकस्वामिने ॥ यत्पाता पालयिता वा सपुण्यफलमवाप्नोति योपि हर्त्ता वा स पञ्चमहापातकसंयुक्तो भवति ॥ मानवे च प्रोक्तम् ॥

बहुभिर्व्वसुधा ....

....

इति राय्याभिवृद्धिरस्तु

Summary

Hail!

From Uchhriṅgī[3]

Ravi-mahārāja of the Kadamba family descending from a family sanctified by the ceremonial bath at the end of Aśvamedha sacrifice and a family endowed with the three *vargas*[4]

gave free from all encumbrances six *nivarttanas* of land in village of Durmmāya,[5] four *nivarttanas* in Karañja in the district of Āsandi, four nivarttanas in Aḷavura and two *nivarttanas* in Ānēgalli on the full-moon day in the month of Vaiśākha

to Trayambakasvāmi of Ātrēya gōtra from a well-known family, well-versed in the Vēdas, of a faultless conduct and perfectly unattached to the world[6]

Notes

1. This is a set of three plates containing writing on the inside of the plates. The seal on the ring holding the plates bears the figure of a lion in high relief.

2. The text bears evidence of an attempt to write in verses but has ended up in a versified style.

3. This is Uchhangi in Chitradurga District, Karnataka.

4. The three *vargas* are *dharma* (piety) *artha* (wealth) and *kāma* (fulfilment of desires). Only the additional passages not found in the preamble found in other records are summarised here.

5. The places mentioned in this section except Āsandi (see No.204) have not been identified.

6. This section is followed by the usual ending verses.

No.211

HONĀVAR PLATES[1] OF CHITRASĒNA

Date	:	Regnal year 1 : 519 A.D.
Script and Language	:	Southern Characters (Bod-headed) Sanskrit
Donor/King	:	Chitrasēna / Ravivarman (Kadamba)
Dynasty	:	Kaikēya
Location	:	Honāvar,North Kanara District, Karnataka
Reference	:	Dhavalikar and Nagaraja Rao, *Ep.Ind.* XXXVII, p.33-34 and plate.

TEXT

Metres: Verses 1-2 *Anushṭubh*

सिद्धम् (।*)

जयत्यमितगुणभृद्बुद्धस्सत्त्वसमाश्रय : [।*]
शुद्धोदनकुलोद्भूत : पद्मपत्रनिभेक्षण : [॥*] 1
कैकेयकुलसंभूतस्तद्वद्बुधजनालय : [।*]
जयतात्सुचिरं केल्लश्चित्रसेन:प्रजाहित : ॥ 2

विजयाम्बुद्वीपे परमगुणगणालंकृतकल्यदेह : श्रीचित्रसेनमहाकेल्ल : श्रीरविमहाराजे राज्यम्प्रशासति आत्मन : प्रवर्द्धमानसंवत्सरे प्रथमे आश्वयुज पौर्ण्णमास्याम्

नापितपल्ल्यां सहारामं कणसापुक्कोलिश्च विधिवदार्य्यसंधाय प्रदत्तवान् [।*]

सिंहसेनापतिसूनुना जिननन्दिसेनापतिना लिखितमिति ॥

Summary

Success!

Verse 1 Victorious is Buddha born with eyes like lotus petals in the family (i.e. son) of Śuddhōdana, who has endless good qualities and who is the refuge of of all beings.

Verse 2 Victory unto Kella Chitrasēna born in the family of Kaikēyas[2] who is the refuge of wise men and who is interested in the welfare of his subjects

Issued from Ambudvīpa[3]

On the full-moon day in the month of Āśvayuja in the first regnal year [4] Śrī Chitrasēna-Mahākēlla, when Ravi-mahārāja[5] was ruling, gave to the (Buddhist) Āryasaṅgha (the garden called) Sahārāma and (the field) Kaṇasāpukkōli at Nāpitapallī[6].

Jinanandi-sēnāpati[7] (army8 commander) son of Sinha-sēnāpati wrote this record.

Notes

1. This is a set of three-plates with writing on the inner sides of the first and the third plates and on both sides of the second plate. The oval seal attached to the set contains the figures of a lion with a gaping mouth and with its right leg and tail raised.

2. The Kaikēyas were a family of chieftains who ruled over the region around Karwar and vicinity in Karnataka as subordinate allies of the Kadambas. No genealogy is available.

3. Ambudvīpa is probably Anjidiv island, five miles away from the coast at Karwar, North Kanara District, Karnataka.

4. The regnal year of Chitrasēna is quoted here.

5. This Ravi is Kadamba Ravivarman who was the ally and overlord of the Kaikēya chief.

6. The place cannot be identified. This section is followed by two usual ending verses 'Bahubhir' and 'Svadattām'.

7. The name Jinanandi bears out the Jaina affiliation of the bearer of that name.

No.212

KAVAḌ INSCRIPTION OF RAVIVARMA

Date	:	No Date, C.519 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Ravivarman
Dynasty	:	Kadamba
Location	:	Broken Stone, Kavaḍi,Sivamogga District, Karnataka
Reference	:	Rice,*Ep.Carn,* VIII,Sorab 523

TEXT

Metres: Anushṭubh.

...............श्री मृगेशसुतश्च य:
................ह मल्लताम् राज्ञी श्री रव्विवर्म्मण:
...............षकयुक्तोसौ मुक्ता वै रवितेजसा
...............[त]कसंयुक्तो योपहर्त्ता भवेन्नर:
...............पापेन भूयोपि नरके पच्यते चिरम्

Summary

By Mrigeṣa‘s son Ravivarmmā... The queen (of Ravivarmmā) adored by the effulgence of Ravivarmā... released (died?)

Note

The fragmentary nature of the record prefents us from understanding the record.It probably refers to the death of the queen of Ravivarmmā. It is too much to say whether Revivarmmādied and the queen gave up her life subsequently. The usual ending verses admonishing those who destroy the charity seem to point to some arrangement made to commemorate the event.

No 213

BANNAHAḶḶI PLATES [1] OF KṚISHṆAVARMMAN

Date : Regnal Year 7: C. 523 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Kṛishṇavarmmā II
Dynasty : Kadamba
Location : Bannahaḷḷi,Kadur District, Karnataka
Reference : Kielhorn,*Ep.Ind,* VI,pp.16-19 and plate

TEXT

Metres :Anusṭubh

ओं स्वस्ति ॥

जयत्युद्रिक्तदैत्येन्द्रबलवीर्य्यविमर्द्दनः
जगत्प्रवृत्तिसंहारसृष्टिमायाधरो हरिः [॥*]

स्वामिमहासेनमातृगणानुध्याताभिषिक्तानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्च्चापाराणां श्रीकदम्बानां कृष्णवर्म्मधर्म्ममहाराजस्य अश्वमेध याजिनः अनेकसमरसंकटोपलब्धविजयकीर्त्तेः विद्याविनीतस्य कैकेयसुतायामुत्पन्नेन श्रीविष्णुवर्म्मधर्म्ममहाराजेन गन्धर्व्वहस्तिशीक्षाधनुर्व्वे देषु वत्सराजेन्द्रार्जुनसमेन शब्दार्त्थन्यायविदुषोत्पादितस्य पुत्रश्रीसिंहवर्म्मा कदम्बानां महाराजो विक्रान्तोनेकविद्याविशारदस्तस्य सूनुना श्रीकृष्णवर्म्ममहाराजेन सम्यक्प्रजापालनदक्षेण श्रीणलोभेन

वर्द्धमानविजयराज्यसंवत्सरे सप्तमे कार्त्तिकमासे आपूर्य्यमाणपक्षे पञ्चम्यां ज्येष्ठानक्षत्रे

कौशिकसगोत्राय वेदपारगाय षट्कर्म्म निरताय आहिताग्नये विष्णुशर्म्मनामधेयाय आत्मनिश्श्रेयसार्त्थं

वळ्ळाविविषये कोळनल्लूरनामग्रामो दत्तः सपानीययपातं सर्व्वपरिहारः [1*]

तुठियल्लगोत्रप्रवरेण समयाचारसंपन्नेन स्वकर्मानुष्ठानतत्परेण राजपूजितेन गोसहस्रप्रदात्रा हरिदत्तश्रेष्ठिना उपदेशः कृतः [11*]

अत्र मनुगीता श्लोका भवन्ति ॥

स्वस्यस्तु गोब्राह्मणेभ्यः [॥*]

Summary

Hail !

Verse 1 Victorious is Hari (Vishṇu) who crushes the strength and heroism of the haughty lord of the Daityas and who is capable of the art of creating,protecting and destroying the world.

Kṛishṇavarmma-mahārāja[3] who gained the kingdom by his heroism,strength and prowess; who is devoted to Brahmā; who is an adept in protecting the subjects well and is free from greed, son of Simhavarmā valiant and well-versed in many branches of learning; who was the son of Vishṇuvarmmā, adept in music, elephant management and archery respectively like Vatsarāja, Indta and Arjuna and learned in grammar and logic; who was the son of Kṛishṇavarmma-mahārāja by his queen,the daughter of Kaikēya, who had performed the Aśvamēdha sacrifice, who abtained fame through several difficult battles and who is humble on account of his education, gave for his own merit.

On the fifth day in the bright fortnight with the star Jyēshṭhā in the month of Kārttikā in the seventh year of his reign to Vishṇuśarmmā of Kauśika gōtra, well-versed in the Vēdas,devoted to the six duties (of a brāhmaṇa) and who preserves the sacred fire (worshipped daily)

the village of Kōḷanallūra in the district (vishaya) of *Vaḷḷāvī*[4] with exemption from taxes.

He (the king) was advised (in the matter)by Haridatta-śreshṭhi of Tuṭhiyalla gōtra-pravara,of conduct according to established custom, interested in his duties,adored by royalty and bestower of thousands of cows[5]

Prosperity be unto cows and brāhmaṇas

Notes

1. This is a set of four plates with writing on all sides except the outer side of the first and the fourth plates. The seal securing the ring running through the holes of the plates bear the figure of a lion in a countersunk surface.

2. A symbol denoting this is found on the left margin of the writing on the inner side of the first plate. It is read as Ōṁ by Kielhorn.

3.It is in this plate that we get the genealogy of the line of kings starting from Kṛishṇavarman I who was son of Kākustha (see genealogy).One other member of this line called Dēvavarman,Yuvarāja known to be the son of Kṛishṇavarman I is referred to in the Dēvagiri plates (No.170)

4. Vaḷḷāvi is probably the town called Ballāvi in Tumkur District of Karnataka. Kōlanallūra cannot be identified.

5. This section is followed by verses said to have been composed by Manu, the well-known law giver,usually found in inscriptions.

No. 215

ŚIVAḶḶI PLATES[N1] OF KṚISHṆAVARMAN II

Date : Regnal Year 7: C. 523 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Kṛishṇavarmmā
Dynasty : Kadamba
Location : Śivaḷḷi, Sivamogga (Shimoga) District, Karnataka
Refernce : Devara Konda Reddy, Kannaḍa Sāhitya Parished Patrika LXIX, pt.I,pp.and plate

---

TEXT

Metres:

स्वस्ति

श्रीविजयवैजयंत्याम्

स्वामिमहिसेनमातृगणानुध्याताभिषिक्तानां मानव्यसगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्चापिरगाणां अश्वमेधावभृथस्नानपवित्रीकृतान्वयानां धर्मप्रति

बिम्बानां स्वयशः प्रसरध्वळितानेकगिरिनितंबानां आश्रितजनांबानां कदंबानां विमलकुलनभामण्डलतलोदितसहस्रकिरण अनेकजन्मान्तरोपान्त(र्ज्जित) विपुलपुण्यस्कन्धः परमभागवतः श्रीकृष्णवर्म्मधर्म्ममहाराजो

आत्मनः प्रवर्द्धमानराज्ये विजयसंवत्सरे सप्तमे कार्त्तिकपौर्णमास्याम्

अस्मै ब्राह्मणाय दोपमय्यव (औपमन्यव)सगोत्राय रविस्वामिने ऋग्वेदयजुर्वेद सामवेदपारगाय श्रुतयज्ञविदाय षट्कर्म निरताय यमनियमस्वाध्यायपराय

बन्दनिकेग्रामे पूर्व दिग्भागे माहेश्वरीक्षेत्रे सीमान्तरुहितदक्षिणपार्श्वे सान्ततटाके अधोभागप्रसृतजलप्रवाहिनिड्वोळ्नामधेयक्षेत्रं कार्पटेश्वरमानेन षण्णिवर्तन[नानि सहिरण्य सोदक[कं] प्रदत्तवान् तस्येव ग्रामसंरा गगृहनिवेशञ्च

एतदवधार्य योस्मात् कुलाभ्यन्त....वा रागद्वेषलोभमोहादिभिरभिभूतोहिंस्यात् स पञ्चमहापातकसंयुक्तो भवति

Summary

Hail !

From Vaijayantī (Bhnavāsi)Kṛishṇavarmma-mahārāja,a great Bhāgavata who accumulated abundant merit through his previous births and (who was like a) thousand -rayed Sun rising from the firmament of the pure family of the Kadambas[2]

gave on the full-moon day in the month of Kārttika in the seventh year of his reign

to Ravisvāmin of Aupamanyava (?)gōtra well-versed in Ṛig,Yajus and Sāma Vēdas, and in performing Vēdic sacrifices, interested in carrying out the six duties[3] and also in control of the senses and personal study

Six *nivarttanas* of land memasured by Kārpaṭēśvara (rod) watered by Sānta-taṭāka (tank) south of the field of Māhēśvarī to the east of the village Bandanike[4]..... also a house-site[5].

Notes

1. This set of plates engraved as usual on the inner side has a seal bearing the figure of a lion.

2. The usual preamble for the dynasty is repeated here with the only difference of claiming for the entire lineage of the Kadambas the performance of Aśvamēdha sacrifice.

3. The six duties are personal study and teaching of the Vēdas; performance of sacrifices and making gifts.

4. This section is followed by cautioning the future kings against destroying the gift which will attract the result of the five great sins.

No. 216

HOSAKOṬE PLATES OF AVINĪTA

Date : Regnal Year 12 : C.524 A.D.
Script : Southern Characters
Language : Sanskrit
Donor/King : Konganạdhirāja (Avinīta)
Dynasty : Gangas of Taḷakāḍu
Location : Hosakōṭe, Bangalore District, Karnataka
Reference : M.H.Krishṇa, *Mys.Arch.Rep,* 1938 PP.88-90 and plate

---

TEXT

METRES :

स्वस्ति

जितम्भगवता-----------------------------

श्रीमाधवमहाधिराजस्य पुत्रेण जननीदेवताङ्कपर्य्यङ्कतलसमधिगतराज्येन निजप्रभावखण्डितरिपुनृपतिमण्डलेनाखम्डलविळम्बिविभवविक्रमेण करितुरगवरारोहण सौष्ठवजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिगतबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्षणैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिसत्त्व सम्पदा परमधार्म्मिकिण श्रीमता कोङ्गण्यधिराजेनात्मनः

प्रवर्द्धमानविजयैशेवर्य्ये द्वादशे संवत्सरे कार्त्तिकि मासे शुक्लपक्षे तिथौ पौर्ण्णमास्याम्

शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग्गतस्यविविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिरराजस्य जनन्या भर्त्तृकुलकीर्त्ति जनन्यर्थञ्चात्मनश्च

धर्म्मप्रवर्द्धनार्थञ्च कोरिकुन्दभोगो पुल्लिऊरुन्नाम ग्रामे महातटाकस्याधस्तात् मूलाभ्याशे श्रमणकेदारसहितसप्त कण्डुकावापमात्रं क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षुनिष्पादनक्षममेकन्तोट्टक्षेत्रम् ग्रामाद्दक्षिणतः कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वादशकण्डुकावापमात्रमारण्यकं क्षेत्रञ्च देवायतनसन्निकृष्टमेकं वेश्म च एतत्सर्व्वं सर्व्व परिहारपरिगृहीतम् पानीयपातपुरस्सरं दत्तम् ।

योऽस्य---------भवति ।

अपि चास्मिन्नर्त्थे मनुगीताः श्लोकानुदाहरन्ति ।

कुवलालत्वष्टकारस्य इळम्पटुवस्य पुत्रेण पेरेरन्नाम्ना लिखितेयन्ताम्रपट्टिका ।। शिवमस्तु ।।

Summary

Hail !

Konganivarman,his son Mādhavavarman,his son Harivarman, his son Vishṇugōpa, his son Mādhavavarman

His son Konganyadhirāja granted

on the full moon day in the bright fortnight in the month of Kārttika in the twelfth regnal year.

to the temple of god Arhat built for the sake of the fame of her husband‘s family, for her own merit and for the growth of Dharma by the mother of Simhavishṇu-Pallavādhirāja, the rightful ruler who possessed wisdom purified by the waters (i.e.the study) of the various sciences *(āgamas),* (the temple) maintained by the Yāvanika (for Yāpanīya) - saṅgha

Seven *Kaṇḍukavāpa* of lands including the wet lands of the jain lay followers *(śramaṇa)* in the frontal parts irrigated by the big tank and five *Kaṇḍukas* in the central parts,one garden land for the cultivation of sugarcane, one *kaṇḍuka* of earth in the south of the village, twelve *kaṇḍukas* of forest land in the north and a house near the temple -all in the village of Pulli-uru in Koṙikunda district *(bhoga)* free from all obligations.

The charter was written by Pērēran, son of Iḷampaṭuva,the workman *(tvashṭakāra)* of Kuvalāla.

Notes

1. This is a set of five plates bearing writing on all sides except the outer side of the first and the fifth plates.

2. That the king's name was Avinīta is evident from Koḍuñjeruvu grant of Avinīta (No.234) where the genealogy is given as in this and also his Noṇamangala plates (No.).

3. The passage describing this king is given in the text but it is not summarised as it is not much different and as it uses synonyms in place of some words already known to us from his earlier grants.

5. The relationship between the mother of Pallava Siṁhavishṇu with the Gaṅga king is not stated. It is possible to postulate some connection between the two royal houses since Mādhavavarman II Simhavarman, the elder brother of Vishṇugopa,the grandfather of Avinīta, is known to have been named after Pallava Simhavarman and to have been anionted by Pallava Skandavarman. The tolerant attitude of the Gaṅga royal house towards the Jains and the lady's contruction of a jain temple atrengthens this proposition.

6. Yāpanīya - saṅgha is an association of Jaina monks with a large number of adherents in South India(See P.B.Desai, *Jainism in South India,* pp.163-64).

7. Kuvalāla is Kolar in Karnataka.

No.217

POḌĀGAḌH INSCRIPTION OF SKANDAVARMAN

Date	:	Regnal Year 12:C.525 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit(Verse)
Donor/King	:	Skandavarman
Dẏnasty	:	Nala
Location	:	Stone-slab leaning against a rock in the village Poḍāgaḍh, Koraput District, Orissa
Reference	:	Krishnamacharlu, *Ep, Ind,* XXI, pp.153-7 and plate.

TEXT

Metres :Verse 1 *Āryā,* 2-8, 10-13 *Anushṭubh;* and verse 9 *Vamśasthavila*

सिद्धम्

हरिणाजितं जयति जेष्यतीत्येषा गुणस्तुतिर्न्न हि सा ।
ननु भगवानेव जयो जेतव्यं चाधिजेता च ॥ 1 ॥
श्रीनलान्वयमुक्ख्यस्य विक्क्रमक्षपितद्विषः
नृपतेर्भवदत्तस्य सत्पुत्रेणाव्यवस्थिताम् ॥ 2 ॥
भ्रष्टामाकृष्य राजर्द्धिंशून्यामावास्य पुष्करीम् । पितुः पितामहानाञ्च जनन्याः कृतिना ततः ॥ 3 ॥
कृत्वाधर्म्मा नेभ्याशामिदमात्महितैषिणा ।
पादमूलं कृतं विष्णो राज्ञा श्रीस्कन्दवर्म्मणा ॥ 4 ॥
पूजार्त्थमस्य चैवेह सोदकम्भूरिदक्षिणम् ।
पुरुषाय पुरं [दत्तमत्राचन्द्रा]र्क्कतारकम् ॥ 5 ॥
सत्रोपभोज्यं विप्राणां यतिनाञ्च विशेषतः ।
दीनानामप्यनाथानां [चरकाणां] च सर्वशः ॥ 6 ॥
अप्रवेशयं भटैश्चेदं सदाकरविसर्ज्जितम् ।
श्रीचक्रद्रोणपुत्राय....यथोचितम् ॥ 7 ॥
स्थितिश्चेयं पुरोबद्धा धर्म्यास्तम्भे निवेशिता ।
यश्चेमं ह्रापयेत्संस्थाम्महापात[कमश्नुते] ॥ 8 ॥
व्यतिक्रमेद्यो हि महीपतेः स्थितिम्
कुलाधमः पार्त्थिवा किल्बिषम्पिबेत् ।
समन्वियाद्यश्चनरेन्द्रसत्पथम्
सवासुदेवाश्रयमाप्नुयाश्चिरम् ॥ 9 ॥
द्वादशेब्देनरेन्द्रेंण माधवेमासिचोत्तमे ।
सप्रविंशे दिने पुण्ये स्तम्भोयं ग्राहितस्स्वयम् ॥ 10 ॥
पॅतिभागवतेनैदम्भर्तुः प्रिय(चिकीर्षया) ।
सेनापतिना कंल्याण मालिनेहाल्पबुद्धिना ॥ 11 ॥
लिखितं चौलिसूनुना भक्त्या जांतुरदासेन ॥ 12 ॥
आजेन विश्वरूपेण निर्गुन गुणैषिणा ॥ 13 ॥

Summary

Success !

Verse 1 The praise that 'Hari (Vishṇu) was victorious, is and will be victorious'is not (appropriate enough);

for,verily He is himself the victory,one to be conquered and the conqurer.

Verses 2-4 King (Skanda)varman[1]son of king Bhavadatta, the foremost in the lineage of Nala,who subjugated the enemies by his prowess, recovered the deserted and unsettled city of Pushkarī lost (to the enemies)and also the royal prosperity,repopulated it for the merit of himself,his ancestors and his parents and set up a shrine or foot-prints(pādamūla)[3] for God Vishṇu

Verse 5 He (the king) made as endowment with abundant funds for the supreme being *(purusha)*

Verse 6 He also set up a feeding charity for brāhmaṇas, ascetics,destitutes,orphans and itinerant pilgrims

Verse 8 This record was composed and engraved on the pillar.Whoever causes damage to this shall incur great sin.

Verse 9 Whoever transgresses this order will have offended the king(inviting punishment). Whoever protects this will find refuge in (God)Vāsudeva (i.e.Vishṇu).

Verse 10 This pillar was caused to be planted by the king on the twentyseventh day in the month of Mādhava (Vaiśākha)in the twelfth year

Verse 11 This (was planned) by the General Kalyānamāli of poor intellect devotee of god Vishṇu Bhāgavata desiring to please his master.[4]

Verses 12 and 13 This was written by Jānturadāsa,son of Chauli and engraved by Viśvarupa,son of Aja,devoid of, but aspiring for good qualities.

Notes

1. The king's name is conjecturally read. The inscription is damaged along its right ends needing such restorations which are inserted in square brackets.

2. The recovery referred to here has given room for a surmise that there might have been a raid or an invasion by an unnamed enemy.

3. For erection of footprints representing God Vishṇu or the king see Inscriptions of Pūrṇavarman (No.333 below)

4. The portions of the text from here do not admit of easy interpretation either due to faulty metrical composition or omission of words bearing on the functions of persons mentioned. Verse 12 has two *pādas* transposed in their order.

No.218

PALITĀNĀ PLATES[1] OF DHRUVASENA[1]

Date : Year 206:A.D.525
Script and : Western variety of Southern Characters
Language : Sanskrit
Donor/king : Dhruvasēna[1]
Dynasty : Maitrakas of Valabhi
Location : Paliṭānā,Gujarat
Reference : Sten konow, *Ep.Ind*XI,pp 105-108 and plate.

TEXT

Metres :

सिद्धं स्वस्ति

वलभीतः

प्रसभःप्रणतामित्राणां मैत्रकाणामतुलबल सपत्नमण्डलाभोगसंसक्तसंप्रहारशतलब्धप्रतापः प्रतापो पनतदानमानार्ज्जितोपार्ज्जितानुरागोनुरक्तमौलभृत मित्रश्रेणी बलावा प्तराज्यश्रीः परममाहेश्वरः सेनापति श्रीभटक्कः तस्य सुतस्तत्पादरजोरुणा वनतपवित्रीकृत शिराश्शिरोवनतशत्रु चूडामणिप्रभाविच्छुरित पादनखपंक्तिदीधितिः दीनानाथजनोपजीव्यमानविभवः परममाहेश्वरस्सेनापतिधरसेनः तस्यानुजस्तत्पादा भिप्रणामप्रशस्त विमलमौलिमणिर्म्मन्वादिप्रणीत विधिविधानधर्म्मा धर्म्मराज इव विहितविनयव्यवस्था पद्धतिरखिलभुवन मण्डलाभोग स्वामिनापरमस्वामिना स्वयमुपहितराज्याभिषेक महाविश्राणनावपूत राज्यश्रीः परममाहेश्वरो महाराज द्रोणसिंहः सिंहः इव तस्यानुजस्स्वभुजबलेन परगजघटानीकानामेक विजयी शरणैषिणां शरणमवबोद्धा शास्त्रार्थतत्वानां कल्पतरुरिव सुहृत्प्रणयिनां यथाभिलषितफलोपभोगदः परमभागवतः परमभट्टारकपादानुध्यातो महासामन्त महाराजध्रुवसेनः कुशली

सव्वनित्र स्वानायुक्तकविनियुक्तकद्राङ्गिक महत्तरचाटभटध्रुवाधिकरणिकदाण्डपाशिकादीनन्यांश्च यथा सम्बद्धयमानकाननुदर्शयति

अस्तु वो विदितं यथा हस्तवप्राहव्यां मद्कणाग्रामे कुटुम्बि ईश्वरप्रत्ययपादावर्त्तशतं चत्तवारिंशदधिकं षोडशपादावर्त्तपरिसरा वापी च तथा तापसीयग्रामे ढिण्डकप्रत्ययपादावर्त्तशतं चत्तवारिंशदधिकं तथा तीनिषकग्रामे पूर्व्वोत्तरसीम्नि पादावर्त्तशतं सह वाप्या शङ्करग्राटकवास्तव्यब्रह्मणकुमारशर्म्माजरभज्यिभ्यां शाम्डिल्यसगोत्रभ्यां छन्दोग सब्रह्मचारिभ्यां मया मया मातापित्रोः पुण्याप्यायनायात्मनश्च ऐहिकामुष्मिक यथाभिलषितफलावाप्तिनिमित्तमाचन्द्रार्क्कार्ण्णवक्षितिसरित्पर्व्व तस्थितिसमकालीनं पुत्रपौत्रान्वयभोग्यंबलिचरुवैश्वदेवाद्यानां क्रियाणां समुत्सर्प्पणार्थमुदकातिसर्ग्गेण ब्रह्मदायो निसृष्टः

यतोनयोरुचितथा ब्रह्मदायस्थित्या भुञ्जतोः कृषतोः प्रदिशतोर्व्वा

न कैश्चित् स्वल्पाप्याबाधाकार्य्यास्मद् वंशजैरागामिभद्रनृप तिभिश्चानीत्यान्यैश्वर्य्याण्यस्थिरं मानुष्यं सामान्यञ्च भूमिदानफलमवगच्छद्भिः अयमस्मद्दायोनुमन्तव्यः यश्चाछिन्द्यदच्छिद्यामानं वानुमोदेत स पञ्चभिर्म्महापातकैस्सोपपातकैस्संयुक्तः स्यात्

स्वहस्तोमम महामामन्तमहाराजध्रुवसेनस्य

दूतकः प्रतिहारमम्मकः

लिखितं किक्ककेन

सं 200 6 भाद्रपद शु 5

Summary

Success ! Hail!

(Issued from) Valabhī[2] (In the lineage) of Maitrakas[3] who compelled the enemies to bow the general *(sēnāpati)* Bhaṭakka who gained splendour in hundreds of battles against rivals; who obtained gifts, honours etc., from the prostrating kings and who gained the glory of royalty by the strength of devoted feudatories and friends, and who was a devout worshipper of Mahēśvara (Śiva). His son general Dharasēna adevout worshipper of Mahēśvara-)whose head was sanctified by the dust from the feet of his father; whose feet were rubbed with the lustre of the crest jewels of the bowing enemy kings and whose

wealth was sustaining the poor and the destitute. His younger brother was Mahārāja Drōṇasimha devoted to his brother (Dharasēna) who is righteous in performing the duties prescribed by Manu and others;who like Dharmarāja (i.e.Yudhishṭira)settled the code of conduct and whose royalty was santified by the liberal attitude of the paramount lord himself in crowning him. His younger brother senior feudatory (mahāsāmanta)Mahārāja Dhruvasēna who,like a lion defeated singlehanded by the strength of his own arm the army of elephants of the enemies;who was the refuge for those who sought it;who had grasped the essence of the meaning of the scriptures *(śāstras);* who,like the wish-yielding (Kalpa) tree could gratify the wishes of his friends and dear ones; a devout worshipper of Bhagavat; who is devoted to the paramount lord (parama-bhaṭṭāraka)[4]addresses and orders all the supervisory staff *(āyuktakas)* subordinate officials *(viniyuktakas),* officers in charge of watch-stations *(drāngikas),* elders *(mahattaras),* police officers (chāṭa) servants(bhaṭas),collector of fixed income due to the king *(dhruvādhikaraṇika);* officers inflicting punishment *(dāṇḍapāśikas)* etc.and others concerned in the matter:-

"Be it known to you that(1)one hundred and forty pādāvartas[5] belonging to [15] Kuṭumbi-Īśwara (2) a well, sixteen pādavartas in extent in Madkāṇā villege in the division of Hastavapra, and (3) one hundred and forty *pādāvartas* measured by Ḍhiṇḍaka standard in the village of Tāpasiya and also (4) one hundred *pādāvartas* along with a well ,in the north-east in the village of Tinishaka are bestowed on the brāhmaṇas Kumāraśārman and Jarabhajyi of Śāṇḍilya gōtra and Chhandōga branch (i.e. Sāmaveda) residing at śankaravāṭaka as per the terms of *brahmadāya* perpetually for their performance of the rites of offerings to animals,birds etc.,*(bali)* offerings to deity in the form of cooked rice *(charu)* and offering to the manes *(Vaiśvadēva)* for my own and for the merit of my parents. No obstruction shall be caused in this respect. Future kings of our lineage or others shall form to this gift and shall not interfere,failing which they will incur the guilt of the five great sins along with minor sins.

Given with my sign-manual.

The executor *(dūtaka)* is the chamberlain *(pratīhāra)* Mammaka. Written by Kikkaka

On the 5th day in the bright fortnight in the month of) Bhādrapada in the year 206.

Notes

1. This set contains only two plates,each bearing writing on one side only. The seal on the ring holding the plates bears in relief on a countersunk surface a recumbent bull facing proper right and a legend below under two horizontal lines reading 'Srī-Bhaṭakkaḥ:,

2. A majority of the copper-plate-grants of Maitrakas of Valabhī are issued from Valabhī as can be seen in this and the other grant, texts of which are not given.But they are listed .

3. This long preamble introduces in a stereotyped passage the founder of the dynasty Bhaṭārkka(spelt often as Bhaṭakka)and his successors. See the genealogy. The present records the earliest giving this preamble by which time three kings of this family upto Dhruvasēna I had passed away. The only one record(No.185) of Drōṇasimha, elder brother of Dhruvasēna dated year 183 (503 A.D.) discovered so far does not contain this introductory passage. Thus it seems that the draft of this preamble was prepared during the reign of Dhruvasena in incorporating the details about his predecessors.

4. When the expression 'Paramabhaṭṭāraka-pādānudhyāta' is used in contemporary records in North India during this period it is generally understood that the concerned kings of these records were considered to be feudatories accepting the suzerainty of the Gupta emperors.

5. The *pādāvarta* was the standard unit of measurement. The etymology of the word seems to point to a standard rod of a specific measurement used to measure all the four sides of a square (āvarta i.e.circumambulating)in space.

6. Madkaṇā is probably Mukharid near Talajā in Surāshtra.The other places mentioned in this section are not identifiable.

No 223

BARGANGA INSCRIPTION OF AVAGUṆA

Date : C. 530 A.D.
Script and : Northern Characters
Language : Sanskrit
Donar/king : Avaguṇa/Bhūtivarman
Dynasty : Bhama-Nāraka of Kāmarūpa
Location : Boulder on the banks of the river Baṛgaṅga near Ḍakmakā, Assam.
Reference : D.C.Sircar, *Ep.Ind.*, XXX,pp.62 ff and plate

TEXT

स्वस्ति

श्री परमदैवत परमभट्टारक महाराजाधिराजाश्वमेधयाजिन [:]
श्री भूतिवर्म्मस्य(णः) पादानां आयुष्कामं विषयामात्य अवगुणस्य इदम् आश्रमम्

Summary

(Here is) the spiritual retreat *(āśrama)* created by Avaguṇa,[1] the Governor or Minister in charge of the district (not named) for the longevity of Mahārājadhirāja Bhūtivarmapāda, the high devotee of god and the great lord who performed a horse sacrifice.

Note

1 The name literally means 'one having little good quality'. This name seems to point to the custom of giving names with derogatory sense to children. For more information on this practice see Sircar, ibid, p.64, note 2.

No 224

PAḶḶANKŌVIL PLATES[1] OF SIMHAVARMAN

Date : Regnal year 6 : C. 530 A.D.

Script and : Grantha[2] and Tamil

Language : Sanskrit and Tamil

Donor/King : Siṁhavarman[3]

Dynasty : Pallava

Location : Paḷḷankōvil, Tanjavur District, Tamil Nadu

Reference : T.N.Subramanian, Transactions of the Archaeological Society of South India, 1958-59, pp.40-83 and Plates; T.N.Subramanian, Thirty Pallava Copper-Plates (Tamil) pp-1-32

TEXT

Metres: Verses 1 Upajati, verses 2 and 5 *Śārdūlavikrīḍita*, 3 *Pṛithvī,* 4,6 and 7, *Indravajrā,* 8 and 9 *Anushṭubh.*

स्वर्गापवर्ग्ग प्रगुणाग्रम......ताज्ञिनेन्द्रः
मुनीन्द्रदेवेन्द्रन ....वृन्दवन्द्यः ॥ 1 ॥

आसीदंबुजनाभ[ना]........तोंगिरा
गीर्वाणे [श]......[शं]युर्भरद्वाजकः
द्रोण.............पुररिपोरंशस्ततः पल्लवः
[श्री].......नाक्ष्मावल्लभावल्लभः ॥ 2 ॥

ततः [प्र).......केशोकेष्वितेष्वशोक.....
.... पल्लवेषु क्रमात् ।
प्रणम्रनृपकम्र मौल्यरुणरत्नरश्म्यातपत्
प्रबुद्धपदपंकजेष्वजनि सिंहवर्म्माधिपात् ॥ 3 ॥

श्रीसिंहविश्णुर्ज्जितसिंहविषणुर्ब्बलेन जिष्णुर्द्धनुषापिजिष्णुम् ।
भ्राजिष्णुवंशस्वमलंकरिष्णुर्न्निराकरिष्णुस्समरेषुधृष्णं ॥ 4 ॥

सत्यत्यागविनीततादि विमलं यस्मिन्नलब्धास्पदं
वृन्दं क्षात्रगुणं समुन्नतमतावन्येषुलब्धास्पदं ।

येनाहारितरांकवेरतनयाहारापिचोळावनि
श्शालेयेक्षुवणांशुकाक्रमुकरम्भारामसन्मेखळा(ला) ॥ 5 ॥

श्रीवर्द्धमानेश्वर धर्म्मतीर्त्थे श्रीनन्दिसंघोद्धगणेगणेशैः ।
गण्यैरगण्यैर्गुणिभि : प्रपूर्ण्णगणीगणीवाजनिवज्रनन्दी ॥ 6 ॥

सोदानृपोस्मै श्रमणाश्रमाख्यं ग्रामं समग्रं प्रविभक्तसीमम् ।
जिनैन्द्रजैनेन्द्रमुनीन्द्रवृन्दपूजाविंधानाय तपोधनाय ॥ 7 ॥

अत्राज्ञप्तिरभूत्मन्त्रीनाम्नानरभयोभयः ।
प्रश्रयं प्रषमाद्युद्धगुणसंघास्पदं सुधीः ॥ 8 ॥

समस्तशास्त्रनिष्णातधिषणोधिषणोपमः ।
मान्यो नाम्नापि मेधावी प्रशस्तिं कृतवानिमाम् ॥ 9 ॥

Sumary

***Verse* 1** May Jinēndra bowed to by sages, gods and.........be victorious[4]

***Verses* 2-4** There were (Kings who appeared from) Vishṇu[5], Brahmā, Aṇgirāḥ (Āngirasa), Brihaspati (Gīrvāṇēśaḥ)..... Saṁyuḥ, Bharadvāja, Drōṇa, Aśvatthāmā (Pura-ripōra-ṁśaḥ) Pallava.....Aśōka...in the order among the Pallavas. Then was born of Simhavarman, whose feet were effulgent with the radiance emanating from the crowned heads of the bowing kings, Simhavishṇu who had conquered Simhavishṇu[6] by his strength, who had excelled Jishṇu (Arjuna) in archery, who had adorned and brightened his family and who had expelled the enemies in battles.

***Verse* 5** He (Sinhavishṇu) in whom took refuge the good royal qualities including (adherence to) truth, sacrifice, humility etc. captured the Chōḷa country which was bedecked with the garland i.e. the daughter of Kavēra (i.e. the Kāvēri river) and which was adorned by the upper garment of sugarcane fields, and by the girdle of groves of areca-nut trees etc.

***Verse* 6** There was Vajranandi, a learned man full with countless good qualities leading Śrī Nandi-saṃgha at the sacred place of Śrī Varddhamānēśvara[7]

***Verse* 7** To him the king gave the entire village of Śramaṇāśrama[8] with well-defined boundaries to provide for the worship of Jinēndra, and the Jaina sages and ascetics.

***Verse* 8** The minister Narabhaya who was intelligent and fearless and who was the resort of all warlike qualities including relaxation and composure was the executor..

***Verse* 9** This eulogy *(praśasti)* was composed by the respectable Mēdhāvi[9] who was well-versed in all sciences, who equalled Bṛihaspati in intellect.

Tamil Portion[10]
In the 6th year of King Simhavarman
Issued to the District authorities (nāṭṭār) of Perunagar-division *(nāḍu)*

We had given (the village) Amaṇśērkkai in their *nāḍu* as paḷḷichchandam to Vajranandikkuravar at Puruttikunru and (we had) issued an order *(tirumugam)* to the *nāṭṭār* asking them to issue a document stating the boundaries (aṛaiyōlai) after setting up stones and milk-bush by walking along the hamlets around. The boundaries according to the document drawn up after doing so were:

The field called Ōmaikkollai east of the bank of (lake called) Ēndal-ēri on the east; (the well called) Vēlvaḍugamkeṇi, the field called nīlapāḍi and the water-lift belonging to Vilāḍan on the south; the channel from māvēttam, the water-lift called mummūlai-ēttam and the river on the west and the boundary of the field called Perunkollai; (the pond called) Pāṇḍiyankayam and (the well called) Murukkankēṇi on the north---all the lands within these boundaries cancelling the rights of the government and the former tenancies

and also land to the extent of sixteen and a half *paṭṭi* at Tāmar[13]

Notes

1. This set of five plates bears writing on all sides except on the outer sides of the first and the last plates. The right half of the first and the last plates. The right half of the first plate is broken and missing. There is a seal bearing the figures of a bull facing left with a lamp in its front and an umbrella above with some indistinct symbols below. There seems to be a Śiva-liṅga above the hind part of the bull and flywhisk below the left end of the umbrella. There is a legend, partly damaged reading *Śrī Simhavarmanaḥ pātra-skhalita-vṛttinām sāstram-*

ā.... the import of which is not clear. The charter consists of two sections, one is Sanskrit verse and the other in Tamil prose. This is the first bilingual grant issued by the Pallavas and the second grant involving gift of a village in Tamil Nadu.

2. The Grantha script is one derived from Southern characters in respect of Sanskrit alphabet and from local Tamil script in respect of letters common to Sanskrit and Tamil, for use exclusively to write matter in Sanskrit language. Matter in Tamil language also had an admixture of Sanskrit and Tamil words and were therefore written in Grantha and Tamil scripts. The form of Grantha script used in these plates is more developed than that of the one found in the label records of Mahēndravarman found at the rock-fort at Tiruchchirāppalli *(SII,* XII, No.8 and plates), at Pallāvaram (ibid, No.13 and plate) and at Kāñchipura. (ibid, No.14 and plate) all in Tamil Nadu.

3. This Simhavarman is identified by us as the son and successor of Nandivarman, who issued the Udayēndiram plates (179) on account of the fact that the latter was the only one Pallava of the earlier kings, who made grant of land in Tamil Nadu, while all the other kings made grants of land outside Tamil Nadu, though at least some of them are known to have issued grants from Kānchipura.

4. This verse beginning the record is quite in keeping with the fact that the beneficiary of the grant was a Jaina saint.

5. Note that this is the first instance where a Puranic genealogy is given for the Pallavas. Most of the earlier grants gave a genealogical account of the predecessors upto three or four generations mentioning their *gōtra* to be Bhāradvāja, which prompted the panegyrist to trace the genealogy from Vishṇu. Brahmā, Āngirasa, etc.

6. This Simhavishṇu was probably the ruler of the same name among the Telugu-Chōla kings who ruled some areas in Cuddapah District in Andhra Pradesh. If this identification is correct the dates given for him (655-670 A.D.) will have to be revised. It is however difficult to reconcile the situation where two kings identically named but belonging to two different families probably on account of matrimonial connections had to fight each other. Some scholars have proposed to interpret this name Simhavishṇu as Simha of the main line (Thirty Pallava Copper-plates, p.27 by T.N. Subramaniam and The Vishnukuṇḍis and their Times p.85 by S.Sankaranarayan). Analogically even as Simhavishṇu excelled Jishṇu (Arjuna) in archery, he might have excelled Simha (lion) and (god) Vishṇu i.e. Narasimha in tearing his enemies apart.

7. Varddhamāna is the name of a Jaina Tirthamkara for whom there is a temple even now at Tirupparuttikunṛu, a suburb of Kāñchipuram.

8. Śramaṇāśrama translated from the Tamil name Amaṇśērkkai given in the Tamil portion that follows may be anyone of the villages Ammanantāngal, Ammaṇampākkam etc., near Perunagar, the place after which the subdivision Perunagar-nāḍu was named.

9. Mēdhavī, the composer of the eulogy *(praśasti)* was evidently the person of the same name whose descendant is said to have composed the *praśasti* in the Udyēndiram plates of Nandivarman II Pallavamalla *(SII,* II, pp.361 ff, text line 105).

10. Note the difference in the format of the Tamil portion which is couched in legal form.

11. Tāmar is Tāmal in Kañchipuram Taluk.

12. This word paradatti (as against svadatti) implies that the real donor was somebody whose identity is not disclosed. It may be Simhavishṇu himself who is introudced in the record only as a prince while Smihavarman was the king who is said to have granted the village. Simhavishnu's mother was a Ganga pricess who is known to have raised a Jain temple (Ramesh,Inscription of the West Ganges, No, 14, p-49). this may explain his interest in getting this grant or his mother herself might have arranged for this grant.

13. *Āṇatti* is the Tamil adaptation of Sanskrit *ājñapti* through Prakrit.

No 225

GŌKĀK PLATES[1] OF DEJJA-MAHĀRĀJA

Date	:	Āguptāyaika year[2] 845 : C. 532-533 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Indranand-ādhirāja/Dējja-mahārāja
Dynasty	:	Rāshṭrakūṭas of Mānapura
Location	:	Gōkāk, Belgaum District, Karnataka; now with the Karnataka Historical Research Society, Dharwar, Karnataka.
Reference	:	N. Lakshminarayana Rao, *Ep.Ind,* XXI, pp.289 ff and

---

TEXT

Metres: Verse *Anushṭubh*

ओं स्वस्ति

वर्द्धताम् वर्द्धमानेन्दोर्वर्द्धमानगणोदधे : ।

शासनम् नाशितरिपोर्भासुरम् मोहशासनम् ॥

इहास्यामवसर्पिण्यान्तीर्थकराणाम् चतुर्व्विंशतितमस्य सन्मते: श्रीवर्द्धमानस्य वर्द्धमानायाम् तीर्थसन्ततवागुप्तायिकानाम् राज्ञामष्टासु वर्षशतेषु पञ्चचत्वारिंशदग्रेषु गतेषु राष्ट्रकूटान्वयजातश्रीदेज्ञमहाराजस्याभिमत: श्रीसेन्द्रकामलकुलाम्ब रोदितदीप्रदिवाकरो विजयानन्दमद्धयमराजात्मज: श्रीमानिन्द्रणन्दाधिराज: स्ववंश्यानामात्मनश्च धर्मवृद्धये कष्माण्डीविषये पर्व्वतप्रत्यासन्न

जळारग्रामे जम्बूखण्डगणस्थाय ज्ञानदर्शन

तपस्सम्पन्नाय आर्य्यणन्द्याचार्य्याय भगवदर्हत्प्रतिमानवरतपूजार्त्थम् शिक्षक ग्लानवृद्धानाञ्च तपस्विनाम् वैयापृत्यार्त्थम् ग्रामस्योत्तरत: पूर्व्वीणग्रामविरेयसीमकम् दक्षिणेन मुञ्जजलमार्ग्गपर्य्यन्तमपरत: एन्दाविरुत्सहि तवल्मीकम् तस्मादुत्तरत: पुष्करिणीतटश्च यावत्पूर्व्वविरेयकम् राजमानेन पञ्चाषन्निवर्त्तनप्रमाणक्षेत्रन्दत्तवान्

एतद्योहरति स पञ्चमहापातकसंयुक्तो भवति उक्तञ्च
बहुभिर्व्वसुधा भुक्ता...........
....................नरके वसेत् ।

Translation

Verse: Hail! May the bright and delusion-destroying charter of Varddhamāna, who is the moon to the ocean of the Vardhamānagaṇa and who has driven away his foes, prosper!

When forty-five after eight hundred of the years of the Āguptāyika kings in this ever flowing and prosperous spiritual lineage of the wise Varddhamāna, the Twenty-Fourth of the Tīrthaṃkaras, had elapsed, the illustrious *adhirāja* Indraṇanda, the son of Vijayānanda-Maddhyamaraja, the bright sun who had risen in the firmament of the illustrious and pure Sēndraka family and who was the favourite of the illustrious Dējja-Mahārāja, born of the Rāshṭrakūṭa dynasty, gave, in order to increase the merit of his ancestors as well as of himself, land measuring fifty *nivartanas* by the royal measure in the village of Jaḷāra situated near the mountain in the division of Kashmāṇḍi to Āryyaṇandyāchāryya, who belonged to the Jambūkhaṇḍa-gaṇa and was well versed in sacred knowledge, systems of philosophy and penance, for offering worship incessantly to the idol of the divine Arhat, for the teachers, the sick and the old and for the service of ascetics.

To the north of the village the boundary is the *virēya* of the Pūrvvīṇa village; to the south, up to the Muñja canal; to the west, the ant-hill including Endāvirut; to its north, the tank and from there up to the eastern *Virēyaka.*

He who takes this away incurs the five great sins.

Notes

1. This set of three plates bears writing on all sides except the outer faces of the first and third plates. The seal attached to the ring of this set bears in relief probably the figure of an antelope (the symbol *(lāñchchnā of Śāntinātha, one of the twentyfour Jaina tīrthankaras) whose head is bent forward and one of the horns is turned towards the back. The animal is in a moving pose with its right forefoot raised.*

2. The equation of this date is arrived at by following the Jaina tradition and placing the commencement of the reign of the Mauryya Emperor Chandragupta in 312-13 B.C. as the writing seems to suggest that the grant was recorded later to the actual time of grant.

S.P.Tewari has analysed the passage pertaining to the date and has arrived at the conclusion that the date has to be computed by subtracting the Gupta date (319) from 845 of the local era leading to 523-24 A.D. (JESI, XIII, 1986, pp.91-97). Though his interpretation is appealing the construction of the passage (especially tīrtha-santata) does not admit of the same. One Chandragupta-Maurya's association was perhaps enough of the Jains in the south to consider that date as a landmark in the history of their activities.

3. Dējja-mahārāja was evidently a descendant of Abhimanyu (No.181).

4. Varddhamāna is the name of the last of the twentyfour tīrthankaras of the Jaina tradition. Tīrthankaras were Jaina saints who preached the sacred path to eternal bliss. An invocation to this saint is introduced in this record because the Āguptāyika kings are said to have belonged to the spiritual lineage of that saint.

5. The relationship of this Sēndraka family with the other Sendraka families like Bhānuśakti and his descendants whose names end in the suffix śakti etc. is not known. The names of the members of this family end in ānanda or nanda.

6. Jambūkhaṇḍa gaṇa was a group so called probably because it took its name after tha place now called Jamkhaṇḍi which is not far away from Gōkāk, the findspot of this copper-plate. The other places Kashmāṇḍī, the name of the headquarters of the district and Jaḷāra cannot be identified.

No. 227

GŌDĀVARI PLATES OF PṚITHIVĪMŪLA

Date	:	Regnal years 25 : C. 543 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Pṛithivīmūla
Dynasty	:	....
Location	:	Some place (not known) in Godavari District
Reference	:	Fleet, *JBBRAS,* XVI, pp.115 ff and plate.

TEXT

Metres:

सिद्धम्
स्वस्ति
विजयकान्दाळिवासकात्

देवद्विजगुरुचरणसमाराधनाधिगत निरतिशयपुण्यनिचयस्य सकलदिङ्मण्डलाळङ्कारभूतयशः श्रीप्रभाकरविख्यातमहाराजस्य सूनुः मातापितृपादानुध्यातः श्रुतिस्मृतिविहितपदार्थावबोधजनितप्रज्ञाविवेकानुपालित निरवगीताशेषवर्ण्णाश्रमधर्म्मः परानुग्रहमात्राप्रयोजनप्रतिपन्नैश्वर्यगुरुभारः परम माहेश्वरः श्रीमान् पृथ्वीमूलराजः ताळुपाकविषयनिवासिनः सव्वनिव राष्ट्रकूट प्रमुखानेवमाज्ञापयति यथाविदितमस्तु भवतां श्रुताभिजनवृत्त सम्पत्प्रभाभासुरोदरपुरुषरत्ननिकर प्रसूतिहेतुप्रख्यात मणल्कुडिवास्तव्यद्विजात्यन्त (न्ता) छ (छछ)पयोधि सम्भूतशीतरश्मेरसकृदवाप्तचातुर्द्दन्तसंग्रामविजयस्य मितवर्म्मणः प्रियतनयेन *सरभसं इन्द्रभट्टारकसमुत्पातनाभिलाष समुदित प्रमुदिताशेषनृपतिकृत तुमुलसमराधिरूढ सुप्रतीकानेकपाभिमुखसमद कुमदद्विरदनिपातनाधिगतभुवनतलवित(त) विपुलविशुद्धयशसाश्रीमदिन्द्राधिराजेन स्वमातापित्रोः पुण्यावाप्तिनिमित्तं विज्ञापितेन मया विळेन्दिरेङ्कुटकर्म्पनुकूराणां चतुर्व्वा ग्रामाणां मध्ये चूयिपाको नाम ग्रामः उपाद्ध्यायकुल सम्भूतेभ्यो नानागोत्रेभ्यः त्रिचत्वारिंशद् आथर्व्वणिककुलिभ्यो अग्रहारीकृत्य दत्तः स सव्वैरिव परिपालनीयो विशेषेण

हस्तिकोशवीरकोशाभ्यां अपि च

आज्ञप्तिः स्वमुखम्

प्रवर्द्धमानविजयराज्यसंवत्सराणि

पञ्चविंशतिः 20 5 वासा 4 दिवसम् 3

Summary

Success!

Hail!

(Issued) from the victorious camp at Kāndāḷi[2]

Prithivīmūlarāja[3], devoted to his parents and also devoted to Mahēśvara (Siva), who follows the Varṇāśrama-dharma[4] on account of his wisdom born out of his understanding of the sense of rules laid down by the scriptures, and who is heavily laden with wealth just to be used for the welfare of all others, son of Prabhākara-Mahārāja who had earned merit by his devotion to gods, brāhmaṇas and preceptors and whose fame had spread to territories in all directions-commands all the prominent provincial officers *(rāshṭrakūṭa-pramukha)* and the residents of Tāḷupaka district[5] thus:-

"Be it understood by you that as requested by Indrādhirāja[6], famous on account of his felling the furious elephant called Kumuda which attacked another elephant Supratīka in a tumultuous battle fought with a view to overthrow Indrabhaṭṭāraka[7] dear son of Mitavarman of Maṇalkuḍi[8] in a twice-born *(divija)* family who got victory in the battle of elephants (chāturddanta), we granted for the merit of our parents Chūyipāka village situated in the midst of four villages Viḷēṇḍi, Reṅguṭa Karmpaṛu and Anukūru[9] as a tax-free *agrāhāra* to forty-three brāhmaṇas of several gōtras, all scholars in Atharvaṇa-vēda belonging to Upādhyāya sect (kula)

This grant shall be under the pretection of the superintendents of elephant stables and infantry.[10]

Executed by our own oral order on the 3rd day in the fourth fortnight of the rainy season in the twenty fifth year of reign.

Notes

1. This set of five plates bear writing on all sides except the outer sides of the first and the fifth plates. The oval seal attached to the ring holding the plates together bears an indistinct emblem in its counter-sunk surface.

2. Kāndāḷi is Modern Kadaḷi five miles to the southeast of Taṭlipāka in the Nagaram island of Razol Taluk in East Godavari District.

3. This Pṛithviṛmūlarāja is called also as Mūlarāja and Pṛithviśrīmūlarāja in the other Godavari plates (No.223) issued by him. See No.266 also Tummalagudem plates of Vikramēndravarman where Gōvindavarman's queen is said to have belonged to the family of Pṛithvīmūlarāja.

4. See No. 222 for the meaning of the this word.

5. See No.2 above for Tāḷupāka district.

6. This Indrādhirāja is identified with Gaṅga Indravarman. See his Jirjiṅgi plates (No.231)

7. This Indra-bhaṭṭāraka is the Vishṇukuṇḍi king Indravarman who issued the Ramatirtham plates (No.258)

8. Maṇalkuḍi is identified with Maṇkuḍa in Gaṇgavāḍi (Karnāṭaka) thus leading to a suggestion that a Guṇga family might have mugrated to the east coast of Andhra Pradesh and Orissa where a new dynasty Eastern Gangas of Kalinga began to rule form c. 496 A.D.

9. All these villages are to be located in the Nagaram island as stated in note 2 above.

10. See No.322 for hastikōśa and Vīrakōśa who were similarly enjoined to protect the grant.

This section is followed by the usual ending verses.

No. 230

GWALIOR INSCRIPTION OF MIHIRAKULA

Date : Regnal year 15 : C. 535 A.D
Script and : Northern Characters
Language : Sanskrit
Donor/King : Mātṛichēṭa/Mihirakula
Dynasty : Stone, Gwalior, Madya Pradesh
Reference : Fleet, *CII*, III, pp.162 ff and plate; Sircar, *SI*, I, pp.424-6

TEXT

Metres: Verses 1-2, *Mālinī;* 3-12, *Āryā;*
13, *ŚārdūlavikrīḍitaĀryā;*

जयति जलदवलध्वान्तमुत्सारयन्स्वैः
किरणनिवहजालैर्व्योम विद्योतयद्भिः [1*]
उदयगिरितटाग्रं मण्डयन् यस्तुरङ्गैः-

श्चकितगमनखेदभ्रान्तचंचत्सटान्तै: [।*] 1

उदयगिरि...ग्रस्तचक्रोऽर्त्तिहर्त्ता
भुवनभवनदीप: शर्व्वरीनाशहेतु:[।*]
तपितकनकवर्ण्णैरंशुभि: पङ्कजाना-
मभिनवरमणीयं यो विधत्ते स वोऽव्यात् [॥*) 2

श्रीतोरमाण इति य: प्रथितो भूचक्रप: प्रभूतगुण: [।*]
सत्यप्रदानशौर्य्यार्च्चेन महीं न्यायत: शास्ता (॥*) 3

तस्योदितकुलकीर्त्ते: पुत्रोऽतुलविक्रम: पति: पृथ्व्या: (।*)
मिहिरकुल इति ख्यातोऽभङ्गो य: पशुपतिम........ (॥*) 4

तस्मिना. जनी शासति पृथ्वीं पृथुविमललोचनेऽर्त्तिहरे [।*]
अभिवर्द्धमानराज्ये पंचदशाब्दे नृपवृषस्य [॥*] 5

शशिरश्मिहासविकसितकुमुदोत्पन्नगन्धशीतलामोदे [।*]
कार्त्तिकमासे प्राप्ते गगनपतौ निर्म्मले भाति [॥*] 6

द्विजगणमुख्यैरभिस्तुते च पुण्याहनादघोषेण [।*]
तिथिनक्षत्रमुहूर्त्ते संप्राप्ते सुप्रशस्तदिने [॥*] 7

मातृतुलस्य तु पौत्र: पुत्रश्च तथैव मातृदासस्य [।*]
नाम्ना च मातृचेट: पर्व्वतदुर्गानुवास्तव्य: [॥*] 8

नानाधातुविचित्रे गोपाह्वयनाम्नि भूधरे रम्ये [।*]
कारितवान्शैलमयं भानो: प्रसादवरमुख्यम् [॥*] 9

पुण्याभिवृद्धिहेतोर्म्मातापित्रोस्तथात्मनश्चैव [।*]
वसतां च गिरिवरेऽस्मिन् राज्ञ:..... सादेन [॥*] 10

ये कारयन्ति भानोश्चन्द्रांशुसमप्रभं गृहप्रवरम् [।*]
तेषां वास: स्वर्ग्गे यावत्कल्पक्षयो भवति [॥*] 11

भक्तया रवेर्व्विरचितं सद्धर्म्मख्य पनं सुकीर्त्तिमयम् [।*]
नाम्ना च केशवेतिप्रथितेन च.... र्दित्येन [॥*] 12

यावच्छर्व्वजटाकलापगहने विद्योतते चन्द्रमा
दिव्यस्त्रीचरणैर्व्विभूषिततटो यावच्च मेरुर्नग: [।*]
यावच्चोरसि नीलनीरदनिभे विष्णुर्व्विभर्त्युज्ज्वलां
श्रींस्तावद्गिरिमूर्ध्नि तिष्ठति शिलाप्रासादमुख्यो रमे [॥*] 13

Summary

***Verses* 1-2** May He (the Sun) protect us who illumines space after dispelling the darkness of the clouds with his numerous rays; who with his fleeting horses traverses the region around the eastern hill, and expels the darkness; who is a lamp in the house of the star-spangled night and who spreads the fresh beauty of the lotuses by his golden rays.

***Verses* 3** There reigned one known by the name lord Tōramāṇa, righteously by his numerous good qualities such as truthfulness, liberality, bravery etc.

***Verse* 4** Then there was born to that famous king son Mihirakula who was the lord of earth unequalled in fame and who worshipped Paśupati (Śiva)[1] without a break

***Verse* 5-9** When the month of Kārttika arrived with the bright sky being in the 15th year of the reign of this bull among kings on a well-recognised day with the occasion, star and the lunar day *(tithi)* sanctified by the chanting of purificatory hymns *(puṇyāha)* by prominent brāhmaṇas,' Mātṛicheṭa[2] , resident of a hill-fortress built an excellent stone-temple for (god) Sun[3] on the beautiful hill called Gōpagiri[4]

***Verse* 10** The temple was constructed for the merit of his parents and of himself also

***Verse* 11** Whoever raises such a temple for Sun (god) shining like the moon's rays he will live in the heavens till the end of the ages

***Verse* 12** This composition extolling the building *(kīrtti)* for the Sun and the fame (of the builder) was prepared by Kēśava and. . . . ditya

***Verse* 13** The beautiful stone temple shall stand atop the hill as long as the Moon, the Mēru mountain and (goddess) Lakshmī on the chest of Lord Vishṇu last.

Notes

1. Due to a gap in the text here Fleet and Kielhorn understood this passage to mean that Mihirakula broke the power of one Paśupati. But Bhandarkar suggested that the Hūṇa king was a worshipper of Paśupati (Śiva).

2. This person is said to be son of Mātṛidāsa and grandson of Mātṛitula.

3. The word for Sun used in the text is Bhānu. The word Mihira in the king's name Mihirakula also means Sun. It is appropriate that the inscription begins with verses in praise of the Sun-god.

4. Gōpagiri is Gwalior in Madhya Pradesh.

NO 231

JIRJINGI GRANT[1] OF INDRAVARMAN

Date	:	Year 39 : C. 535 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Indravarman
Dynasty	:	Gaṅgas of Kalinga (Eastern Gaṇgas)[2]
Dynasty	:	Jirjingi near Tekkali, Srikakulam District, Andhra Pradesh
Reference	:	Subba Rao, *JAHRS.* III, pp.47 ff; R.K.Ghoshal, *Ep.Ind.* XXV, pp.286 ff and Plate; Sircar *SI,* I, pp.485-488.

TEXT

Metres:

सिद्धम्

स्वस्ति

अमरपुरप्रतिस्पर्द्धिश्रीमद्दन्तपुरात्

भगवतस्सकलभुवन तलोत्पत्तिस्थितिप्रलयहेतोः परमेश्वरस्य सततप्रणामावाप्तपुण्यसञ्चयप्रभाव निरस्ताशेषदुरितां गा(ग)ङ्गामलकुलगगनतल सहस्ररश्मिः अनेकचातुर्दन्तसमर विजयविमल विकोशनिस्त्रिंशधारासमा क्रान्तसकलसामन्त

नृपतिमण्डलाधिपतिमकु टनिहितरुचिरपद्म रागप्रभाप्रसेकपरिष्वङ्ग
पिङ्गाङ्गीकृतचरणयुगलः अतुलबलसमुदयावाप्तविपुलविभवसम्पल्लतामण्डपच्छाया
विश्रान्त सुहृत्साधुबान्धवार्थिजनः मातापितृपादानुद्ध्यातस्त्रि
कलिङ्गाधिपतिश्रीमहा राजेन्द्रवर्म्मा वोङ्खरभोगसंब द्धजिज्झिकग्रामे
सर्व्वसमवेतान्कुदुम्बिनः समाज्ञापयत्यस्त्ययं ग्रामोऽस्माभि र्व्विष्णुवृद्धसगोत्राय
तैत्तिरीयसब्रह्मचारिणे रुद्रस्वामिसूनवे अग्निस्वामिने तत्तनुजाय च रुद्रस्वामिने
संविभज्यार्द्धनासमुद्राद्रिशशितारकार्क्कप्रतिष्ठमग्रहारे . कृत्वा
स्वपुण्यायुर्य्यशोबलवर्द्धनार्त्थं मातापित्त्रोश्च पुण्यावाप्तये परिहृत्य चायं ग्रामः
प्रत्तः [।*] तदेवं भवद्भिः पूर्व्वोचितमय्यदियोपस्थेयम् [।*] भविष्यतश्च
राज्ञो विज्ञापयामि (।) धर्म्मक्रमविक्रमाणामन्यतमयोगादवाप्तभूमण्डलाधिराज्यैरपि
महीमनुशासद्भिः क्रमागतं दानमित्यनुपालनीयम् ॥

अपि च श्लोकौ भवतः

प्रवर्द्धमान सं 30 9 वैशाख दि 20 1 ॥

लिखितमिदं महाराजस्य सान्धिविग्रहिकदेवसिंहदेवेनेति ॥

Summary

Success !

Hail !

Issued from Dantapura[3] equal in splendour to Amarapura[4] Mahārāja Indravarman the lord of Trikaliṅga[5] who had all his sins removed by the merit accumulated in the course of constant obeisance to (god) Paramēśvara (Śiva) who is the cause of creation, preservation and destruction of the entire world; who is a Sun in the firmament of the spotless family of the Gangas; whose feet are coloured by gems on the crowns on the heads of his feudatories *(sāmanta-nripati and maṇḍalādhipati)* subdued by his prowess in several battles with (armies of) elephants *(chāturddanta)*[7]; who affords comfort to friends, relatives, the virtuous and supplicants under the cover of his wealthy shade acquired by his might and who was devoted to his parents, orders informing all the assembled householders of Jijjika village attached to the division *(bhōga)* of Vōnkhara thus:

We have granted this village to Agnisvāmi, of Vishṇuvṛiddha *gōtra* and Taittirīya *charaṇa* (i.e. Yajurvēda). son of Rudrasvāmi and the former's son Rudrasvāmi in two equal shares after making it a brahmanical village *(agrahāra)* free from all taxes for the increase of our merit, long life, fame and strength and also for the merit of our parents.

You shall honour this grant according to established convention.

I appeal to the future kings that even when they rule having acquired possession of the entire world by right, inheritance or conquest, they should maintain the gift.[8]

On the 21st day in the month of Vaiśākha in the 39th year of reign

Written by Dēvasimhadēva, the minister of war and peace *(sāndivigrahika).*

Notes

1. This is a set of three copper-plates connected by a ring passing through the holes of each plate on the left margin. The seal is missing. The first and the third plates bear writing on the inside and the middle one bears writing on both sides.

2. See Appendix for the genealogy.

3. Dantapura is probably situated on the southern bank of Vaṁśadhārā river three miles from Srikakulam railway station.

4. Amarapura is Amarāvati, the city of god Indra.

5. Trikalinga obviously means three Kalingas the three areas into which Ancient Kalinga was divided, as Kalinga, Tosala and Utkala or Uḍra, Kongoda and Kalinga (EP Ind.XXV, p.286).

6. This deity seems to be the same as Gōkarṇēśvara mentioned in later records of this dynasty.

7. Chāturddanta is the name of god Indra's mount Scholars see in this reference to the defeat of kings on the east as Indra is the lord of the eastern direction.

8. Jijjika is Jirjiṅgi, the findspot of the inscription

9. This section is followed by the usual ending verses

No. 233

GODAVARI PLATES[1] OF PṚITHIVĪMŪLA

Date : C. 536 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Pṛithivīmūla
Dynasty : . . . .
Location : Some place (not known) in Godavari District
Reference : N.Ramesan, *APGAS,* No.6, pp.240 ff and plate, 5.5 Ramachandra Murthy, ep.Ind, XXXVIII, pp.192 and plate.

TEXT

Metres: Verse 1 and 2 *Mālīni* ; 3 *Anushṭubh.*

सिद्धम्
जयति मुनिरुदग्रख्यातचन्द्रांशुजाल
प्रचयरुचिर कीर्त्तिश्रीरजेयस्य यस्य ।
जगदिदमभिषिक्तंदक्षिणाम्भोभिरुच्चैः
क्षुभित सलिलनाथस्पर्द्धिभिर्म्मारिसैन्यैः।। [1]
तदनुजयति भूम्नामूलराजस्समन्ताद-
विततरुचिरभास्वल्लोकविख्यातकीर्त्तिः ।
बहुसमरजयोपात्तोन्नतश्रीरजेयः
सकवरगुणपाशाबद्धनिश्शेषलोकः ।। [2]
स्वस्ति
विजयगुणपाशपुरात्
देवद्विजगुरुचरणसमाराधनाधिगत निरंतिशयपुण्यनिचयस्य
सकलदिङ्मण्डलालङ्कारभूतयशसः श्रीप्रभाकरविख्यातमहाराजस्य
सूनुर्मातापितृपादानुद्ध्यातः श्रुतिस्मृतिविहितपदा र्थाबोधजनितप्रज्ञाविवेक
निरवगीतानुपालिता शेषवर्व्णाश्रमधर्म्मः परानुग्रहमात्रप्रयोजन प्रतिपन्नैश्वर्य्य
गुरुभारः अनेकचातुर्द्दन्तसमरसंघदृविजयी सततगो भूमिहिरण्यकन्याप्रदा

नादिभिस्सफलीतजीवितोपभोगः परममाहेश्वरः परमब्रह्मण्यः धर्म्मविजयी श्रीमान् पृथ्वीश्रीमूल राजः ताळुपाक विषये राष्ट्रकूटग्रामवृद्धप्रमुखविषयनिवासिनः सर्व्वानित्थं आज्ञापयाति

यथाविदितमस्तु भवतामसकृदनेकानिशितनिस्त्रिंश

सहस्त्रसङ्कुलातिभीमसंग्रामभूमिप्रकाशितात्मविक्रमातिशयोपार्ज्जितयशो विभूति विस्तराय ममप्रियतनयाय हरिवर्म्मराजाय श्रीकोन्नुळग्गनूपरियपरुत्तुळ्परु इत्येषां ग्रामाणां मध्यगतः कट्टुचेरैववुल् नाम ग्रामो मया दत्तः

अनेन च मदनुमतेन हरिवर्म्मराजेन महाविहारनिवासिनं नवकर्म्मव्यापाराधिकृतं अनुमत्या गुणपाशपुर गिरितटे स्वप्रतिष्टापितमहाविहार निवास्यागतानागत चातुर्दिशार्य्यवरभिक्षुसङ्घचतुष्प्रत्ययपरिभोगार्थ्थंदत्तः

सर्व्वपरिहारेण स सर्व्वैरवराजऋषिभिःश्रुतिस्मृति
विहितसदाचारानुवृत्तिभिः सम्यक् परिपालनीयः
सिद्धम्
उद्दिश्य ताम्ब्रपर्णीयान् शासनं हरिवर्म्मणा ।
राज्ञाकृतमिहस्थेयादिदमाचन्द्रतारकम् ॥
सिद्धम्

Summary

Success !

Verse 1 The sage (Buddha) the unconquerable whose abundant fame spreads like Moon's rays which engulfs the world shielding it from the rising waters of the ocean stirred up by the armies of Māra *(Manmatha)* is victorious[2]

Verse 2 So also is victorious (king) Mūlarāja whose wealth of victory in many battles, whose fame illuminates the earth all around and whose endless dominions are held together by the bonds of his great qualities *(guṇapāśa)*[3]

Hail !

Issued from Guṇapāśapura[4]

Pṛithivīśrīmūlarāja who has achieved victory in several battles of elephants *(chāturddanta)*[5]; who enjoys life made fruitful on account of unceasing gifts of cows, land, gold, brides etc. to good men; who is devoted to Mahēśvara

(Śiva) and also to Brahman and who achieves conquest by *dharma* commands the officers *(rāshṭrakūṭas)* seniors, prominent people residents of Tāḷupāka district

"Be it understood by you that I have given the village Kaṭṭucheṛuvul situated in the midst of the villages Srī Konrulagganṛu, Pariyapaṛu and Truḷpaṛu to my dear son Harivarman who has increased his fame obtained by his valour exhibited in many battles-fields where thousands of sharp weapons have created havoc.

He, with my permission, has granted the village with all exemptions for providing the four benefits *(chatushpratyaya)* for the members of the (Buddhist) fraternity coming from various directions and living in the big monastery *(vihāra)* erected by him at Guṇapāśapura at the foot of the hillock and also for the maintenance of the monastery

Success !

Verse 3 May this edict meant for the Tāmbraparṇṇīyas[6] made by king Harivarmma last as long as the Moon and the Stars last.

Success !

Notes

1. This is another set of the same king from same king from the same place consisting of five plates with writing on all the inner sides only. The figures on the seal attached to the ring are indistinct.

2. This verse is an invocation to Buddha quite in keeping with the nature of the recipient of the gift i.e. a Buddhist monastery.

3. This verse seems to seek a comparison between the Buddha and the king. The reference to Guṇapāśa here points to the place of issue mentioned next.

4. This place is not identifiable.

5. For chāturddanta see No. 231 above.

6. This refers to persons from Ceylon.

No 239

HALSI PLATES[1] OF HARIVARMĀ

Date : Regnal year 4: C. 542 A.D
Script and : Southern Characters
Language : Sankrit
Donor/King : Harivarmā
Dynasty : Kadamba
Location : Halsi, North Kannara (Uttara Kannada) District, Karnataka
Reference : Fleet, *IA,* VI, pp.30-31 and plate

TEXT

Metres: Verse 1. *Hariṇī,* 2 *Anushṭub*

सिद्धम् ॥
स्वस्ति
स्वामिमहासेनमातृगणानुध्यातामिषिक्तानाम् मानव्यमगोत्राणाम् हारितीपुत्राणाम् प्रतिकृतस्वाध्यायचर्च्चिकानाम्
कदम्बानाम्महाराजः श्रीहरिवर्म्मा

बहुभवकृतैः पुण्यैः राज्यश्रियं निरुपद्रवाम्
प्रकृतिषु हितः प्राप्तो व्याप्तो जगद्यशसाखिलम् श्रुतजलनिधिः
विद्यावृद्धप्रदिष्टपथि स्थितः स्वबलकुलिशाघातोच्छिन्नद्विषद्वसुधाधरः [॥]
स्वराज्यसंवत्सरे चतुर्त्थे फाल्गुणशुक्लत्रयोदश्याम्
उच्चश्रृङ्गायाम् सर्व्वजनमनोह्लादनवचनकर्म्मणा स पितृव्येण
शिवरथनामधेयेनोपदिष्टः पलाशिकायाम् भारद्वाजसगोत्रसिङ्हसेनापतिसुतेन मृगेशेन कारितस्यार्हदायतनस्य प्रतिवर्षमाष्टाह्निकमहामहसततचरूपलेपनक्रियार्त्थं तदवशिष्टं
सर्व्वसंघभोजनायेति सुब्लिकुन्दूरविषये वसुन्तवाटकं सर्व्वपरिहारसंयुतं कूर्च्चकानाम्
वारिषेणाचार्य्यसङ्घहस्ते चन्द्रक्षान्तं प्रमुखम् कृत्वा दत्तवान् [॥]
य एनं न्यायतोभिरक्षति स तत्पुण्यफलभाग्भवति [।]
यश्चैनं रागद्वेषलोभमोहैरपहरति स निकृष्टतमां गतिमवाप्नोति
उक्तञ्च [॥]

वर्धतां वर्धमानार्हच्छासनं संयमासनम्
येनाद्यापि जगज्जीवपापपुंजप्रभंजनम् ॥ [२]
नमोर्हते वर्धमानाय [॥]

Summary

Success !

Harivarmmā[2] who obtained the trouble-free kingdom on account of his many meritorious acts; who extended his fame over the whole world; who was the treasure house of the waters which are the sacred scriptures; who was steadfast in the track of wise old men and who ruled over the kingdom of the enemies shattered by the thunderbolt of his own strength.

On the thirteenth day in the bright fortnight of the month of Phālguṇa

gave from (his camp at) Uchchaśṛiṅgi (Uchchangi) having been advised by his father's brother Śivaratha whose words and actions pleased all the people.

Vasuntavāṭaka[3] in Suḷḷikundūra district *(vishaya)* with all exemptions (from taxes) in the presence of Chandrakshānta[4] entrusted into the hands of Vārishēṇāchārya-seṅgha of the Kūrchchakas

for providing annually during the great festival of eight days oblations of rice with butter *(charu)*[5] and anointment *(upalēpana)* in the Arhat temple constructed at Palāśikā (Halsi) by Mṛigēśa, son of General Siṁha of the Bhāradvāja gōtra and for feeding with the balance (of produce) the members of the saṅgha.

May the practice of sitting in abstract meditation which is the doctrine of Arhat Vardhamāna[6]; and by which may be effected even at the present time, the elimination of the group of sins of worldly life,

Reverence to Arhat Vardhamāna[7]

Notes

1. This set of three plates bears writing on all the sides except on the outer sides of the first and the third plates. The seal of the ring connecting the plates seems to bear the name Śrī Harivarmā.

2. The King's name is introduced after a passage containing parts of the stereotyped dynastic preamble of the son of Ravivarmā as stated in the following number

3. This village is not identifiable. Suḻḻikundūra, the name of the district is doubtfully read by Fleet as Suddikundūra.

4. Fleet considers Chandrakshānta as the principal donee.

5. Fleet states that the deity was anointed with clarified butter.

6. Vardhamāna was the last and the most celebrated of the twentyfour thīrthankaras of the present ege.

Two usual ending verses occur before this passge.

No. 240

HALSI PLATES[1] OF HARIVARMĀ

Date : Regnal year 5 : C. 543 A.D.
Script and Language : Southern Characters Sanskrit
Donor/King : Bhānuśakti/Harivarmā
Dynasty : Sendraka/Kadamba
Location : Halsi, Noth Kanara (Uttara Kannada) District, Karnataka
Reference : Fleet, *IA,* VI, pp.31-32 and plate

TEXT

Metres:

सिद्धम् ॥

स्स्त ॥

स्वामिमहासेनमातृगणानुध्याताभिषिक्तानाम्मानव्य-सगोत्राणाम् हारितीपुत्राणाम्· प्रतिकृतस्वाध्यायचर्च्चापाराणाम् कदम्बानाम् महाराजश्रीरविवर्म्मण: स्वभुजबलपराक्रमावाप्त निरवद्यविपुलराज्यश्रिय: विद्धन्मतिसुवर्ण्ण निकषभूतस्य कामाद्यरि गणत्यागाभिव्यञ्जितेन्द्रियजयस्य न्यायोपार्ज्जितार्त्थसंहितसाधुजनस्य क्षितितलप्रततविमलयशस: प्रियतनय:

पूर्व्वसुचरितोपचितविपुलपुण्यसम्पादितशरीरबुद्धिसत्व: सर्व्वप्रजाहृदयकुमुदचन्द्रमा: महाराजश्रीहरिवर्म्मा

स्वराज्यसंवत्सरे पञ्चमे

पलाशिकाधिष्ठाने

अहरिष्टिसमाह्वयश्रमणसङ्घान्वय वस्तुनः धर्म्मनन्द्याचार्य्याधिष्ठितप्रामाण्यस्य चैत्यालयस्य पूजासंस्कारनिमित्तम् साधुजनोपयोगार्त्थञ्च सेन्द्रकाणां कुलललामभूतस्य भानुशक्तिराजस्य विज्ञापनया मरदेग्रामन्दत्तवान् [।।]

य एतल्लोभाद्यैः कदाचिदपहरेत्स पञ्चमहापातकसंयुक्तो भवति

यश्चाभिरक्षति स दत्तपुण्यफलम् अवाप्नोतीति ।।

उक्तञ्च ।।

Summary

Success!

Hail!

Mahārāja Harivarmmā who had acquired personality and intellect through great merit due to good conduct over previous births and who was a moon unto the blue lotus *(kumuda)* of the hearts of all his subjects, the dear son of Ravivarmmā[2]

In the fifth year of his reign

gave for worship and other rituals in the temple *(chaityālaya)* set up at Palāśikā (Halsi) under the authority of Dhramanandi-āchārya as a property of the successive *saṅgha* of the Śramaṇas called Ahariṣhṭi and also for the benefit of pious people

the village of Maradē at the request of Bhānuśakti-rājā,[3] the glory of the family of the Sēndrakas[4]

Notes

1. This is a set of three plates bearing writing on the inner sides. The seal of ring connecting the plates bears the legend Śrī Harivarmmaṇā (i.e., by Śrī Harivarmā) preceded and followed by a *svastika.*

2. The passage introducing the Kadambas and Ravivarmā is the same as found in earlier grants.

3. Bhānuśakti seems to be the real donor and it is possible that the king stepped in only to grant exemption from taxes though not so mentioned.

4. Sēndrakas were ruling over some areas west of Sivamogga (Shimoga) District of Karnataka as subordinates of the Kadambas, the Chālukyas and the Rāshṭrakūṭas from the fifth to the tenth century. Their names generally ended with the suffix 'Śakti'.

No. 241

MALLAR PLATES[1] OF JAYARĀJA

Date : Year 5 : C. 543 A.D.
Script and Language : Southern Characters (Box-headed) Sanskrit
Donor/King : Mahā-Jayarāja
Dynasty : Śarabhapurīya
Location : Mallar, Bilaspur District, Madhya Pradesh
Reference : Sircar, *Ep.Ind*, XXXIII, pp. 155-158 and plates.

TEXT

Metres:

स्वस्ति

शरभपुरात्

विक्क्रमोपनतसामन्तचूडामणिप्रभा प्रसेकाम्बुभिर्धौतयुगलो रिपुविलासिनी सीमन्तोद्धरणहेतुर्व्वसुवसुधागोप्रदः परमभागवतो मातापितृपादानुध्यातः श्रीमहाजयराजः

अन्तरनालकीयकदम्बपद्रुल्लके प्रतिवासिकुटुम्बिनस्समाज्ञापयति

विदितमस्तु वो यथास्माभिरयङ्ग्रामस्त्रिदशपतिसदनसुखप्रतिष्ठाकरो यावद्रवि

शशिताराकिरणप्रतिहतघोरान्धकारम् जगदवतिष्ठते तावदुपभोग्यः सनिधिस्सोप निधिरचाटभटप्रावेश्यः सर्व्वकरविसर्ज्जितः कौत्ससगोत्रब्राह्मणकपर्दिस्वामिने सोमोपरागे मातापित्रोरात्मनश्च पुण्याभिवृद्धये उदकपूर्व्वम् ताम्रशासनेनातिसृष्टः

ते यूयमेवमुपलभ्याज्ञाश्रवणविधेया भूत्वा यथोचित भोगभाग मुपनयन्तः सुखम्प्रतिवत्स्यथ भविष्यतश्च भूमिपाननुदर्शयति

भवद्भिरप्येष दत्तिरनुपालयितव्या

व्यासगीताश्चात्र...............

अग्नेरपत्य...................फलमिति ॥

स्वमुखाज्ञाया उत्कीर्ण्णमचलसिंघेन

प्रवर्द्धमानविजयसंवत्सर पञ्च 5

कार्त्तिक दिवस 5

Summary

Be it well

(Issued) from Śarabhapura

Mahā-Jayarāja, whose feet were purified by the waters flowing from the crowned heads of the chieftains subdued by his prowess, who was the cause of the tearing out of the parted hair of the women of his enemies, who gave wealth, land and cows, who was a most devout worshipper of the divine being and who mediated on the feet of his parents commands the cultivating residents of Kadambapadrullaka of Antaranālaka (district) thus:

Be it known to you that this village, the source[2] of (our) happiness at the abode of (Indra) the lord of heaven *(tridaśapati)* is given by us on the oocasion of the lunar eclipse[3] to brāhmaṇa Kapardisvāmi of Kautsa *gōtra* exempting it from all taxes to be enjoyed as long as the sun, the moon and the stars last, for the merit of ourselves and our parents. Having heard this you are advised to arrange for his enjoyment of appropriate share

Ordered orally by us

Engraved by Achalasingha[4]

On the fifth day in the month of Kārttika in the fifth year of (our) reign[5]

Notes

1. This set of three plates has no writing on the first side of the first plate and the second side of the third plate. The seal is lost. But the seal of the Arang plates of this king points to what could have been the contents of such a one for this set. The other seal (CII, III, pp. and plate) contains the verse:

प्रसन्नतनयस्येदं विक्रमाक्रान्त विद्विशः
श्रीमतो जयराजस्य शासनं रिपुशासनम् ।

meaning "This is the edict of Jayarāja, son of Prasanna and the vanquisher of enemies by his prowess". The seal bears on the upper part a standing Gajalakshmī flanked by a conch-shell and lotus and also by two elephants, one on either side depicted in the act of pouring water over her head.

2. The description of the village as the source of happiness seems to be connected with the idea of the opening up of the gates of heaven for the donor.

3. The month in which the lunar aclipse occoured is not given. But if it can be understood that it might have happened in the month of Kārttika in the 5th regnal year, the year can be fixed as 543 A.D., as we have done it. The genealogy and the chronological possibilities suggest that the eclipse that occured in 543 A.D. could be the one metioned in the charter, leading to the a surmise that Jayarāja would have succecded his father and predecessor Prasannāmātra in c. 538 A.D

4. Achalasingha was the engraver of the Arang plates of the same king (listed below No. 242).

5. The fifth day referred to in this section may very possibly be fifth day of the dark fortnight following the lunar eclipse (see note 3 above).

No 243

BĀDĀMI INSCRIPTION OF VALLABHEŚVARA

Date : Śaka 465 : 543 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Vallabhēśvara (Pulakēkin I)

Chalikyas (Chālukyas)

Dynasty : Cliff in the northern foot at the back of the Battērappa temple at Bādāmi, Bijapur District, Karnataka.

Reference : R.S.Panchamukhi, *Ep.Ind*, XXVII, pp.4-9.

TEXT

Metres : Verses 1 and 2 *Anushṭubh*

स्वस्ति [।।*] [1]

शकवर्षेषु चतुश्शतेषु पञ्चषष्टियुतेषु
अश्वमेधादियज्ञानां यज्वा श्रौतविधानतः [।*) 1
हिरण्यगर्भसम्भूतश्चलिक्यो वल्लभेश्वरः [।।*]
धराधरेन्द्रवातापिमजेयम्भूतये भुवः [।*]
अधस्तादुपरिष्टाच्च दुर्ग्गमितदचीकरत् [।।*) 2

Summary

Hail !

In the Śaka years four hundred and sixtyfive

Verses 1 and 2 The Chalukya Vallabhēśvara[1], performer of Aśvamēdha[2] and other sacrifices according to scriptures *(śrauta),* one born of Hiraṇyagarbha[3] made Vātāpi,[4] the best hill into a fortress invincible from the top as well as from the bottom, for the prosperity of the earth.

Notes

1. The Aihole inscription of Pulakēśin II refers to Pulakēśin I (Śrīvallabha) as the first member of the family to celebrate the horse sacrifice and to have founded the capital of Vātāpi. It is possible that Pulakēśin I conquered the area from the Kadambas of Vaijayanti as a result of which he performed the sacrifice. The record provides the information, as it is the earliest inscription of the Chālukyas, that the Chālukyas had the title of Vallabha which was later expanded as Pṛithvī-vallabha.

The Chālukyas ruled from Vatāpi an area roungly corresponding to regions extending to Narmada in the north and to Kāvēri in the south. They had their kinsmen established initially as viceroys over further regions like southern part of Gujarat and like the east coast of Andhra.

2. On Aśvamedha see *USVAE,* II, No.52, note 7.

3. Hiraṇyagarbha sacrifice is the one in which a goldern womb through which the king enters and comes out, is given away,

4. This is modern Bādāmī. The name Vātāpi reminds us of the demon Vātāpi, though the connection between the two is not known.

No 244

SANGOḶḶI PLATES[1] OF HARIVARMAN

Date	:	Regnal year 8 : C. 545 A.D.
Script and Language	:	Southern Characters Sanskrit
Donor/King	:	Harivarmmā
Dynasty	:	Kadamba
Location	:	Saṅgoḷḷi, Belagum District, Karnataka; now in the Prince of Wales Museum, Bombay
Reference	:	K.N.Dikshit, *Ep.Ind,* XIV, pp.163-167 and plate.

TEXT

Metres: Verse *Anushṭubh*

जयति धुवबालेन्दुजटामकुटमण्डनः [।] अनाद्यनिधनश्शम्भुर्व्विश्वेषा ञ्जगताम्पतिः [॥*]

सिद्धम्

विजयवैजयन्त्यां

स्वामिमहासेनमातृगणानुध्याताभिषिक्तानाम् मानव्य-सगोत्राणां हारितीपुत्राणां प्रतिकृतस्वाध्यायचर्च्चापाराणां श्रीनितम्बानां कदम्बानां

अनेकजन्मान्तरोपचित विपुलपुण्यस्कन्धः साक्षादिवधर्मराजः सकलदिगन्तरोदितामलकीर्त्तिः प्रजारक्षणदीक्षितश्श्रुतविनयपवित्रित

शरीरो न्द्विजातिशुश्रूषापरः परममाहेश्वरश्श्रीहरिवर्म्मा प्रवर्द्धमान-

राज्याष्टमसंवत्सरे आश्वयुजामावास्यायां विषुवे

स्वकुलाभिवृद्धये अथर्व्वविदपारगेभ्यः स्वधर्म्मकर्म्मनिरतेभ्यः कैम्बलसगोत्रेभ्यः शिवशर्म्म प्रजापतिशर्म्म धातृशर्म्मनन्दिशर्म्म-

धर्म्मशर्म्मभ्यः कालाशसगोत्रेभ्यः वैकुण्ठशर्म्मवसुशर्म्मनागशर्म्ममण्डणशर्म्मभ्यः गर्गसगोत्रेभ्यः विष्णुशर्म्मप्रजापतिशर्म्म-

पितृशर्मभ्यः कौत्ससगोत्रेभ्यः कुमारशर्म्मत्वष्ट्रशर्म्मस्कन्दशर्म्मवरणशर्म्मभ्यः श्रीविष्ठसगोत्रेभ्यः यशस्शर्म्मार्य्यशर्म्मपशुपतिशर्म्म-

मित्रशर्म्मभ्यः चउलियसगोत्राय वनशर्मणे वलन्दतसगोत्राय

प्रजापतिशर्म्मणे काष्यपगोत्राय कुमारशर्म्मणे

साष्टादशप्रविभागं सदक्षिणं सपानीयन्तेदावग्रामन्दत्तवान् 1 [।*]

सिद्धिरस्तु [।*]

नमो हरिहरहिरण्यगर्भेभ्यः [।*]

स्वस्ति प्रजाभ्यः

Summary

***Verse* 1** Victrious is (god) Śambhu,lord of all the worlds, having the crescent Moon as an ornament on his matted locks and having neither beginning nor end

Success !

From Vaijayanti (Banavāsi)

Harivarmmā of the Kadambas[2], a great devotee of (god) Mahēśa (Śiva)[3]

gave on the occasion of the Vishu (autumnal equinox)[4] on the new-moon day in the month of Āśvayuja in the eighth year of his reign

for the prosperity of his lineage

the following brāhmaṇas [5] well-versed in the Atharvavēda and devoted to their prescribed duties the village of Tēdāva consisting of eighteen divisions with fee by pouring water[6]

Let there be success

Obeisance to (god) Hari (Vishṇu), Hara(Śiva) and Hiraṇyagarbha (Brahmā).

May the subjects be well !

Notes

1. The three plates forming the set contain writing only on the inner side.

2. The usual preamble of the dynasty and the passage introducing the king given here are not translated. See Halsi plates of Harivarman, (No.240) above and the following note.

3. This epithet is absent in the record cited in note 2 above.

4. Vishu in the month of Ásvayuja is called also Tulāsankramaṇa i.e. marking the entry of Sun into Libra of the zodiac. There is only one more Vishu in the month of lunar Chaitra or Solar Mēsha and is therefore called Mēshasankramaṇa. The coincidence of Vishu and Amāvāsya (New moon) in the month of Āśvayuja has enabled the editor, referring to L.D. Swāmikannu Pillai, to fix the date to be either 507, 526, or 545 A.D. of which, 545 A.D., is considered to be appropriate on other grounds. Hence the equivalent date in the Christaian Era will be 21st September, 545 A.D., which was a Thursday. This will yield 538 A.D., as the probable year of Harivarma's accession.

5. The names of the brāhmaṇas and their *gōtras* were: Śiva, Prajāpati, Dhātṛi, Nandi and Dharmma of Kaimbaḷa-gōtra; Vaikuntha, Vasu̥, Nāga, Maṇḍaṇa of Kālāśa gōtra; Vishṇu, Prajāpati and Pitṛi of Garga gōtra; Kumāra, Tvashṭri, Skanda and Varuṇa of Kautsa gōtra; Yaśaḥ, Āryya, Paśupati and Mitra of Śrāvishṭa gōtra; Vana of Chauliya gōtra; Prajāpati of Valandata gōtra;

Kumāra of Kāśyapa gōtra

6. This section is followed by the usual ending verses.

7. This is the beginning of the following well-known verse often recited in daily prayers:

स्वस्ति प्रजाभ्यः परिपालयन्ताम् न्याय्येन मार्गेण महिं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकस्समस्तास्सुखिनो भवन्तु ॥

No 245

JAYARĀMPUR' PLATE OF GŌPACHANDRA

Date	:	Regnal year, 1: C. 545 A.D
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	Achyuta/Gōpachandra
Dynasty	:	.....
Location	:	Jayarāmpur, Balasore District, Orissa, now in Orissa State Museum, Bhubaneswar.
Reference	:	Satyanarain Rajaguru, *Orissa Histroical Research Journal*, XI, pp.206 ff; P.R.Srinivasan, Ep.Ind.,XXXIX, pp.141 ff and plate.

TEXT

Metres:

स्वस्ति [।।*)

चतुरुदधिसलिलसीमान्ताया मनेकद्वीपनगर पत्तनाधिष्ठानाद्रिसरो..
प्रवहसिद्धदेवतायतनश्रेष्ठाया मवन्यां स्वधर्म्मकर्म्म.......
ण्यास्रमप्रकृतिजनपदसमग्राया मनेकद्विजवरेश्वराग्निहोत्र हवनहविर्धूमसुर
भिकृतपवन अर्क्केन्दुमयूखेव भासितायामविरतवेदा ध्ययनान्यासन्वनन्य.... यां
त्रिभुवनसाधारणेन [र्तुविपन्न] सस्यसर्वत्त्रसुरभिस्वादुकुसुमफल
भारविव्रिधतरविटपलताप्र धाननत्यां सुदृश्यसारसरूपगन्धगुणसम्पत्स्थितायां
पृथिव्यां चतुःसमुद्रातिक्रान्तय शसामुदारगुणसमुद यारूढ़गौरवाणां........
दानावलि....... यदाचारपरिग्रहप्र त्यन्ताशेषानले च्छ्रि[श्री]मतो
धनचन्द्रात्सकलजनसा धारणधर्म्मप्रतिलब्धा. विग्रहा....त्रार्य्यः श्रीगिरिदेव्यां
वर्ण्णाश्रमव्यवस्थाहेतुःसाक्षाद्धर्म्म इवोपात्त जन्मा समनाभिकामिकगुणयोगा......
सातोधर्म्य अरि.. प्रजाभिरारोपिताधिराज्यः शक्तित्रयोपहर्त्ता. ता
पक्षेत्यन्तापकारिष्वपि प्राणत्रासो अत्र सो... त्सारितामर्षानुरक्त
प्र[ज्ञा]भिर्विश्रामामोपनताशेषराजमण्डलः परो...... भिनिविष्टचेतः

परममाहेश्वरो महाराजाधिराजश्रीगोपचन्द्रे राज्यं प्रशासति

प्रवर्द्धमानविजयराज्यसंवत्सरे प्रथमे फाल्गुण मासे विंशतितमे दिवसे श्वेतवालिका वीथीसमुपागतान्वर्त्तमानभविष्यत्काली यान्कार्त्ताकृतिरौपरिककुमारामात्यराजानकविजयवर्म्म विषयपतितदायुक्तका नन्यांश्च राजपादप्रसादोपजीविनः यथार्हं मानयित्वा शिरोभिश्च प्रणम्यास्मदधिवासविंशत्याग्रहारताम्रपट्टपटशासन हिरण्यसामुदायिक ग्रामवाटकेभ्यो महामहत्तरमहत्तरप्रधान..ल अधिकरणाञ्च विज्ञापयन्ति अस्तु वस्संविदितम् प्रार्थिता वयं श्रीमहासामन्त महाराजाच्युतेन

युष्मद्वीथ्यां साधुभिरनेकैराचन्द्रार्क्ककालीनताम्र पट्टपटशासनस्थित्या सता मूल्येन ग्रामक्षेत्त्रवास्तुनि युष्मत्क्रीत्व[कृत्वा] देवद्विजमठविहारवसथे भ्योतिसृष्ठान्याति सृज्यमानानि तथैव सम्यक् प्रतिपाल्यमानानीति समीक्ष्य महताञ्च........ सर्व्वप्राणिनां जलबुद्बुदावश्याय प्रेषितगजकलभकण्ठाग्रभुजगजिह्वतडित्सम्पातचपलानि जीवितानित्याजव.......... मुत्साहोजातः[।*] सोहमिच्छे

रत्नचैत्योद्भवख्यापिताशेष त्रिभुवनप्रतापमाहा त्म्यातिशयभगवदार्य्यावलोकितेश्वराध्यासित...... हारे विहारकरणाय तस्मिंश्च बलिचरुगन्धपुष्प प्रदीपनादि क्रियाप्रवर्त्तनायार्य्यसंघस्य च यथा कालं भविष्यपिण्डपात शयनासनग्लान प्रत्यय भैषज्य परिष्टकारायातिस्रष्टुं [।*) तदर्हथ श्वेतवालिकाग्रामं क्रयेण देतुं ताम्र-शासनीकृत्येति [।*]

यतोस्मा.....यति स च ग्रामस्समुद्रोप सर्प्पितप्रत्यन्तवात्स...गणाध्यासेन ते प्रतिभया-नास्थ स.............. नादित्थंभूतेन त.त.र्त्थः अस्ति चास .. म.त्पचमानान्यैकप्रयोजनप्रतस धानग्राम........... यतामस्मै देयम् अन.न.: परमभट्टारकस्यापति धर्म्मषड्भागोपचयने दायति .... दण्डभुक्तयाधिकृतमहासामन्त महाराज विनियुक्तककुमारामात्यराजानक.......... श्वेतवालिका ..व्यावहारिप्राप्त....दिशा..... श्वेतवालिकाग्राम-

स्सकलसमुदयः क्रयेण विषयाधिकरणमहामहत्तरगृह स्वाम्यादिभिः यत.........भव महत्तर धर्म्मस्वामि महत्तरदेवस्वामि महत्तरेन्द्रस्वामि अशुनपद्रकीयप्रधान....
पद्रकीयतनुकप्रार्थन..द्रकीयबोद्धस्वामिहुलबलजेयचित्त्रकर्मणमुखीय
प्रधानाषाढश्वेतवालिका..क तृषण्डधर्म्मषिणप्रधान-धर्म्मगोनमकयतवरातवन्तोकश्च करणिकदतनन्दि-

करणिकअनुदुत्तकरणिकादित्यदासपुस्तपालभोगभट्ट स्थाय. प्रभवेष्ठभिः विक्रीतेन निष्पन्नः क्रीत्वा माता पित्रोरात्मनश्च सर्व्वसत्वानां च पुण्याभिवृद्धये

दक्षिणायां दिशि...पद्रकाय...महायानिकेभ्यो भिक्षु संघाय प्रतिपादितः यत्र
श्रीभारोलांगलोवैथेय पुस्तपालचन्द्रधर्म्मकणिका जटाध्यस्थायपालश्च
सर्व्वदियवर्ज्जितः प्रतिवर्षञ्च चारिपिण्डक चूर्ण्णिकाशतमेकं देयमित्युपनिबद्धच
श्रीमहासामन्ताच्युतस्य दत्तम् ॥*

अस्य च ग्रामस्य सीमालिंगानि उत्किरखाटिका पूर्व्वतः दक्षिणस्यां
दिश्यप्रमेयद्युतिः वेलाधरनाने

निधानानापमचिन्त्य
मूताव्यायक्षिप्तस्थिर...प्रबलमाहतोद्धूतक्षुभितजलतरंगसंघट्टजनितकल
कलारावफेनपुञ्जाट्टहासः करिमकरझषनक्रग्राहावनध विहगगणावृतोपगीतपुलि
नस्सुरासुरमुनिगणसिद्ध

चारणमनुजमानुजेन्द्रादिभि
स्संस्तुतोन्यव्योतवातनि..ण्यसलीलकलिकलुषापहरविविधरत्ननिचयो भगवाञ्जल
निधिः पश्चिमतो दंगग्रामीय गुणदेवमण्डलवास्तु पश्चिमोत्तरतः
सि(श्रृ)गालपर्दिकानामोद्देशः ततो प्युत्तरतः ग्रहाधिष्ठकादित्यदासस्य वृत्तिक्षेत्रं
यावत् ॥ ततोपि भगवतो गोवेश्वरस्य मण्डलक्षेत्रं पूर्व्वोत्तरस्यां दिशि
वटवृक्षच्छरपेतद्वयमन्ते पूर्व्वस्यां दिग्भागे गनरपुष्करण्यः पूर्व्वीदरिति तदेतदुद्देश
समुदयञ्च प्रवेविभज्य शरीरमस्माभिर्वोढव्यं

तदुयुष्माभिरपि यथोपरिलिखितकोद्धर्म्मगौरवा त्विषयाधिकरणान्विज्ञाप्याद्
चप्रतिपालनानुग्रहपरैरस्माच्च भूमिदाने योस्मत्कुल्योन्यतमो वा रागद्वेषलोभ
मोहप्रेरितोन्यथा कुर्य्यात्स पञ्चमहापातकोपपातकादिभिः संयुक्तस्यादिति

चानुश्रूयते धर्म्मशास्त्रे ॥
एतन्यच्च शासनं तापितं पुस्तपाल भोगभट्टेन
लिखितं कायस्थमानदत्तेनेति
संवत्सर 1 पाल्गुण दि 20
खत्रं चिल्लुकेन [॥*]

Summary

Hail !

On this earth which is full of glorious temples and of resorts of enlightened persons, of several islands, cities and port-towns, mountains, lakes etc. and within whose broad expanse bound by the four oceans (are) places of people studded with holy resorts occupied by men

performing pious duties; which is resplendent with lustre in the midst of smoke rising from the sacred fires of the best of brāhmaṇas always reciting the Vēdas; which is rich with several kinds of trees yielding sweet scented flowers and sweet fruits[2]

Mahārājādhirāja Gōpachandra, a great devotee of Mahe-śvara (Śiva) born to Dhanachandra and Giridēvī in the family.......famous in the world of on account of their dignity crowned by liberal qualities as if he was *dharma* incarnate to establish Varṇṇāśrama[3] order, who was crowned king by the people;[4] who had obtained the three powers[5] and who spared the lives of even sworn enemies

On the twentieth day in the month of Phālguṇa in the first year of his reign[6]

addressed the officers of Śvētavālikāvīthi (district) such as personal reporters,governors, princes appointed as officers, chieftains, district officer and others appointed by him and all who live on royal favour and informed them after extending the usual courtesies as also the elders and district officials of the twenty *agrahāras* (attached to) our residence

Let it be understood that at the request of Mahāsāmanta Mahārāja Achyuta with desires to bestow the village of Śvētavālikā[8] after purchase from you (i.e. authorities addressed) for the purposes of (1) building a monastery *(vihāra)* presided (by the deity) Ārya Avalōkitēśvara,[9] (2) providing for worship and (3) providing for food, bed, meditation and medical attention to the members of the Ārya-sangha you shall do accordingly as one-sixth of the merit out of this may accrue to the great lord (i.e. himself)[10]

The officers of the district of Daṇḍabhukti[11], *mahattaras* Gṛihasvāmi, Bhavasvāmi, Devasvāmi and Indrasvāmi, *pradhāna* of Aśunapadra...Bōddhasvāmi...Dharmashēṇa......*karaṇikas* Datanandi, Anudatta and Ādityadāsa, record keeper Bhōgabhaṭṭa having approved, the village was made over to Mahāsamanta Achyuta[12] for the merit of his parents to the *sangha* of the mendicants belonging to Mahāyāna school[B13] with the stipulation that one hundred Aripiṇḍaka-chūrṇṇikās[14] should be given annually (to the state)

The boundaries of this village are (from the east to north-east in a circumambulatory fashion) : Uṭṭira-Khāṭikā on the east, on the south the ocean described as Bhagawān Jalanidhiḥ[15], house-site of Guṇadēva-maṇḍala of the village Daṅga on the west; the area called Śṛigāḷapadrikā on the northwest and then in the north upto the gift-field of the house-builder *(gṛihādhishṭhaka)* Ādityadāsa; the site (maṇḍalakshētra) of god Gōvēśvara, banyan tree and two chharapēṭas[16] and a few tanks on the east.[17]

This copper-plate was prepared (heated) by the record keeper Bhōgabhaṭṭa

Written by *Kāyastha* Mānadatta; Engraved by Chilluka[18]

Notes

1. This is a single sheet of copper bearing writing on both sides. there is a seal on the extended portion soldered to the plate at the middle of the left end of the rectangular sheet. The legend on it is not clear.

2. The diction in this copper-plate charter is highly poetic, though in prose form, recalling the classical styles of Daśakumāracharitra of Daṇḍi. This particular section dealing with earth and with the ocean lower down in the text deserve our attention in this respect.

3. Varṇa means caste i.e. the four main castes of Brāhmaṇa, Kshatriya, Vaiśya and Śūdra. Āśrama means the four stages of life like bachelorhood *(brahmacharya)*, householder *(gṛihastha)*, detached life in the forest *(vānaprastha)* and complete renunciation *(sanyāsa)*.

4. This points to the choice of Gōpachandra by the people probably when there was confusion due to the absence of a king.

5. The three powers are lordship *(prabhu)*, counsel *(mantra)* and enthusiasm *(utsāha)*.

6. This date is given in numerals at the end of the charter.

7. Achyuta was probably a general raised to the position of a feudatory ruler before the date of this grant.

8. The places mentioned in this grant are not identifiable.

9. Avalōkitēśvara is a subordinate deity *(bōdhisatva)* next to Buddha in rank.

10. The great lord i.e. Parama-bhaṭṭāraka is an expression copied from Gupta drafts obviously this record being the first of Gōpachandra. It is not used however in his description at the beginning where he is introduced as is the case with Gupta records.

11. Daṇḍabhukti corresponds to Mildnapur District of West Bengal.

12. The title *mahārāja* for this king mentioned earlier in the text is not repeated here.

13. This reference to Māhāyāna is a very rare one. The Ārya-sangha mentioned earlier evidently belongs to this school.

14. The exact nature of this currency is not known. They were probaly cowrie shells *(chūrṇī)* one hundred of which were equal in value to one *purāṇa* or *Kārshāpaṇa (Ep.Ind,* XXIX, p.45 and note 3).

15. The description of ocean is in classical style.

16. The meaning of this word is not known

17. This section is followed by the usual ending verses of inscriptions detailing the merits and demerits of maintaining and obstructing such grants.

18. Khatam for Kshatam.

No 247

PEṆṆAŪR GRANT[1] OF DURVINĪTA

Date : Regnal year 4 : 546 A.D.

Script and : Kannaḍa

Language : Sanskrit

Donor/King: : Mādhavavarman *alias* Durvinīta

Dynasty : Gangas of Taḷakāḍu

Location : Bisanahaḷḷi, Bangalore District, Karnataka

Reference : *Mys.Arch.Rep.* 1942, pp.131-43 and plate.

TEXT

Metres:

स्वस्ति

जितम्भगवता..............................

....

श्रीमन्माधवधर्म्ममहाधिराजस्य पुत्रेणाविच्छिन्ना श्वमेधावभृथाभिषिक्त

श्रीमत्कदम्बकुलगगन गभस्तिमालिनः श्रीकृष्णवर्म्ममहाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्कपर्य्यङ्क-एवाधिगतराज्याभिषेकस्य विजृम्भमाण- शक्तित्रयस्य परस्परानवमर्द्दोपभुज्यमान त्रिवर्ग्गसारस्य असंभ्रमावनमितसमस्तसामन्तमण्डलस्य निरन्तरप्रेमबहुमानानुरक्तप्रकृतिवर्ग्गस्य विद्याविनयातिशय परिपूतान्तरात्मनः कार्त्तयुगीनराजच्चरितावलम्बिनः अनेकसमरविजयो पार्ज्जितविपुलयशसः क्षीरोदैकार्ण्णवीकृत भुवनत्रयस्य निरवग्रहप्रदानशौर्य्यस्य अविषह्यपराक्रमाक्रान्तप्रतिराज मस्तकार्प्पिताप्रतिहतशासनस्य अनेक मुखाभिवर्द्धमानविभवोदयपराजितद्रविणेश्वरस्य प्रथितानेकगुणगणनिधानभूतस्य विद्वत्सु प्रथमगण्यस्य प्रणयिजनहृदयनन्दनस्य मर्य्यादालंघनालंकृतरत्नाकरवृत्तस्य यथार्हदण्डनयानुकृतवैवस्वतस्य प्रतापातिशयानुगतविवस्वतः वैवस्वतस्येव मनोः वर्ण्णाश्रमाभिलक्षणान् दक्षिणान्दिश मभिगोप्तुं पर्य्याप्नुवतः प्रातिजनीनस्य सुप्रजसः श्री[मा][ङ्कोङ्कणिमहाराजस्य पुत्रेण कान्ति विशेषोदयावजितचन्द्रमसा समस्तदिङ्मण्डलण्यापियशसा नीति मार्ग्गानुसारि मतिविशेषेण धनुर्ज्याघातकर्क्कशकिणीकृतप्रकोष्ठेन भयनमितपरनृपति चूळामणिप्रभा रञ्जितचरणकमलयुगळेन अन्तरियप्रभृतिमहासंग्रा मविजयोपलब्ध राजश्रिया निरन्तरप्रेमोदयप्रह्लादितबन्धु वर्ग्गेण सततदानोत्सव निरस्तकलिकलंकेन कात्यायनीचरणपंकेरुहपरिचरण विशुद्धान्तरात्मना व्यायामविपुलीकृत समोपविवक्षसा कविवरमुखलमधुकरापान भूमिना श्रीमद्गांगेयकुलकेतुना रिपुनृप विलासिनीविलोचनाञ्जनकुचकुंकुमवियोग हेतुना श्रीमन्माधववर्म्मणा दुर्व्विनीतापर नामधेयेन पृथिवीकोङ्कणि महाधिराजेनात्मनः

प्रवर्द्धमानविजयैश्वर्य्येचतुर्त्थे संवत्सरे मधुमासशुक्लपक्षे त्रयोदश्यान्तिथौ

कुत्सगोत्राय तैत्तिरीयचरणाय प्रावचनकल्पाय उपकोट्टनिवासिने सोमेनेष्टि विशिष्टकर्म्मणः अग्निशर्म्मणः पुत्राय कापालि शर्म्मणे आत्मनः श्रेयोभिवृद्धये

कोरिकुन्नविषयो पेण्णऊर्न्नाम ग्रामस्सर्व्व पारिहारयुक्तः ब्रह्मदेयक्रमेणाद्भिर्द्दत्तः ।

अस्यहर्त्ता पञ्चमहापातकयुक्तोभवति । अपि च मनुगीताः...............
स्वदत्तां..............पालनम्

चोमतट्टारनामधेयेन लिखितं ताम्र शासनम् । ऋक्कण्डुकत्तु मण्णुम्मनेयुम्पाळुम्पट्टि युन्तरकुम् औडेअन् ॥

Summary

Hail !

Konganịvarman, his son Mādhavavarman, his son Harivarman, his son Vishṇugōpa, his son Mādhavavarman, his son Konkaṇivarman (Avinīta),[2]

His son Mādhavavarman alias Durvinīta Prithivīkonkaṇi-mahādhirāja who had excelled the Moon by his personal charm, whose fame spread in all directions,whose intellect followed the path of justice, the thundering bang from whose bow was echoed from all quarters, whose feet were brightened by the crest-jewels of the kings bowing out of fear, who obtained royal splendour on account of his victories in several battlefields including Antariya, whose circle of relatives was pleased with his unceasing affection, whose ceaseless munificence kept the spots of Kali away, whose inner soul was purified by his devotion to goddess Kātyāyanī, whose chest was wide on account of exercise, who was the object of praise (enjoyment) by the best of poets (bees), who was the banner of the Gāṅgēyakula and who was the cause for the widowhood of the wives of his enemies gave for the increase of his fame

On the thirteenth day in the bright fortnight in the month of Chaitra (Madhu) in the fourth regnal year the village of Peṇṇaūr in Kōrikunra *vishaya* with complete exemption from obligations as a brahmadēya to Kāpāliśarman, son of Agniśarman, of Kutsa *gōtra,* Taittirīya branch and Prāvachana (i.e. Baudhāyana) Kalpa (i.e. *sūtra)* residing at Upakōṭṭa, who had performed Sōma sacrifice. The charter was written by Chōma-taṭṭāra who received a piece of land, house-site, waste-land, paṭṭī land and uneven land[3]

Notes

1. This set of six plates bear writing on all sides except on the outer side of the last plate.

2. While the description of the king's predecessors is nearly the same, there is some change in the description of Avinīta, the king's father, which is not present in Avinīta's own charters. Avinīta is here stated to have protected the castes and stages of life *(varṇāśrama)* established by Manu (see text). The description is however attached to Durvinīta, the reigning king in his Bangalore Musemu Plates (see No.246). It is found that the composers change the description of these sometimes. Since the description of Avinīta is so different it is given here in the text, though not in the summary.

3. The passage regarding the grant for the writer is in Kannaḍa language which reflects the common syntactical structure with Tamil as 'Ṛikkaṇḍukattu maṇṇium maṇaiyum paḷum paṭṭiyum tarakum uḍaiyaṇ'.

This seems to point to the possibility of the writer's name Sōma having been transliterated from the Tamil form Chōma.

No 249

MAHĀ MĀḶAPPALI GRANT[1] OF HARIVARMĀ

Date	:	Regnal year 8: C. 546 A.D
Script and	:	Southern Characters
Language	:	Sanskrit (corrupt)
Donor/King	:	Vishṇudāsavarmmā/Harivarmmā
Dynasty	:	Kadamba
Location	:	(Not known)
Reference	:	Srikantha Sastri in *Savinenapu*

TEXT

Metres:

स्वस्ति

श्रीविजयवैजयन्त्याम्

धर्ममहाराजस्य कदम्बानाम् स्वामिमहासेनमातृगणानुध्यातानामभिषिक्तस्य मानव्यसगोत्रस्य हारितीपुत्रस्य रविराजप्रियतनयस्य श्री हरिवर्म्मणः

अष्टमे संवत्सरे आषाढस्य शुक्लपक्षस्याष्टम्यां

प्रग्रहातिग्रहशीलेन सम्यक्प्रजापालनपरः
श्री विष्णुदासवर्म्मधर्म्ममहाराजः क्षत्रियर्षभा [:]
ब्राह्मणक्षत्रिय [:] साधुकुलप्रसूताय वेदवादाङ्गपारगाय
ज्ञानप्रदीपपुनीतशरीराय सर्व्वशास्त्रर्त्थगोचरबुद्धये कौण्डिन्य-
गोत्राय श्री वीरद्दामशर्म्मणे आचार्य्याय षडंगविदे
नदीमध्यदेशे महा माळप्पलिग्राममम् सपानीयपातं

Summary

Hail

From Vaijayantī (Banavāsi)

On the eighth day in the bright fortnight in the month of Āshāḍha in the eighth year of Harivarmmā

General-Vishṇudāsavarmmā[2].......capable of protecting the subjects both by favour and by rebuke

gave the village of Mahā Māḷappali[3] in Nadị-madhya (between two rivers or island) country to Ācharya Viradā śarma of Kaundinya gōtra, born in a pious family, well-versed in the Vēdas and the Vēdāṅgas, with a body purified by the lamp of knowledge and by intellect trained in the understanding of all sacred scriptures.

Notes

1. This grant is recorded in a set of copper-plates and is incomeplete. The text is mostly faulty.

2. The epithet 'dharmma-mahārājaḥ' usually attributed to the reigning king is however used in the text in describing this general.

3. The place cannot be located.

No. 252

AṆAJI INSCRIPTION OF SIVANANDAVARMĀ

Date : .....C. 549 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Kēkaya

Location : Stone in a field at Aṇaji, Chitradurga District, Karnataka

Reference : Rice, Ep. Carn, IX, Dy, 161.

TEXT

Meteres:

स्वस्ति

परममाहेश्वर: मातापितृपादभक्त: सोमवंशोद्भव: इक्ष्वाकुभिरपि राजर्षिभि: कृताबाह: विवाहानां केकयानां कुले जात: शिवनन्दवर्म्मा

स्वदेशस्य क्षये नणक्कास पल्लवराजकृष्णवर्म्मराजसैन्ये भग्ने प्रशमित

हृदय: कंकलितसंकल्प: कृतदर्ब्भशयन: पवित्रमभ्यवहारमाणय: चिरकालावस्थायिनीं कीर्त्तिमभिलषन् श्रुतिस्मृतिविहितशील

गुणेजानानः मनुष्यङ्गोगविरक्तमानस्स्वर्ग्गावाप्तिकृते क्षणः

इन्द्रलोकसुखमकामयत

आचन्द्रतारकमात्मनो वंशस्य परमशिवं वितन्वनवीर्य्यशौर्य्यविक्रमप्रतापैर्व्वंशश्शौर्य्यकर्म्मपरं पराश्लाघविशेषणस्थापकजनपुण्यकर्मणा युक्तः

यावद्यशो लोके विचरति तावन्तं कालं पुरुषः दिवि निवसति प्रमुदितहृदय इति

Summary

Hail

Sivanandavarmmā, a great devotee of Śiva, devoted to parents, belonging to Ātrēya gōtra and to the lineage of the Moon, born in the family of the Kēkayas[1] who had marital connections with the royal sages (rājarshi) including even Ikshvākus

When his country was ruined (as a result of) the defeat of Kṛishṇavarmmā's army in the course of a tumultuous battle between the Pallava[2] and Krishṇavarmmā

having taken a vow with tranquilised mind lying on the bed of darbha grass and seeking purity, desirous of long scriptures desired the happiness of Indra's world (heaven) rejecting human enjoyment[3]

He gained admission to the company of the heavenly beings after diffusing to his family and great happiness resulting from bravery and valour and even after entering heavens was enjoying (the fruits of the meritorious deeds of his descendents.

As long as one's fame lasts in the world, so long does he live in the heavens with well-pleased mind.

Notes

1. See Nos, 166 and 252 for information on the Kēkaya family who had connectiions with the Kadambas as subordinate allies, as born out by the present record.

2. The expressen 'Naṇakkāsa' considered to be the name of the Pallava is somewhat enigmatic.

3. In effect Śivanandavarmā was seeking death on account of his helplessness in retrieving the situation. The practice, as described here, is known as *prāyōpavēśa, Mahābhāratam*

No. 255

ASANAPAT NATARĀJA IMAGE[1] INSCRIPTION

Date	:	C. 550 A.D.
Script and	:	Northern Characters (Eastern Variety)
Language	:	Sanskrit
Donor/King	:	Satrubhañja
Dynasty	:	Bhañjas of Orissa (Nāgavaṁśa)
Location	:	Slab bearing an image of Naṭarāja and an inscription below found at Asanapat, Keonjhar District, Orissa, now in the State Archaeological Museum, Bhuvanesvar, Orissa.
References	:	D.C. Sircar, *Ep.Ind, XL, pp. 121-126 and plate.*

TEXT

Metres: Verse 1 Āryā; 2 Āryāgīti

सजयति नरेन्द्रचन्द्रः श्रीमन्नागान्वयो रणश्लाघी ।
येन स पितृग्गोंत्रस्य च कृता युगान्ताचला कीर्त्तिः ॥ [1]

सजयति पुनरेव देवपुत्रः समपशतेषु अखण्डितप्रतापः ।
महितलधनदगुणैकवृक्षः सपतिकुरङ्गः स तेजोराशिः ॥ [2]

महाराजश्रीमानभञ्जात्मजेन मादेव्यां दमयन्त्यामुत्पन्नेना नेकसमरसङ्घट्टविजयिना नागवंशोद्भवेन प्रभावोपनतसर्व्व सामन्ताधिपतिना विन्ध्याटवीनाथेन स्वभुजोपार्ज्जितकीर्त्तिना पाटलीपुत्रगयाक्रिमिला ललावर्द्धनपुण्ड्वर्द्धन वर्द्धमानगोख्खटिखद्रङ्ग तामलिप्तयुभयतोसलीषु गवां लक्षप्रदेन नानादेशागत चातुर्व्वैद्या [ब्राह्मणेभ्योऽ]ग्राहारादिप्रदेन आहिच्छत्रकशङ्खकारमठे यक्षेश्वरमणिभद्रमठे चान्येषुमठस्थानेषु दत्तिसहस्रानेक हिरण्य लक्षप्रदेन ब्रह्माचारिचरकपरिव्राजकभिक्षु र्न्निर्ग्रन्थकवर्णान्तरावसथ विहारकारकेण पाषण्डभिक्षदेन भारतपुराणेतिहासव्याकरण समीक्ष्यन्या यमीमांसाच्छन्दः श्रुतिबौद्धप्रकरण सांख्यज्ञेन विज्ञापनराशिना सर्व्वकलाभिज्ञेन महाराजश्रीशत्रुभञ्जेन देवायतनङ्कारितमिति ॥

Summary

Verse 1 Victorious is Raṇaślāghī, [2] a moon among kings who made the fame of his family as well as that of his father lasting as long as the end of the yuga *(i.e. Kali-yuga)*.

Verse 2 Victorious is Dēvaputra[3] whose valour in hundreds of battles was unchecked, who was the unique tree having the quality of god of wealth (*dhanada* i.e. Kubēra), and was like *sapta-turanga* (i.e. the Sun in a chariot drawn by seen horses), a mass of splendour.

Mahārāja Śatrubhañja, son of Queen Damayantī and Mahārāja Mānabhañja, who won in many battles, who was born in the Nāga lineage[4], who was an overlord of many powerful chiefs, who was the lord of the *Vindhyan* forests [5], who earned fame by the strength of his arms, who gave away lakhs of cows at Pāṭaliputra[6], Gayā, Kṛimilā, Lalāvardhana, Puṇḍravardhana, Vardhamāna, Gokkhaṭi, Khadraṅga and Tāmalipti (for Tāmralipti) and the two Tōsalis, who granted *agrāhāras* for brāhmaṇas of different countries versed in the four Vēdas, who made thousands of grants and donated lakhs of gold to several monastic establishments like the maṭha at Ahichchhattra[7] founded by a conchshell worker and the Yakshēśvara Maṇibhadramaṭa[8], who built houses and monasteries for various groups of wandering religious students and itinerant ascetics, Buddhist and Jaina mendicats outside tha fold of castes, who fed the mendians of other faiths, who knew (i.e. learnt) Samīkshya[9], logic, examination and discussion of Vēdic texts and rituals *(mīmāṁsā)*, metrical science, the Vēdas, works on Buddhism, and Sānkhya (philosophy); who knows all worldly) sciences and who was an expert in all arts, constructed a temple.

Notes

1. This sculpture of eight-armed Śiva-Vīṇādhara engaged in Tāṇḍava dance has an upwardly raised organ (Ūrdhava-liṅga) and a crown of braided hair, His attendant Bhṛingin is seated cross-legged with folded hands on the god's lower right side and the other attendant Nandin

(Bull) on his lower left side is probably dancing with his face raised upwards in order to see the god's face. Thus the bull's mouth reaches the fingers of the extended second left arm of the god, which is in the open-palm (Patākahssta) pose. The god plays on the lute *vīṇā* with the two front hands (i.e. the main or first pair) while with the back pair he holds the head and tail parts of a snake above his head. the god's second and third right hands hold respectively the rosary and the kettledrum and his third left hand holds the trident. The position of the god's legs, feet and knees resembles the dancing pose of Figures 41, 51, 73 etc, in the Tāṇḍavalakshaṇam, which exhibits 108 dance poses as depicted on a gōpuram of the Chidambaram temple after Bharata's *Nāṭyāśastra.* The left foot of the dancing god flatly touches the ground, but the right foot touches it by the toes.

2. The choice of the word 'Raṇaslāghī' (one whose valour in battle is praiseworthy) obviously quoted from Valmīki's Rāmāyaṇa (Sundara-Kaṇḍa, canto 58, verse 71) is significant as the king is stated to have raised also the fame of his father as well as Rāma did.

3. Dēvaputra was a typical title of the Kushāṇas of Kanishka's house (of the 1st and 2nd centuries A.D.) which seems to have extended its sway or influence over wide areas of Eastern India. A large number of Kushāṇa copper coins and their imitations were in use for sometime even after Kushāṇa rule. It is however possible that the word dēva in this epithet stood for some deity to whom Śatrubhañja was devoted.

4. That this family is said to have been born of Nāga is mentioned in this inscription. The introductory verse also refers to this. This information is not given in other inscriptions of this (Bhañja) dynasty.

5. The reference to Vindhya forests as part of his kingdom suggests that the western hilly region like Keonjhar district in Orissa was also considered as part of Vindhya ranges of Central India.

6. The places mentioned here are to be identified as follow: Patna, Gaya Rajauna-Valgudar near Luckeesarai in Monghyr district in Bihar, Lalāvardhana, Burdwan in West Bengal, Gokkhaṭi, Khadraṅga and Tamluk in Midnapur Distrct, West Bengal and the area extending from Balasore to Puri District in Orissa,

7. Ahichchhatra is Ramnagar in Bareilly Disctrict in Uttar Pradesh.

8. For Yakshēśvara-Maṇibhadra see Note 1 on No, 70 USVAE, II (p. 162)

9. Samīkshyā means Sānkya philosophy which is mentioned separately lower down in this text, possibly through oversight. Sānkhya system is based on the enumeration of twenty five true entities of which twenty four are evolved out of *prakṛiti* (nature) the twenty fifth being *purusha* or *Spirit*

NO. 256

KOṆḌAVĪḌU PLATES OF PṚITHIVĪŚRĪ MŪLARĀJA

Date Regnal year 43 C. 552	:	
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Pṛithivīśrīmūlarāja
Dynasty	:	**
Location	:	Koṇḍavīḍu, Guntur Distriict, Andhra Pradesh
Reference	:	Krishna Sastry, JESI, XVI, p. 71 f. and plate.

TEXT

Metres: Verse Anushṭubh

स्वस्ति

सिद्धम्

श्रीविजयनन्दिवर्द्धनवासकाद्

देवद्विजगुरु................. .... वर्णाश्रिमधर्म्मः प्रजापरिरक्षणोपजनितपुण्योपचयप्रयोजनावाप्त राज्यगुरुभारः पूर्व्वराजर्षिमर्य्यदाननति क्रमणीयधर्म्मः असकृदनेकनिशितनिश्त्रिंश सहस्त्रसङ्कलानि भीमसङ्ग्रामभूमिप्रतिलब्ध विजयी शशीव प्रजानन्दकरः उदधिरिव गम्भीरसत्त्वः अहरहस्त्रिसन्ध्या मिष्टदेवताराधनेन गोभूमिहिरण्य कन्याप्रदानादिभिश्च सफलीकृतकायचित्तोपकरणः परममाहेश्वरः परमब्रह्मण्यः श्रीमान् पृथिवीश्रीमूलराजः स्वविषयनिवासिनः सर्व्वानिवमाज्ञापयति

यथा विदितमस्तु भवताम्भुवनविदितः श्रीगुणपाशपुरात् शैलेन्द्रपूर्व्वदिग्भागनितम्बे मत्प्रतिष्ठापितश्री लोकविख्यातमहाविहार निवासिनः अष्टादशनिकार्या चातुर्द्दशार्य्यवरभिक्षु सङ्घस्य चीवरपिण्डपातशय्यासनग्लानप्रपत्त्याय भैषज्य परिष्कारोपभोगाय ताळुपाकविषये करकुण्डकंसार्य्य

वेल्कोण्डकुरिकि मणिवर्द्द पल्लवोञ्चनामधेयग्राममध्यगतः उपरशैल नित्रासिनाम् नवकर्म्मिकमधिष्ठाय अट्टलुवुडु नाम ग्रामस्सर्व्वबाधापरिहारेण मयादत्तः

तत्र न केनचित् परिबाधा करणीया

भवन्ति चात्र ....

..........................फलम् ॥

प्रवर्द्धमानविजयराज्यसंवत्सरे त्रिचत्वारिंशति वर्त्तमाने फाल्गुणमासशुक्लपक्षस्य तृतीयायां वर्त्तमानायां शासनमङि्कतम्

चन्द्रार्क्कोदधयो यावत् यावच्छ्रेयं वसुन्धरा ।
आज्ञाश्रीमूलराजस्य तावत्पातु महीमिमाम् ॥

Summary

Be it well !

Sucess !

Issued from the camp at Nandivardhana

Pṛithivīśrīmūlarāja, (son of Prabhākara[2],) Who bore the burden of kingdom obtained as a result of the merit obtained by protecting the people. Who never transgressed the conventions set up by previous royal sages, who got victory in terrific battles fought intensively, who made people happy like the moon, who had grandeur like the ocean, whose body and mind were made fruitful on account of his daily performance of three rites at twilights and at midday *(sandhyā)*, on account of worship of the diety dear to his heart and on account of gifts of cows, land, gold and brides etc. great devotee of Śiva and a great devotee of the Infinite commanded the residents of his own district (i.e. Tāḷupāka) thus:

have granted the village of Aṭṭaluvuḍu[3] situated in the midst of the villages Kaṛakua, Kamsáryya, Vēlkōṇḍakuriki and Maṇivardda=Pallavēm exempt from all encumbrances for the enjoyment of the members of the Āryabhikshusaṇgha in the great Lōka-vikhyāta[4] monastery built by me on the raised ground in the eastern slope of the mountain at Guṇapāśapura in respect of clothes, food, bed seat and medicine etc. and had appointed also a superintendent to be in charge of the building (and the charity) *(navakarmika)*.

The Edict was registered on the third day in the bright fornight in the month of Phālguṇa in the fortythird regnal year.

Verse May this order of Mūlarāja protect the earth as long as the Moon, Sun, the oceans and the earth last.

Notes

1. This set of five plates bears writing on all sides except on the outer sides of the first and the fifth plates. The seal soldered to the ring has the figure of a lion with the left forepaw raised and with the tail twisted.

2. For the description of Prabhākara see Nos.227 and 233 which are all alike. Even with regard to the description of Mūlarāja the additional passages given in this record are summaraised.

3. For the identification or location of the places mentioned in this section see Nos. 227 and 233.

4. Lōka-vikhyāta refers to the Buddha. It means 'very famous in the world'. See also No. 233, verse 2.

No. 258

RĀMATĪIRTHAM PLATES' OF INDRAVARMAN

Date	:	Year 27: C. 554 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Indravarman
Dynasty	:	Vishṇukuṇḍi
Location	:	Rāmatīrtham near Vizaiyanagaram, Visakhapatnam District, Andhra Pradesh
Reference	:	Hultzsch, *Ep.Ind*, XII, pp.133-133336 and plate

TEXT

Metres:

स्वस्ति ।

पुरनिसङ्घमवासकात्भगवच्छ्रीपर्वतस्वामि पादानुध्यातसकलमही मण्डलावनतसामन्तमकुट मणिकिरणावलीढचरणयुगो विख्यातयशः श्रीमन्महाराजमाधववर्म्मा तस्योर्ज्जितश्रीविष्णुकुण्डि पार्थिवोदितान्वयतिल कसमुद्रभूतैकादशाश्वमेधा वभुथावधौतजगत्कल्मष क्रतुसहस्रयाजिनः स्नान पुण्योदकपवित्रीकृतशिरः सत्पुत्रो मातापितृपादानु ध्यातोभयवंशात्म जालङ्कारभूतः श्रीमान् विक्रमेन्द्राख्यो राजास्यापि चानेकचातुर्द्दन्तसमरशत सहस्रसंघट्टविजयीप्रियसूनुः चंतुरुदधिनृपति मकुटमणिमयूखविच्छु रितपादाम्बुरुहः परममाहेश्वरः श्रीमान् इन्द्रवर्म्माख्यो राजा प्ळक्किराष्टे पेरुवाटकग्रामसमवेतान् कुटुम्बिनस्समाज्ञापयति ।

अत्येष पेरुवाटकग्राम्रः स्वपुण्यफलाभिवृद्धये माण्डीरसगोत्राय नग्नशर्म्मणे तैत्तिरीयकब्राह्मणायाचन्द्रतारक मग्रहारिकृत्यसर्वकरभरविप्रमुक्तो मया ताम्रशासनाङ्कितो दत्तो-

-धुना युष्माभिरप्यस्मै ब्राह्मणाय यदत्र फलमुचितं तद्दातव्ये वचनप्रेषणादिकञ्च कार्य्यं सर्व्व सदा कर्तव्यम् ।

आज्ञा स्वयमेव

ये च भविष्यभाविनो राजानः ताश्च बुबोधयामि ।

युष्माभिरप्यनुमन्तव्यो रक्षितव्यश्च स्वपुण्यफलप्राप्त्यर्थम् ।

श्रीमतो राज्यकालः वर्षाणीन्द्रवर्म्मणः सप्तविंशतिकं ज्येष्टमासशुक्लपक्षसप्तम्यां दत्तो ग्रामः

तस्मिन्नेवशासननिसर्ग्ग इति सम्बोधना ते ।

Summary

Hail

(Issued) from the camp (vāsaka) at Puranisaṇgama[2] King (Rājā) Indravarman[3] who obtained victories in hundred thousands of batteles against numerous four-tusked elephants *(Chāturddanta)*[4], whose lotus feet were iluminated by the gems on the crowns of kings from all quarters, who is devoted to Mahēśvra (Śiva) and who was the dear son

of king Vikramēdra born of the Vishṇukuṇḍi kings, who had washed off the sins of the world by the terminal bath after performing eleven Aśvamēdha sacrifices, who got purified by sanctified baths (in sacred centres), who was an ornament of both the families and was devoted to his parents and who the son of mahārāja Mādhavavarman famous and devoted to the feet of the Supreme lord of Śrīparvata[5]-commands the householders of the village of Peruvāṭaka in Plakki-rāsṭra[6] thus:

'We have now given this village of Peruvāṭaka perpetually after converting it into an agrahāra free from all taxes *(kara)* and obligations *(bhara)* to brāhmaṇa Nagnaśarman of Māṇḍira gōtra, (a student(of Taittirīya (branch). You must give to the brāhmaṇa all the fruits of this (gift) appropriately and according to the terms as orally ordered by myself. I exhort future kings to protect this grant and in that connection the verses from Vyāsa and Manu are quoted below[7].

This village is given on the seventh day in the bright fortnight in the month of Jyeshṭha in the year twentyseven in the reign of Indravarman.

'You are instructed to deliver the order (of grant) on the same day itself[8].

Notes

1. This set consists of three copper-plates strung by on oval ring, the ends of which are soldered at the base of an oval seal. The first and the third plate bear writing on the inner side and the middle plate bears writing on both sides. the seal has a faint figure of an advancing lion or tiger turning to the right with its left paw raised, mouth wide open and tail raised above the back.

2. This place is identified with Sangam in Palakonda Taluk in Srikakulam district in Andhra Pradesh. It is on the confluence of Suvarṇmukhi and Nāgāvalī rivers.

3. Note that Indravarman and his father Vikramendravarman are described as rāja: while Mādhavavarman Vikramendra's father is described and *Mahārja*.

4. The reference here seems to point to a battle in which elephants dominated. The expression *chātuddanta* (i.e. four-tusked) refers to Airāvatam the mount of Indra, the lord of the East. Hence this should be consiered as a battle with a foe from the east, not mentioned

in the record. The foe was probably a king of the Eastern Gaṅga family (vide No. 231)

5. For Śrīparvata see Nos. 174 and 177.

6. Peruvāṭaka is identified with Perumāli in Bobbili Taluk in Srikakulam district, which was situated in Plakki-rāshṭra i.e., the district with head-quarters at Plakki in Bobbili Taluk.

7. The usual ending verses are given here, after this pasage,

8. This passage which does not form part of the charter, is meant for the official who is authorised to convey the order (copper plate) to the donee.

No. 259

HARĀHĀ INSCRIPTION OF ĪŚĀNAVARMAN

Date : Year 611 : C. 554 A.D.

Script and : Northern Characters

Language : Sanskrit (verse)

Donor/King : Sūryavarman / Iśānavarman

Dynasty : Maukhari

Location : Stone slab, Haṛāhā, Bara Banki District, Uttar Pradesh; now in Lucknow Museum

Reference : Hirananda Sastri, *Ep.Ind,* XIV, pp.110-120 and plate

---

TEXT

Metres: Verses 1, 2, 4, 8, 10, 11, 12-14, 16-17, Śārdūlavikriḍitam, v.3 Gaṭhā, v.5 Upajāti, v.6 Indravajra, v.7 Mālinī, v.9 and 12 Sāragdharā, v.15 Drutavilambitam, v.21 and 23 Anushṭubh.

लोकाविष्कृतिसंक्षयस्थितिकृतां यः कारणं वेधसां (साम्)
ध्वस्तध्वान्ताचयाः परास्तारजसो ध्यायन्ति यं योगिनः
यस्यार्द्धस्थितयोषितोऽपि हृदये नास्थायि चेतोभुवा
भूतात्मा त्रिपुरान्तकः स जयति श्रेयःप्रसूतिर्भवः ॥ 1

आशोणां फणिनः फणोपलरुचा सैंहीं वसानं त्वचं
शुभ्रां लोचनजन्मना कपिशयद्भासा कपालावलीम् [१*]
तन्वीं ध्वान्तनुदं मृगाकृतिभृतो बिभ्रत्कलां मौलिना
दिश्यादन्धकविद्विषः स्फुरदहि स्थेय पदं वो वपुः ॥ 2

सुतशतं लेभे नृपोऽश्वपतिर्व्वैवस्वताद्यद्गुणोदितम्
तत्प्रसूता दुरितवृत्तिरुधो मुखराः क्षितीशाः क्षतारयः ॥ 3

तेष्वादौ हरिवर्म्मणोऽवनिभुजो भूतिर्भूवो भूतये
रुद्धाशेषदिगन्तरालयशसा रुग्णारिसम्पत्त्विषा ।
सङ्गामे हुतभुक्प्रभाकपिशितं वक्त्रं समीक्ष्यारिभि -
र्यो भीतैः प्रणतस्ततश्च भुवने ज्वालामुखाख्यां गतः ॥ 4

लोकस्थितीनां स्थितये स्थितस्य मनोरिवाचारविवेकमार्ग्गे ।
जगाहिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यनाम्नः ॥ 5

तस्मात्पयोधेरिव शीतरश्मिरादित्यवर्म्मा नृपतिर्ब्बभूव ।
वर्ण्णाश्रमाचारविधिप्रणीतेर्यं प्राप्य साफल्यमियाय धाता ॥ 6

हुतभुजि मखमध्यासङ्गिनि ध्वातनील (लम्)
वियति पवनजन्मश्रान्तिविक्षेपभूयः ।
मुखरयति समंन्तादुत्पतद्धूमजालं (लम्)
शिखिकुलमरुमेघशङ्कि यस्य प्रसक्तम् ॥ 7

तेनापीश्वरवर्म्मणः क्षितिपतेः क्षत्रप्रभावाप्तये
जन्माकारि कृतात्मनक्रतुगणेष्वाहूतवृत्त्रद्विषः ।
यस्योत्खातकलिस्वभावचरितस्याचारमार्ग्गं नुपा
यत्नेनापि ययाति तुल्ययशसो नान्येऽनुगन्तुं क्षमाः ॥ 8

नीत्या शौर्य्यं विशालं सहृदमकुटिलेनोत्तमोर्व्वीङ्कलेन
त्यागं पात्रेण वित्तप्रभवमपि हृया (ह्रिया) यौवनं संयमेन [।*]
वाचं सत्येन चेष्टां श्रुतिपथविधिना पश्रयेणोत्तमर्द्धि (म्)
यो बध्नन्नैव खेदं व्रजति कलिमये ध्वान्तमग्नेऽपि लोके ॥ 9

यस्येज्यास्वनिशं यथाविधि हुतज्योतिर्ज्वलज्जन्मना
धूमेनाञ्जनभङ्गमेचकरुचा दिक्चक्रवाले तते ।
आयाता नववारिभारविनमन्मेधावली प्रावृडि-
त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥ 10

तस्मात्सूर्य्य इवोदयाद्रिशिरसो धातुवर्म्मकत्वानिव
क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कोस्तुभः ।
भूतानामुदपद्यत स्थितिकरः स्थेष्ठं महिम्नः पदं (म्)
राजन्राजकमण्डलाम्बरशशी श्रीशानवर्म्मा नृपंः ॥ 11

लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया
मित्रास्याम्बुरुहाग (का) रद्युतिकृता भूरिप्रतापत्विष ।
येनाच्छादितसत्पथं. कलियुगध्वान्तावमग्नञ्जग-
त्सूर्येणेव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥ 12

जित्वान्ध्राधिपतिं सहस्रगणितत्रेधाक्षरद्वारणं
व्यक्ताग्नियुतातिसंख्यं तुरगान्मङ्क्ता रणे शूलिकान् ।
कृत्वा चायतिमोचितस्थलभुवो गौडान्समुद्राश्रया -
नध्यासिष्ट नतक्षितीशचरणः सिंहासनं यो जिती ॥ 13

प्रस्थानेषु बलार्ण्णवाभिगमनक्षोभस्फुटद्भूतल -
प्रोद्भूतस्थगितार्क्कमण्डलरुचा दिग्व्यापिना रेणुना ।
यस्यामूढदिनादिमध्यविरतौ लोकेऽन्धकारीकृते
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्विव ॥ 14

प्रविशति कलिमारुतघट्टिता क्षितिरलक्ष्यरसातलावारिधौ
गुणशतैरवबध्य समन्ततः स्फुटितनौरिव येन बलाद्धिता ॥ 15

ज्याघातव्रणरूढिककर्क्कशभुजा व्याकृष्टशार्ङ्गच्युता -
न्यस्यावाप्य पतत्रिणो रणमखे प्राणानमुञ्चद्विषः ।
यस्मिन्शासति च क्षितिं क्षितिपतौ जातेव भूयस्त्रयी
तेन ध्वस्तकलिप्रवृत्तितिमिरः श्रीसूर्य्यवर्म्माजनि ॥ 16

यो बालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधद्यौवनं
शान्तः शास्त्रविचारणाहितमनाः पारङ्कलानाङ्गतः ।
लक्ष्मीकीर्त्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता
लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ 17

सद्वृत्तेन बलात्कलेरवनति (तं) तावत्प्रवृद्धात्मनो
बाणैस्तावदवस्थितं स्मृतिभुवः कान्ताशरीरक्षतौ
लक्ष्म्या तावदकाण्डभङ्गजभयं त्यक्तम्परापाश्रयं
यावन्नाविरकारि यस्य जनताकान्तं वपुर्व्वेधसा ॥ 18

लक्ष्म्यः शत्रुभुवः कुचग्रहभयावेशभ्रमल्लोचना
येनाकृष्य भुजेन विस्फुरदसिज्योतिः कलासङ्गिना ।
कान्ता मन्मथिनेव कामितविता गाढं निपीड्योरसा
प्रायेणान्यमनुष्यसंश्रयकृतं भावं परित्याजिता ॥ 19

तेनानतोन्नतिकृता मृगयागतेन
दृष्ट्वाद्यमन्धकभिदो भवनं विशीर्णम् [।*]
स्वेच्छासमुन्नतमकारि ललाम भूमेः
क्षेमेश्वरप्रथितनाम शशाङ्कशुभ्रम् ॥ 20

एकादशातिरिक्तेषु षट्सु शातितविद्विषि ।
शतेषु शारदां पत्यौ भुवः श्रीशानवर्म्मणि ॥ 21

यस्मिन्कुलेम्बुवाहा नवगवलरुचः प्रान्तन्तग्नेन्द्रचापा -
स्तन्वन्त्याशावितानं स्फुरदुकतडितः सान्द्रधीरं क्वणन्तः ।
वाताश्च वान्ति नीपान्नवकुसुमचयानम्रमूर्ध्ने धुनाना -
स्तस्मिन्मुक्ताम्बुमेवद्युति भवनमदो निर्म्मितं शूलपाणेः ॥ 22

कुमारशान्तेः पुत्रेण गर्ग्गराकटवासिना
नृपानुरागात्पूर्वेयमकारि रविशान्तिना ॥ 23

उत्कीर्ण्णा मिहिरवर्म्मणा [॥*]

Translation

(V.1) Victorious is Bhava (i.e. Śiva), the source of bliss; the destroyer of the demon Tripura; the soul of all being; in whose heart the mind-born (Cupid) did not find room, though a woman (i.e. Pārvatī) forms one half of his body; whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe.

(V.2.) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode-the body of Śiva which has sparkling serpents on it; bears on the forehead the slender streak of the Moon, which dispels darkness; renders the shining row of skulls brown by the lustre proceeding

from his eyes; and wears the skin of a lion reddened on account of the brilliance of jewels on the hood of serpents.

(V.3.) The Mukhara princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king Aśvapati got from Vaivasvata (Manu) and who were conspicuous on account of their excellences.

(V.4.) Among them king Harivarman was first born for the welfare of the earth, who became known by the name of Jvālāmukha (or, flame-faced) as he was honoured by the foes who were struck with terror when they saw his faced on account of the lustre of fier (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters.

(V.5.) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu.

(V.6.) Like the Moon from the ocean king, Ādityavarman was born from him. Getting him, the Creator obtained, as it were, the full results of his laying down the regulations of right conduct for the four castes and stages of life.

(V.7.) When fire was kindled during his sacrificial performances, the volume of smoke black like pitch darkness rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for large cloud.

(V.8.) For the obtainment at martial glory he caused the birth of Īsvaravarman, the king whose soul was pure and who involved Īndra in many a sacrifice. In the pursuit of virtue of the kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of Yayāti.

(V.9.) Qualifying him high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injuctions of the Śruthi, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age.

(V.10.) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened; for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in

(V.11.) As the Sun (rises) from the top of the Udaya mountain, as Indra is born from the Creator, as the beauteous Kaustubha Jewel, which excels the moon in splendour, came out of the Milk ocean, the illustrious king Īśnavarman was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of circle of princes.

(V.12.) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faes of his friends, and being possessed of abundant majestic splendour.

(V.13.) who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the Āndhras, who had thousands of threefold rutting elephants, after vanquishing in battle the Śūlikas, who had an army of countless galloping horses, and after causing the Gauḍas, living on the seashore, in future to remain within their proper realm;

(V.14.) The victorious one, whose watches can only be determined by means of the water-clock, as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters;

(V.15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or strings), when it was sinking below the invisible ocean of the nether regions, being shaken by the storms of Kali;

(V.16.) Whose foes on the sacrifice-like battlefield gave up the ghost, when hit by his (lit. having got) his arrows loosed from the bow fully bent by his arms, which were hardened owing to the growth of the wounds caused by the blows of the bowstring. When this king was ruling the earth, the three Vēdas were, so to speak, born afresh. Of him the illustrious Sūryavarman was born, who dispelled the darkness which originated in the advent of the Iron Age;

(V.17.) Who, possessing youth that was dear to the entire world, like the new moon, being calm and devoted to the study of the Śāstras, attained the highest proficiency in fine arts; to whom Wealth, Fame, Learning and other (Muses) resorted, as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V.18.) So long virtuous conduct had to down before the full grown Kali, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to mankind.

(V.19.) Who dragged forth by means of his arm which was surrounded by the lustre of his sparkling sword, the riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lower (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V.20.) By him, who raised those who were submissive (orlow), an old and dilapidated temple of the slayer of Andhaka (Śiva), was seen while hunting, and it was raised at his wishand made an ornament of the earth, resplendent like the moon and known by the name of Kshēmēśvạra (the Lord of Bliss);

(V.21.) When six hundred autumns had become increased by eleven, while the illustrious Īśānavarman, who had crushed his enemies, was the lord of the earth,

(V.22.) That temple of the Trident-wielder (Śiva), shining like an empty cloud, was (re) constructed at the time when the clouds, having the lustre of the wild buffalo and having rain-bows stuck to their borders stretch a canopy over the qurters, with shining and extensive ligtnings, thundering deep, and when the winds blow on all sides, shaking the Nīpa (Naucles Cadamba) tress with their branches low on account of the miltitude of new flowers.

(V.23) Raviśānti, the son of Kumāraśānti and resident of Garaggarākaṭa[3], composed the preceding (Pūrvā) out of regard for the king.

It was engraved by Mihiravarman.

Notes

1. The reference to Īsānavarman's subjugation of the lord of the Andhras (Vishṇkuṇdi), of the Śūlikas Sulkis of Orissa) and of the Gauḍas (Of Bengal) makes the Jaunpur Inscription (Fleet, CII, III, p. 228f and plate) attributable to this king and not Īśvaravarman was a Mahārāja and Īśānavarman as surmised by Fleet. Īśvaravarman was Mārāja and Īśnavarman was a a Mahārājādhirāja, the assumption of which title was possible on account of the event recorded in the Janpur and the present records.

2. This Sūryavarman is not mentioned in the seal inscription of Śarvavarman (No. 204). Obviously the former did not live to succeed his father Īśānavarman.

3. Garggrākaṭa is Ghara, a fort on the bank of the river of the same name flowing into the Gaṅgā.

No. 260

PONNUṬŪRU PLATES' OF SĀMANTAVARMAN

Date	:	(Gaṅga) Year 64: C. 560 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Sāmantavarman
Dynasty	:	Gaṅgas of Kalinga
Location	:	Ponnuṭūru, Viskhapatnam District, Andhra Pradesh
Reference	:	Somasekhara Sarma, *Ep. Ind,* XXVII, pp. 216-220 and plate

---

TEXT

Metres: Verses 1-5 *Anushṭub*

सिद्धम्

स्वस्ति

जयश्रीनिवासत्सौत्म्यवनात्

चराचरगुरोस्सकलशशाङ्कशेखरधरस्य जगतः स्थित्युत्पत्तिप्रलय हेतोम्महिन्द्राचल शिखरवरनिवासिनो गोकर्ण्णस्वामिनः सततप्रणामपरिचर्य्यादिभिः निर्द्धूतकालेयदोषो गाङ्गामलकुलगगनतल सहस्ररश्मिः स्वासिधारा परिस्पन्दाधिगतरान शब्दस्त्रिकलिङ्गाधिपतिः श्रीमहाराजसामन्तवर्मा दाघपाञ्चाली विषये प्रतिष्ठापरनिवासिनस्सर्व्व समुपेतान्कुटुम्बिनरस्सामाज्ञापयति

विदितमस्तु वो यथायं ग्रामस्सर्व्वकरान्परि हत्याचन्द्रार्क्कतारकप्रतिष्ठ मग्रहाकङ्कुत्वा मामादित्य राडप्रतितिबोधितैरस्माभिर्मातापित्रोरात्मनश्च पुण्याभिवृद्धये वाजसनेयसब्रह्मचारिभ्यो वत्ससगोत्रेभ्यो

यज्ञश्र्म्मगौरिशम्र्माग्निश्म्मशर्म्मभ्यः उदकपूर्व्वमुत्तरायणो प्रत्तः

तदुपलभ्य यथोचितं भागभोगमुपनेयं भवद्भिरिति

अस्य च दानधर्मस्यानुपालने भविष्यन्राज्ञः स्ववंश्यान्नाज्ञापयत्यन्यांश्च बोधयति

धर्म्मक्क्रमविक्क्रमैरुपलभ्य भूमिं भूमिपालैरयं दानधर्म्मोनुपालनीयः अपि च

प्रवर्द्धमानविजयराज़्य संवत्सरस्य चतुः षष्टिकस्य पुष्यशुक्लपक्षत्रयोदशी दिनम्

राजज्ञाप्रददिश्चादित्यवर्म्मा

लिखितमुत्कीर्णश्चेदं भानुचन्द्रसूनुना विनयचन्द्रेणेति
गाङ्गातमुत्कीर्णश्चेदं भानुचन्द्रसूनुना विनयचन्द्रेणेति
गाङ्गान्वयाम्बरशरच्चन्द्रस्योर्ज्जिततेजसः ।
शासनं शासितारातेः श्रीमत्सामन्तवर्म्मणः ॥ सं 64 पुष्यदिन 28

Summary

Success!

Hail !

Issued form the victorious camp at Saumyavana[2]

Mahārāja Mahaśāmantavarman[3], the thousand rayed (Sun) in the firmament of the spotless family of the Gangas, the lord of Trilalinga[4], who earned the title of king (through his upright) conduct equal to walking on the edge of a sword and who is divested of his sins on account of his devotion to Lord Gōkarṇasvāmi residing at the top of the Mahendra mountain, bering the Moon on his head causing creation, protection and destruction of the wrold, commands the householders of Pratishṭhāpura in the district of Dāghapāñchālī

"Be it understood by you that this village (Pratishṭthāpura) is bestowed on Yajñśarman, Agniśarman, and Umaśarman on the occasion of Uttarāyaṇa after declaring the village as an *agrahāra* free of all taxes, as advised by Mām-Ādityarāja.[7] You should see that the donees are alllwed to enjoy the state's share *(bhāga)* in addition to their own share *(bhōga)*.[8]

On the thirteenth day in the bright fortnight in the month of Pushya in the sixtyfourth year.[9]

Adityavarman is the conveyor of this royal order.

This (edict) is written and engraved by Vinayachandra, son of Bhānuchandra

Verse 5. This is the edict of Sāmantavarman, the chastiser of enemies, who has the effulgence of the Moon in the cool sky of the day (in the month of) Pushya.

Notes

I. The set consist of three plates on a ring the ends of which soldered to the bottom of a rectangular seal, the counter-sunk surface of which bears the figure of a coachant bull facing proepr right. All the sides except the first side of the first plate bear writing. The back side of third plate contains only one line of writing.

2. Saumyavana cannot be located. It however recalls a place of the same name where the pāṇḍavas resided for some time during the period of their exile. A place called Saumyapura is mentioned as the place of issue of a grant of Śailodbhava ruler of the seventh century Ep.Ind, XIX, p. 269).

3. The king is simply called as Sāmantavarman in the verse at the end.

4. For Trikalinga see Jirjingi grant of Indravarman (No. 231), note 5.

5. This place is not identifiable.

6. -do-

7. The expression Māma preceeding Āditya, if considered separately as a Dravidian word may mean "uncle" as suggested by the editor. Otherwise it is possible to hold Māmāditya as a name. However Ādityavarman, probably the same person is stated to have been the conveyor of the grant.

8. This section is followed by the usual ending verses.

9. This date which is repeated as 28th day at the end of the grant point to the fact that the reckoning of the month was *Pūrṇimānta* i.e., the month ending with the full-moon day *Pūrṇmā.*

No. 263

UTTANŪR PLATES OF DURVINĪTA

Date : Regnal Year 20 : c. 562 A.D.
Script and : Kannaḍa
Language : Sanskrit
Donor/King : Durvinīta
Dynasty : Gaṇgas of Taḷakāḍu
Location : Uttanūr, Kolar District, Karnataka
Reference : R. Narasimachar, *Mys. Arch.Rep.* 1961, pp. 35-37 and plae.

TEXT

Metres:

स्वस्ति

जितम्भगवता ....

.....

श्रीमत्कोङ्कणिमहाधिराजस्य अविनीतनाम्नः प्रत्रेण पुन्नाटराजस्कन्दवर्म्मप्रियपुत्रिकाजन्मना स्वगुरुगुणानुगामिना पित्रा परसुतसमावर्ज्जितयापि लक्ष्म्या स्वयमभिप्रत्यालिङ्गितविपुलवक्षस्थलेन विजृम्भणशक्तित्रयोपनमित समस्तसामन्तमण्डलेन अन्दर्य्य आलत्तूर पोरुळरे (ṛ) य पेर्न्नगराग्यनेकसमरमुखमखाहूतप्रहतशूर पुरुषपशूपहारविघस विहस्तीकृततान्ताग्निमुखेन शब्दावतारकारेण देवभारतीनिबद्धवड्ढकथेन किरातार्जुनीयपञ्चदशसर्गटीकाकारेण दुर्व्विनीतनामधेयेन समस्त पाण्णाड पुन्नाडाधिपतिना वैवस्वतेव मनुना वर्ण्णाश्रमाभिरक्षिणा दक्षिणान्दिशमभिगोप्तुं परर्याप्तवता प्रातिजनीनेन सुप्र(ज) सा आत्मनः

प्रवर्द्धमान विंशतमे विजयसंवत्सरे कार्त्तिकमासे पौर्ण्णमास्यां तिथौ कृत्तिका नक्षत्रे अभिजिन्मुहूर्त्ते

भारद्वाजवात्स्यकौशिकेभ्यः तैत्तिर्य्यचरणेभ्यः प्रावचनापस्तम्बसूत्रेभ्यः विद्वद्भ्यो ब्राह्मणेभ्यः अविच्छिन्नसोमपीतेभ्यः षट्कर्म्मनिरतसम्पदुपपन्नेभ्यः अष्टाचत्वारिशद्

ब्राह्मणेभ्यः पुदल्नाडराष्ट्रे कोळिर (ṟ) तूर्न्नाम ग्रामः द्वात्रिंशत्परिहार समन्वितमुदकपूर्व्वन्दत्तः

अस्य तटाकस्य रेडिऊर्न्नाम ग्रामस्य केदारेषु अपरिवारितं यावदुदकं गुह्णाति तावदेव दत्तः ।

तस्यैतस्य दानस्य साक्षिणः गङ्गाराजकुलसमस्तास्थायिका पुरुषाः ब्राह्मणाश्च य इमं ग्रामं लोभात् ... प्रौत्रिकम् ॥

कूनाचार्य्यान्वयेन कोङ्गणि पेन्र्दट्टारेणेदं तांब्रशासनं लिखितं तस्मायेक (तस्मै एक) खण्डिकवापमात्रं तत्र क्षेत्रन्दत्तः ॥

Summary

Hail !

Konganvarman, his son Mādhavavarman, his son Harivarman, his son Vishn&Yugōpa, his son Mādhavarman, his son Konganivarman alias Avinīta[2], his son

Durvinita born to the dear daughter of Skandavarman, the king of Punnāṭa[3]; who emulated the good qualities of his father, whose broad chest was embraced by goddess Lakshmī though otherswise intended by his father, who had subdued all his enemies of virtue of possessing the three powers[4], who had displayed his fiery trits like the god of death against his enemies in the battles of Andarya, Alanttūr, Poruḷare, Pennagara etc., who was the author of (the work called) *Śabvdāvatāra*[5], who had rendered in Sanskrita the work called *Vaḍḍakatha*[6], who had written a commentary on the fifteen cantoes of (the work called *Kirātārjjunīya*), who was the lord of the entire Pāṇṇaḍu and Pannāḍu countries, who was engaged in protecting the southern quarters and who was popular and had good subjects granted

On the day of full moon and at the time *(muhūrtta) abhijit*[7] in the month of Kārttika when the star Krittikā was current in the twentieth year of his reign

the village of Kōḷiṟūr in Pudal-nāḍu division free from the thirty wo obligations

to fortyeight learned brāmaṇs of Bhāradvāja, Vātsya and Kauśika *gōtras* of Taittirīya branch and of Prāvachana

Baudhāyāna) and Āpastamba *sūtras* who were incessant drinekrs of Sōma juice[8] and who were interested in performing the six duties

Lands given are to the extent as could be irrigated by the waters of the tank without affecting the wet fields of the village of Rēḍiūr.

All the officers and brāhmaṇas in the court of the Gaṅga king were witness to this grant

This copper-plate charter was written by Kongaṇi-Peṟmdaṭṭāra[9] of the lineage of Kūnāchārya, who received a field sowable with one *khaṇḍikā* of grain.

Notes

1. This is a set of plates bearing writing on all sides except on the outer sides of the first and the fifth plates.

2. The introductory passages pertaining to these kings are nearly the same. For summary of those passages see Nos. 216, 247.

3. Punnāṭa is the name of an area watered by both Kāveri and Kapilā (i.e. Kapini). The name is spelt as Punnāḍa, i.e. Punnāḍu lower down in this section. Compare also Pāṇṇāḍu.

4. The three powers are lordwhip *(prabhūtva)*, counsel *(mantra)* and enthusiasim *(utsāha)*.

5. The exact nature of the work is not known.

6. Vaḍḍakatha is the Prākṛit *(paiśāchi)* original containing a big collection of tales ascribed to Guṇāḍya. The Sanskrit name of the work which is not given here was probably *Brihatkathā*. Evidently the same work was rendered in Tamil and was named as *Perungadaị* whose author is unknown. Note that Sanskrit is refered to in the text of the inscription as *dēva-bhārāti (bhāratī* meaning *bhāsha* i.e. language vide *Amarakōśa)*, Sanskrit being well-known as the *dēva-bhāshā*

7. *Abhijit* is the eight *muhūrtta* of the day i.e. about midday.

8. By implication this is to be understood as the incessant performers of *Sōma* sacrifices and therefore were entitled to be called *Sōmayājis*.

9. The word *Perundaṭṭāru* is the same as Tamiḷ *Perundattāṉ* i.e. *periya* meaning the great or big or senior goldsmith *(Taṭṭān)*.

No. 264

FARIDPUR PLATES OF GŌPACHANDRA

Date : Regnal year 18 : C. 563 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Vatsapālasvāmi/Gōpachandra
Dynasty : . . . .
Location : Faridpur, Bangladesh
Reference : Pargiter, *Ind. Ant*, XXXIX, pp.204 ff.; Sircar SI, I, pp.370-372.

TEXT

Metres:

Seal

वारकमण्डलविषयाधिकरणस्य (॥*)

स्वस्ति

अयिम्पृथियामप्रतिरथे ययात्यम्बरीषसमधृतौ महाराजाधिराजश्री गोपचन्द्रभट्टारकराज्ये (रके राज्यं पालयति)

तदनुमोदनलब्धास्पदस्य नव्यावकाशिकायां महाप्रतिहारण्यापारा [कार*] ण्डचधृतमूलकुमारामात्योपरिकनागदेवस्याद्ध्यचासनकाले वारकमण्डलविषय व्यापाराय विनियुक्तवत्सपालस्वामी (।*)

यतोऽस्य संव्यवहरतो ज्येष्ठकायस्थनयसेनप्रमुखमधिकरणमहत्तरविष(न) यकुण्डप.......

ह... पंमत्तराः प्रधानव्यापारिणः...... य... र.. मनसा यथार्हविज्ञाप्ताः (।*)

इच्छेयं भवतां प्रसादाद.. महाकोट्टिकनाम .... प... त्त भवद्भ्य क्षेत्रकुल्यवापैकं यथार्घेणोपक्रीय मातापित्रोरात्मनश्च पुण्याभिवृद्धये गुणवते काण्ववाजसनेयिलौहित्यभट्टगोमिदत्तस्वामिने प्रतिपादयितुम् (।*)

तदईथ भारद्वाजसगोत्रैभ्यो भवन्तोऽस्मत्रो मूल्यमादाय .... धैनमस .... ङ्कतमत (।*) यत एतदभ्यर्थनमधिकृत्यागम्यमाना प्राक्प्रवृत्ति मर्य्यादा चातुर्ट्टनारिक्क्यकुल्यवापेन [क्षे]त्राणि विक्रीयमाणानीति पुस्तपालनयभूतिस्रो (सऊ०स्थलावधारणयावधृत्य विषयाधिकरणेनाधिकरणकजनान् कुलवारान्प्रकल्प्य प्रतितधर्म्मशीलशिवचन्द्रहस्ताष्टक नवकनलेनापविञ्छय वत्सपालस्वामिने क्षेत्रकुल्यवापैकं विक्रीतम् (।*) अनेनापि क्रीत्वा भट्टगोमि दत्तस्वामिने पुत्रपौत्रक्रमेण विधिना प्रतिपादितम् (।*)

सीमालिङ्गानि चात्र पूर्व्वस्यां ध्रुविलाट्त्चाग्रहारसीमा दक्षिणस्यां करङ्क पश्चिमायां शील कुण्डग्रामसीमा अत्तरस्यां करङ्कसीमा (।*)

संवत् [10] 8

Summary

Seal of the District authorities of Vāraka-maṇḍala

Hail !

When Mahārājādhirāja Gōpachandra was ruling in this earth (and)

When Nāgadēva, the *Mahāpratihara*, the *Kumārāmātya* and the *Uparika*, the custodian of commercial documents was conducting the affairs (of the state)

Vatsapālasvāmi appointed (to look after) the trade in Vāraka-maṇḍala district submits to the administrators the elder Kāyastha Nayasēna and other *mahattaras* including Virayakuṇda . . Ghoshachandra . . .etc., that land in . . . Mahākōṭṭika . . . . is to be granted after purchase . . .to Bhaṭṭa Gōmidattasvāmi of Kāṇva *(śākhā)*, Vājasanēya *(charaṇa)* and Lauhitya *(gōtra)*

Having received the price . . .at the rate of four *dīnaras* per *kulyavāpa*, having got the case examined by the recordkeeper Nayabhūti and attested to by arbitrators *(Kulavāras)* and having got it measured and demarcated with eight and nine reeds measure by Dharamaśīla and Sivachandra, the land was sold and in turn was made over to Bhaṭṭa Gōmidattasvāmī

The boundaries are : Dhruvilāṭi-agrahāra on the east, karanka on the south, Śīlakuṇḍa village on the west and Karanka on the north.

In the 18th (regnal) year.

Notes

1. This is a single copper-sheet bearing writing on both sides. The seal on the extended portion of the sheet on the left bears a legend.

2. The names bearing this note No.2 appear also in the Faridpur plates of Dharmāditya (NO.285). Therefore the interval between the times of Gōpachandra and Dharmāditya could not have been long.

3. The places mentioned here are to be located near the place granted in the Faridupur copper-plate inscription of Dharmāditya (No. 285) where Śilakuṇḍa is also referred to.

No. 265

CHIKKULLA PLATES[1] OF VIKRAMĒNDRAVARMAN II

Date	:	Regnal year 10 : C. 565 A.D.
Script and		Southern Characters
Language	:	Sanskrit
Donor/King	:	Vikramēndravarman II
Dynasty	:	Vishṇukuṇḍi
Location	:	Chikkulla, East Godavari District, Andhra Pradesh
Reference	:	Kielhorn, *Ep.Ind*, IV, pp.193-198 and Plate.

TEXT

Metres:

सिद्धम्

स्वस्ति

विजयलेण्डुळूरवासकात्

भगवतः श्रीपर्व्वतस्वामिपादानुध्यातो विष्णुकुण्डिनामेकादशाश्वमेधावभृथाव
धौतजगत्कल्मषस्यक्रतुसहस्रयाजिनःसर्व्वमेधावाप्तसर्व्वभूतस्वाराजस्य
बहुसुवर्णपुण्डरीकपुरुषमेधवाजपेयोक्थ्यषोडशीराजसूयप्रधिराज्यप्राजापत्याद्यने
कविविधथुगुरु[क्रतु]वरशतसहस्रयाजिनः क्रतुवरानुष्ठानाधिष्ठितप्रतिष्ठित
परमेष्ठित्वस्य महाराजस्य सकलजगन्मण्डलवि मलगुरुपपृथुक्षि तिपतिमकुरम
णिगणनिकराव नदातपादयुगलस्य माधववर्म्मणः प्रणप्ता विष्णुकुण्डिवाकाटवंश
द्वयालङ्कृतजन्मनः श्रीविक्रमेन्द्रवर्म्मणः प्रियनप्ता स्पुरन्निशितनिस्त्रिंश प्रभावभावी
सिताशेष जगन्मण्डला धिष्ठितस्य भ्रूभङ्गकरविनिर्धूतस मग्रदायादस्य
अनेकचातुर्द्दत्तसमरसंघट्टद्विरदग णविपुलविजयस्य यथाविधिविनिर्य्यापितघरिका
वाप्तपुण्यसञ्चयस्य सततभूमिगोकन्याहिरण्यप्रदा नप्रतिलब्धपुण्यजीवितोपभोगस्य
परममाहेश्वरस्य महबाराजस्य श्रीइन्द्रभट्टारकवर्म्मणः प्रियज्येष्ठपुत्रो गरिष्ठः शैशव
एव सकलनृपगुणालङ्कृतस्य सम्यगध्यारोपितसकलराज्यभारः परम माहेश्वरो
महाराजः श्रीमान् विक्रमेन्द्रवर्म्मा एवमाज्ञापयंति ।

नतपट्र्यां कुष्णबेण्णातटो राविरेवग्रामस्य दक्षिणपुर्व्वस्यां दिशि रेगेन्नामग्रामः
सकलजगत्रयनाथस्य शिशुशशिकरावदातशुभ्रीकृतजटामकुटस्य भगवतस्त्रयम्बकस्य
भवते सोमगिरेश्वरानाथाय दत्तम् ।

राज्ञा वचनाद् गौरवेणाज्ञां कारयति
विजयराज्यसंवत्सरम्बुळ् मास पक्कं 8 गिह्मा 5 [संवतक्सरे ग्रीष्मपक्षे
8 दिवसे 5]

Summary

Success

Hail !

(Issued) from the camp *(vāsaka)* at Lenduḷūra[2] Mahārāja Vikramēndravarman of the vishṇukuṇḍi family much devoted to *(god)* Mahēśvara (Śiva), and the supreme lord of Śriparvata, who even in childhood was adorned with all royal qualities and who had taken upon himself son of Mahārāja Indra-bhaṭṭārakavarman much devoted to (god) Mahēśvara (Śiva), who presided over the earth lighted by his flashing sharp sword, who scattered all claimants *(dāyāda)* by the very contraction of his brows, who was victorious in several battles with his elephants against numerous four-tusked elephants *(chāturddanta)*[3], who acquired merit out of establishing educational (Vedic) institutions *(ghaṭikā)*[4] and who enjoyed merit arising from

gifts of land, cow, brides and gold; the dear grandson of Vikramēndravarman who was adorned by virtue of his birth from two families i.e., Vishṇukuṇḍi and Vākāṭa (Vākāṭaka), the great grandson of Mahārāja Mādhavavarman who had removed the sins of the world by the terminal baths after performing eleven aśvamēdha-sacrifices[5] and several other sacrifices such as Bahusuvarṇa, Pauṇḍarīka, Purushamēdha, Vājapēya, Ukthya, Shōḍasin, Rājasīnya, Prādhirājya and Prājāpatya, who had thus obtained supremacy *(paramēshṭhitva)* and whose feet were lighted by the jewelled crowns of various kings of the world, commands thus;

The village Regonṛam[6] south-east of Rāvirēva village in Natapaṭī (district) on the banks of Kṛishṇabeṇṇā (river) is given to the holy Trayambaka (Śiva), the lord of the three worlds present as the lord of Sōmagirīśvara[7] with whitened matted locks made bright by the rays of the Moon.

Out of respect to the king's word you should execute the same.

whoever protects this grant will enjoy the happiness of heaven with numerous divine-beings in Rudra's world.

On the 5th day in the 8th fortnight in the summer (season) in the 10th year of reign.[8]

Notes

1. This is a set of five plates bearing writing on all sides except the first side of the first plate and second side of the last plate. The circular seal soldered to the ring bears in its countersunk surface the figure of a lion facing proper right with raised fore-paw, opened mouth and a double tail.

2. Lenduḷūru is the same as Dendalūru, five miles north of Elūru in West Godavari District.

3. For Chāturddanta see Rāmatīrtham plates of Indravarman (No. 258 above and note 4).

4. Kielhorn has understood the passage as referring to the water-jars (ghaṭa) for pouring water for donations. But see Sankaranrayan's Vishṇukuṇḍis and their Times, pp.236-8. He has explained the origin of the word as signifying the process of examining Vedic students by picking palm-leaves bearing the name of the subject of examination from pots *(ghaṭa)* connecting it with the pot-ticket system (kuḍavōlai)

of selecting members of village committees as in the famous village of Uttiramērūr. As these *ghaṭikās* established in various places in contemporary South India were coveted by invading kings some of whom were able to seize them, they are precious enough to be considered as priceless possessions. The ghaṭikas were probably institutions (called śālā) where from the cream of bright students were recruited to the military and ministerial cadres of southern kingdoms (See Krishnan's Studies in South Indian History and Epigraphy, Vol.I, Caṭṭānam Maḍham, pp.31-36). They were targets to be seized.

5. For a detailed description of these sacrifices see Sankaranarayan's work cited above in note 4, pp.213-23.

6. There places mentioned in this passage are identified with the follwing in the same order.

Rēgonram near Rāvirēva which is the same as Ravirela near the Kṛishṇā District. Nātavāḍi corresponding roughly to Nandigama Taluk, Krishna District.

7. This name is obviously connected with Sōmagiri in the hilly region in Narasipatnam Taluk in Viskhapatnam district, not far from Chikkulla, the findspot of the charter.

8. This is followed by the usual ending verses of inscriptions.

No ·266

TUMMALGUḌEM PLATES[1] OF VIKRAMENDRAVARMAN II

Date : Regnal year 11: Śaka 488:566 A.D

Script and : Southern Characters

Language : Sanskrit

Donor/King : Vikramēndravarman II

Dynasty : Vishṇukuṇḍi

Location : Tummalguḍem, Nalgonda District, Andhra Pradesh

Reference : B.N.Sastri, *Bharati,* June 1965, pp.18 ff and July 1965, pp.2 ff; M.Rama Rao, *JIH,* XLII, pp.733 ff; Sankaranarayanan, *Ep.Andh,* II, pp.4-20 and plate.

TEXT

Metres:

दीप्त्यादिङ्मण्डलव्याप्तं यस्यबालार्कतेजसः ।
सत्याश्रयसुतः श्रीमान् सजयत्त्युत्तमाश्रयः ॥
स्वस्ति

भगवच्छ्रीपर्व्वतस्वामिपादानुध्यानावाप्तप्रजापरिपालनाधिकाराणां
ब्रह्मक्षत्रतेजोभृतां विष्णुविक्रमन यसम्पदां विष्णुकुण्डीनां षडभिज्ञप्रातिहा
र्यदर्शनानुग्रहजनि तसुगतशासनाभिप्रसादस्य विबुधभवनप्रतिस्पर्द्धिशो
भासमुदयानेकमहाविहारप्रतिष्ठाप नाधिगतानन्तब्राह्मपुण्य संभारस्य
महाराजश्रीगोविन्दवर्म्मैणः पुत्रस्यैकादशाश्वमेधबहुसुवर्णपौण्डरीकवाज
पेयक्रतुसहस्रसर्व्वमेधराजसूयपुरुषमेधाद्यहरहस्सम्यगनुष्ठितश्रुतिविहिताशेषदुष्करे
काम्यकर्म्मानुष्ठानस्य प्राग्दक्षिणापराम्बुनिधि रेवासरित्सलिलवलयविभूषणाया
भुवोभर्त्तु र्महाराज श्रीमाधववर्म्मणः प्रियपुत्रस्य वाकाटक महादेवीसुतस्य महाकवेः
परमसौगतस्य महाराज श्रीविक्रमेन्द्रस्य सूनोरनेकचातुर्द्दन्तविजया
घिगताशेषचक्रवर्त्ति क्षेत्राधिपत्यस्य स्फुरत्खड्गकर सहस्रावलीपरिगतस्वभुजदिनकर
प्रभा(व) विध्वस्ताशेषदायाद मण्डलघनतिमिरपाटलस्य श्रीइन्द्रभट्टारकवर्म्मणः
प्रियसूनुस्तदनुरूपशौर्य्या तिशयसमस्तराजऋषिगुणसम्पद् योगसामर्थ्यात्
प्रकृतिमण्डलेन शैशवएवारोपितराज्यभारःपरमधार्म्मिको धर्मविजयी
प्रणतानेकसामन्त मकुटमणिमयूखोद्भासितचरणयुगळः श्रीविक्रमेन्द्रभट्टारकवर्म्मा
नागतकालभाविनः स्वपरवंशालङ्कारभूतान् सव्वनिव राजऋषीननुरूपेण सत्कृत्येत्थं
अनुबोधयति

यथाप्रथितप्रभावान्यराजवंशसात्मीभूत पृथिवीपतिपदप्रसह्याहरणव्यक्तनि
रतिशयमहिमानं श्रीमाधवराजाभिधानं सुतच्छलेन मनोहराकारबद्धं
नयपराक्रमादिगुणसन्दोहमभिप्रजाताया विष्णुकुण्डि कुलबहुमतैक सम्बन्धिताभि
रख्यातमाहात्म्यमशेषसा मन्तकुलतिलकायमानाभिजन मविकल
गुणमणिकिरणनिकरविच्छुरि तविपुलदिगन्तरालं श्रीपृथ्वीमूलराजवं
शमुत्पत्तिपरिग्रहेणश्रियेव सागरमलङ्कृतवत्या प्रतिविषयमतिबहुप्रकार
मनोरमोदारकर्म्माद्भुतस्तू पविहारचूळामणिभिरलङ्कृतस कलदक्षिणापथस्य
श्रीपर्व्वतियपूर्व्वापरक्षितिपति परम्पराहारमध्यनिरु पमविराजितया
कौस्तुभायमानयशोजन्मनः गुणरूपसम्पद्भिरनुग तगोविन्दस्य श्रीगोविन्दराजस्य
मूर्त्तिमतींश्रियं प्रत्यविषयीकृतमनोरथया परमभट्टारक महादेव्या श्रीमदिन्द्रपुरमुच्चै
रलङ्कर्तुकामयेव प्रतिष्ठापिते श्रीमतिपरमभट्टारिका महाविहारेऽस्माभिः
प्रवर्धमानविजय राज्यसंवत्सरैकादशे कार्त्तिकमास कृष्णपक्षाष्टम्यां

चतुर्द्दिशार्यवरभिक्षुसङ्घपरिभोगाय सर्व्वदानसहितस्सर्वबाधापरिहारेण इन्दोरो नाम ग्रामो दत्तः ।

ससर्व्वैरेव राजऋषिभिः श्रुतिस्मृति सदाचारानुवृत्तिभिः सम्यक् परिपालनीयः

यश्चात्रलोभप्रमादाज्ञानक्षुद्रपरिवारदोषवशाय धर्मविलोपाय प्रवर्त्तेत तस्येमानिस्मृतिविहिता· निपातकानि भवन्ति ।

कृत्वापल्लवभङ्गपेलवबलंसिंहाह्वयं पल्लवम्
प्रत्यावृत्य यदागतः प्रथमतः शक्राभिधानंपुरम् ।
प्रादाच्छ्रीसनमुत्तमाश्रयइतिख्यातस्तदेदंनृपः
शाश्ताशीति चतुश्शतेशकपतेसंवत्सराणां गते ॥
येनोद्धृता भर्त्तृकुलस्यलक्ष्मीरधः पतन्तिनयविक्रमाभ्याम् ।
आज्ञापनाख्यातकुलप्रसूतः श्रीमूलराजः सनृपेषुमुख्यः ॥

Summary

***Verse* 1** Victorious is Uttamāśraya[2], son of Satyāśraya, whose splendour equal to that of the rising Sun illumines all the directions

Hail !

Vikramēndrabhaṭṭārakavarman who was burdened with the kingdom even while very young by the council of ministers *(prakṛti)* on account of his being virtuous and valorous like royal saints in keeping with his father

Indrabhaṭṭārakavarman who became the lord of entire chakravartti-kshētra[3] acquired by his victory (in battles involving) the four-tusked (elephants); who dispelled the darkness caused by kinsmen by the Sun-like prowess of his arms holding swords brought like Sun's rays and who was the son of Vikramēndra a great poet devoted to Buddha (Sugata) and son of Vākāṭaka-mahādēvī[4] and Mahārāja Mādhavavarman who performed daily such difficult duties fetching results prescribed by the scriptures as the eleven Aśvamēdhas, Bahusuvarṇa, Rājasūya, Purushamēdha[5] etc., who was the lord of the area bounded by the oceans on the west, south and the east and by the river Rēvā (Narmadā) on the north and who was the son of Mahārāja Govindavarman who had faith *(abhi- prasāda)* in Sugata's (Buddha's) teachings born out of his compassion resulting from his powers of miraculous mind-reading and who earned great merit accrued in building many great monasteries which vied in splendour with the celestial mansions[6], of the Vishṇukuṇḍi family who acquired right of protecting the people, who bear the brilliance of both *brahma* and *kshatra*[7] and who had the valour and tact of (God) Vishṇu informs thus:

we have given the village Irundora (or Irundōru)[8] making it free from all taxes and with all income for the enjoyment of the association *(sangha)* of Buddhist mendicants coming from all directions at the (monastery called) Paramabhaṭṭārikā-mahāvihāra established at Indrapura[9] by

Paramabhaṭṭārikā-mahādēvi who gave birth to a heap of charming personality endowed with tact, valour etc. in the form of a son Mādhavarāja by name; who adorned by her birth the families of Śri Pṛithivīmūlarāja as (Goddess) Lakshmī did the ocean, which family was the foremost among the numerous chieftains *(sāmanta)* on account of its honourable and unique marriage relationship with the Vishṇukuṇḍi family; who made Gōvindarāja (happy) like (God) Gōvinda (Vishṇu) with herself personifying (Goddess) Lakshmī (Śri), who (Gōvindarāja) adorned every district *(vishaya)* of the entire southern country (Dakshiṇāpatha) with jewels of wonderful monuments *(stūpa)* and monasteries, extensive and varied in nature and who was born like a gem *(kaustubha)* illuminating the necklace (row) of the lines of kings ruling over the regions east and west of Śrīparvata

On the eighth day of the dark fortnight in the month of Kārttika in the eleventh year of reign

This gift shall be maintained properly by all the saintly kings following the good path (as laid down by) the scriptures (*śruti* and *smṛti*). Those who transgress this charity shall incur these sins laid down in the scriptures[10]

***Verse* 5** The king as Uttamāśraya[11] issued this edict on his return to the city called Śakra[12] after making Pallava Simha[13] reduced to the strength of a broken reed, when four hundred and eighty-eight years of Śaka king had completed

Verse 6 The executor *(ājñāpana)* of this charter is Śri Mūlarāja of a famous family, prominent among kings, who restored the fallen fortune of the family of his overlord by his tact and valour.

Notes

1. This set consists of four plates of which the inner sides of the first and the last and both sides of the middle two plates bear writing. The seal is lost.

2. The record was issued by Vikramēndravarman who is described in this verse as Uttamāśraya son of Satyāśraya and also in verse 5 below. Hence his father had the title Satyāśraya. It` is not however repeated in the tēxt. But his name Indrabhaṭṭārakavarman is given. For similar titles ending in the word *āśraya* such as Vikramāśraya and Janāśraya of earlier kings see the preambles of later inscription (No. 322)

3. The expression Chakravarti-kshētra denotes the region between the northern extremes of the Himālayas and the Kumari region i.e. the land's end in the subcontinent as worthy of being conquered and suled by any king of ancient India. See Sankaranarayan, op.cit, pp.239-41

4. The alliance between the two royal houses of Vākāṭaka and Vishṇukuṇḍi referred to here is considered to have been effected with a view to strengthen the fortunes of the latter. The Vākāṭaka-mahādēvī is surmised to be the daughter or granddaughter of Prabhāvatīguptā who was a queen of Vakāṭaka Rudrasēna.

5. See Sankaranarayanan, op.cit, pp.213-220. for an elaborate discussion on the nature of these sacrifices.

6. This passage bristles with many technical terms used in Buddhist works. See Sankaranarayanan, op.cit., pp.175-6

7. This epithet is used generally in Indian Epigraphy as indicative of the fact that there was intermingling of the two castes initially by matrimony, later by adoption and also by acquisition of the brāhmaṇa by the kshatriya and vice-versa. It is suggested that Vishṇukuṇḍis were the first to use this epithet. See Sankaranarayanan, op.cit, pp.25-26

8. Irundōra cannot be identified.

9. Indrapura (also called Śakrapura) is identified with Indrapālaguṭṭa area near Tummalaguḍem, the findspot of the charter about five miles from Rāmaṇṇapēṭa in Nalgonda District, Andra Pradesh.

10. This section is followed by the usual ending verses.

11. See note 2 above for Uttamāśraya.

12. Śakrapura is the same as Indrapura. See note 9 above.

13. This Pallava Siṁha is identified with Simhavarman of No. 224.

14. The word *ājñāpana* is the same as *ājñapti* of other records.

15. This Śri Mūlarāja is obviously the same as Pṛithivīmūla in whose family (vaṁśa) was born Paramabhaṭṭārikā-mahādēvī, the queen of Gōvindavarman. See Nos. 227, 229 and 235.

No. 268

SUMAṆḌALA PLATES[1] OF PṚITHIVĪVIGRAHA

Date : Gupta year 250 : 569 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Pṛithivīvigraha/Ḍharmarāja
Dynasty : Vigrahas of Orissa
Location : Sumaṇḍala, Ganjam District, Orissa
Reference : Sircar, *Ep.Ind,* XXVIII, pp.79 f and plate

TEXT

Metres:

सिद्धम्
स्वस्ति

चतुरुदधिमेखलायाम् सप्तद्वीपपर्व्वतसरित्पत्तनभूषणायां वसुन्धरायां वर्त्तमान गुप्तराज्यवर्षशतद्वये पञ्चाशदुत्तरे कलिङ्गराष्ट्रमनुशासति श्रीपृथिवीविग्रहभट्टारके

तत्पादानुध्यातः पद्मखोल्याम् महाराजोभयान्वयो बप्पदेव्यामुत्पन्नतनुः सहस्ररश्मिपादभक्तो महाराजधर्म्मराजः कुशली

पर[क्ख]लमार्ग्गविषये वर्त्तमानभविष्यत्सामन्तमहाराजराज पुत्रकुमारा मात्योपरिक तदायुक्तकदाण्डपाशिकस्थानान्तरिकानन्यांश्च वल्लभजातीयान्राज पादोपजीविनो व्यवहारी वैषयिकांश्च यथार्हं मानयत्यादिशति च

विदितमस्तु वो यथास्माभिः माघ कृष्णस्यैकादश्यामुत्तरायणे एतद्विषयसम्बद्धा र्धकिमण्डुकं ग्रामश्चन्दनवाटकसहितोग्राहारीकृत्य होंमवकाग्राहारीय ब्राहम्णोपाध्याय मटूस्वामिप्रमुखानाम् नानागोत्रचरणानाम् वृत्ताध्ययनवताम्ब्राह्मणाना माचन्द्रार्क्कसमकालस्थित्या ताम्रपट्टाभिलिखितः सर्व्वकरपीडावर्ज्जितः सोद्देशः सोपरिकरः मातापित्रोरात्मनश्च पुण्याभिवृद्धये प्रतिग्रहेण पतिपादितः

तदेषास्मद्दत्तिर्द्धर्म्मगौरवात्प्रतिपालनीयेति

उक्तश्च धर्म्मशास्त्रे
बहुभि................. वसेत्
माभू............ पच्यति
लिखिताधिकरणिकदासुकेन
लक्षमणस्वामिना तापितमिति ॥

Summary

Success !

Be it well !

When Pṛithivīvigraha-bhaṭṭāraka was ruling the Kaliṇga country *(rāshṭra)* in the current Gupta year two hundred and fifty, on this earth surrounded by four oceans, adorned by cities on the coast and the hills of the seven peninsular countries

Mahārāja Dharmarāja born to Mahārāja Ubhaya[2] and Bappadēvī, a devotee of the Sun (the thousand-rayed) god, ruling from Padmakhōlī[3] honoured and ordered the then and future officers of the district of Parakkhala-mārga like Sāmantas, mahārājas, rājaputras, Kumārāmātyas, uparikas, dāṇḍapāśikas and other local officers related to the ruling families, dependent officials and currently appointed workers thus:

We had given, after purchase (pratigraha)[4], for the merit of ourselves and our parents, the village of ArddhākaMaṇḍuka in this district along with the sandalwood grove (chandana-vātaka)[5] exempting it from all encumbrances as an agrāhāra to brāhmaṇaṣ of various gōtras and charaṇas led by the brāhmaṇa teacher Maṭūsvāmi of the Hōmvaka-agrahāra,[6] on the occasion of Uttarāyaṇa on the eleventh day in the dark fortnight in the month of Māgha.[7]

You are advised to protect the grant issued by writing on a copper-plate.

Written by Dāsuka of the Secretariat and prepared (by heating)[8] by Lakshmaṇasvāmi.

Notes

1. This set of three plates contains writing on the inner sides only. The ring passing through the holes in the plates is soldered to a brass oval seal bearing in its counter-sunk surface the emblem of a gateway (tōraṇa) and also a legend reading Mahārāja Dharmma.

2. Chhabra syggests the reading 'mahārājabhay-ānvayō' thus supporting the construction of the name Abhaya by Rajaguru *(Manōramā,* Vol.I, part i - 1949, Āshāḍha su, Śaka 1871, pp.17-24 and plate).

3. Padmakhōlī is modern Padmakhol in the now defunct Khallīkōṭ state.

4. The use of the word *pratigrahēṇa* in this record seems to suggest that the donor received it as a gift from the overlord or more possibly by purchase.

5. Chandanavātaka is considered to be a locality by Sircar.

6. Other localities cannot be identified.

7. The details of date given here including Uttarāyaṇa (i.e. winter solstice) points to 20th December, 569 A.D. The month was Pūrṇimānta.

8. The use of the expression tāpita in the text is interpreted by Sircar, as meaning 'heated for the purpose of affixing the seal'.

No. 273

PALIṬĀṆĀ PLATES[1] OF DHARASĒNA II

Date : Year 252 : 571 A.D.
Script and : Southern Characters (western Variety)
Language : Sanskrit
Donor/King : Dharasēna II
Dynasty : Maitrakas of Valabhī
Location : Pāliṭāṇā, Gujarat
Reference : Hultzsch, *Ep.Ind*, XI, pp.80-85 and plate

TEXT

Metres:

सिद्धम्

स्वस्ति

प्रसभप्रणतामित्राणां................................

श्रीमहाराज ध्रुवसेमस्तस्यानुजस्तच्चरणारविन्दप्रणति प्रविधौताशेषकल्मषः सुविशुद्धस्वचरितोदकक्षालित सकलकलिकलङ्कः प्रसभनिर्ज्जितारातिपक्षप्रथितमहिमा परमादित्यभक्तः श्रीमहाराजधरपड स्तस्यात्मज स्तत्पादसपपिय्या(य्यां) वाप्तपुण्योदयः शैशवात्प्रभुतिखड्ग द्वितीयबाहुरेव समदपरगजघटास्खोटन प्रकाशित सत्वनिकषः तत्प्रभानप्रणतारातिचूडारत्न प्रभासंसक्त सव्यपादनरवरश्मिसंहतिः सकलस्मृतिप्रणीतमार्ग्ग सम्यक्परिपालन प्रजाहृदयरञ्जनादन्वर्त्थ राजशब्दो रूपकान्तिस्थैर्य्यगाम्भीर्य्य बुद्धिसम्पद्भिः स्मरशशाङ्काद्रिराजोदधित्रिदशगुरु धनेशानतिशयानः शरणागताभयप्रदानपरतया तृणवदपास्तशेषस्वकार्य्यफलः प्रातर्थनाधिकार्त्थप्रदाना नन्दितविद्रवत् सुहत्प्रणयि हृदयः पादचारीव सकलभुवन मण्डलाभोग प्रमोदः परममाहेश्वरः श्रीमहाराजगुहसेनः

....

.... तस्य सुतस्तत्पादनखमयूख सन्तानविसृतजाह्नवी जलौघप्रक्षालिताशेषकल्मषः प्रणमिशतसहस्रोपजीव्यमान भोगसम्पद्रपलो भादिवाश्रित स्सरससमाभिगामिकैर्गुणैः सहजशक्तिशिक्षाविशेष विस्मापिताखिलधनुर्द्धरः प्रथमनरपतिसमतिसृष्टा नामनुपालयिता धर्म्मदायानामपकर्त्ता प्रजोपघातकारिणामुपप्लुवानां दर्शयिता श्रीसरस्वत्योरेका धिवासस्य संहतारातिपश्मलक्ष्मी परिभोगदक्षविक्रमः विक्रमोपसंप्राप्तविमलपार्त्थिवश्रीः परममाहेश्वरो महासामन्त महाराजश्रीधरसेनः कुशली सव्वनिवायुक्तविनियुक्तकद्राङ्गिकमहत्तरचाट भटध्रुवादिकरणिकदाण्डपाश कचोरोद्धरणिक राजस्थानीयतुमारामात्यादीनन्यांश्च यथा सम्बध्मानकान्समाज्ञाप यति

अस्तु वस्संविदितं यथा मया मातापितृ पुण्याप्यायनायात्मन श्चैहिकामुष्मिकफलावाप्तये बंवूवानकस्थली प्राप्ये नाटचोटकग्रामे पूर्व्वोत्तरसीम्नितथा एकलिक ग्रामेच दारक सत्क श्रेत्रादपरतः चरिपादावर्त्तशतं अशीत्यधिकं तथा आदित्यश्रेत्रात्तोत्तरतः तथा अपरोत्तर सीम्निपछक्र पूर्व्वतः पादावर्त्तशतं विंशत्यधिकं द्वात्रिंशत्पादावर्त्तपरिसरा निम्वापी तथा निम्बकूपस्थलीप्राप्ये देवरक्षितपाटके अपर दक्षिणसीम्नि वत्सवहकस्योभयतटयोः खण्ड भेदकतटाकाग्रोदरे च पादावर्त्तशतं त्रिशदधिकतं गोक्षप्रत्ययं तथा कदम्बपद्रस्थलीप्राप्ये चित्रक स्थल्यग्रामे उत्तरसीम्नि पादावर्त्तशतं धार्म्मिक प्रत्ययं तथा कदम्बपद्रस्वतले पूर्व्वसीम्नि कोधकप्रत्यया अवतरवापी

एतत्सोद्रङ्ग सोपरिकरं सवातभूत धान्यहिरण्यादेयं सोत्पद्यमानवेष्टिकं समस्तराजकीयाना महस्त प्रक्षेपणीयं भूमिच्छिद्रन्यायेन वाजजनेयमाध्यन्दिनकोशिक सगोत्रब्राह्मणरोधश्येनाभ्यां बलिचरुवैश्व देवाग्निहोत्रातिथि पञ्तमहायाज्ञिकानां क्रियाणां समुत्सर्प्पणार्त्थमाचन्द्रार्क्कार्ण्णव ......

....

.... स्यात्

स्वहस्तोमम महाराज श्रीधरसेनस्य

लिखितं सन्धिविग्रहाधिकृतस्तन्धभटेन

दूतकः चिर्ब्बिरः

सं 200 502 वैशाक ब 10 5

Summary

Success !

Hail !

Issued from Valabhī

Mahārāja Dharapaḍa[2], brother of Mahārāja Dhruvasēna, who had his faults washed off by his obeisance to his (brother's) feet; who had washed away the sins of Kali (age) by the waters of pure conduct; whose fame trounced the tumultous and unconquerable enemies; (who was) a great devotee of the Sun-god.

His son Mahārāja Guhasēna[3], a great devotee of Īśvara (Śiva) who had acquired merit by his devotion to his (father's) feet, who had qualities serving as touch-stone illuminated by shattering the rutting elephants of enemies by his second arm and which itself served as a sword, right from his childhood; whose left foot is illumined by rays emitted by the jewels in the crowns of subdued kings; whose title of king *(rāja)* is made meaningful by his pleasing his subjects by his good rule following all the scriptures; who had invoked the admiration of Cupid, Moon, Lord of the mountaiṇs *(Himālaya)*, Ocean, Guru (Bṛihaspati) the divine preceptor, and Kubēra by his beauty, splendour, firmness, majesty, wisdom and wealth respectively; who had given up the fruits of numerous acts as mere grass on account of being the refuge of those who

surrender; who had pleased learned people, friends and dear ones by bestowing more wealth on request and who enjoyed the pleasure of (seeing) the entire earth as a (nonchalant) pedestrian

His son, Mahārāja Dharasēna, the great devotee of Iśvara (Śiva) who had washed off his sins by the Gaṇga (like) waters flowing continuously from the tips of the feet of his father; who was sought by numerous dear ones out of desire for pleasure, his wealth and beauty; who wields the bow of natural power and learning admired always on account of his graceful qualities; who was the protector of endowments of charity; created by the first king onwards. Who chastised those who caused harm to the subjects; who was the sole resort of Śrī (the goddesses respetively of wealth and learning) and Sarasvatī; who had the prowess and capability of capturing the wealth of a host of enemies and who had the fortune of kingdom acquired properly commands all the supervising officers, executives and other officials thus:

"Be it understood that 1) one hundred and eighty *pādāvartas* of land to the west of land belonging to Dāraka and lying on the north-eastern boundary of Nāṭyōṭaka and Ekalika in villages in the division *(prāpīya)* of Bambuvānaka--sthalī 2) one hundred and twenty *pādāvartas* and the Nimba well, thirtytwo *pādāvartas* in extent, to the east of the road on the north-western bound ary of Āditya's field 3) one hundred and thirty *pādāvartas* of land belonging to Gōkaha within the front part of Khaṇḍa bhādaka tank and on the banks of Vatsa channel (vahaka) on the southwestern boundary of Dēvarakrishapāṭāka in the division of Nimbakūpa - sthali and 47 one hundred pādāvartas held by Dhārmika, on the northeastern boundaryof the village of Chitrakasthalya in the division of Kadambapadra--sthalī and the Avatara well belonging to Kōdhaka in the eastern boundary of Kadambapadra-sthala were granted by me as a *brahmadēya* free from all taxes,

To two brāhmaṇas Rōdha and Śyēna of Vājasanēya-Madhyandina (Kṛishṇa-Yajurvēda) school and of Kauśika gōtra afor the performance of five great sacrifices *(bāli, charu, vaiśvadēva, agnihōtra and atithi).*

Given under my signature i.e. of Mahārāja Dharasēna Sandhivigraha Skandabhaṭa wrote the grant and Chirbira executed it.

On the 15th day in the dark fortnight in the month of vaiśākha in year 252.

Notes

1. This is a set of two plates with writing on their inner sides. Two ring holes are found on the bottom of the first plate and on the upper side of the second plate as is the case of palm leaf manuscripts.

2. The preamble beginning with 'Prasabha-praṇatāmitrāṇam is not given here upto the portion where Dhruvasēna I is introduced (for which see No. 218). The portion of the preamble given here pertains to Mahārāja Dharapaḍa and his successors for whom this set of copper-plates gives a full and clear text.

3. An earlier grant of Guhasēna for which only a list (No. 267) is supplied contains a shorter and different introduction as follows:

तत्पादाभिप्रणामप्रभावप्रक्षालिताशेषकृष्ण: कृष्ण इव निरस्तारातिसेनासागर: सागर इव विशुडाद्रणमहार्हरत्नचूर्ण्ण: पूर्ण्णचंद्र इव सर्वजन दर्शनाभिराम: परममाहेस्वर: श्रीमहाराज गुहसेंन:

'Guhasēna whose sins are washed off by his obeisance to his (Dhruvasēna's) feet; who like (god) Krishna shattered the ocean (sāgara) of armies of enemies; who was full with (i.e. possesses) many precious gems like the ocean; and who was of pleasing looks in the eyes of all people like the full moon

This portion of the preamble in the inscription dated in the year 240 (i.e. 559-60 A.D.) is not seen in a grant which is dated six years later (see No. 267 dated in the year 246), But the present grant of his successor gives a more elaborate description of Guhasēna.

No. 277

NARASINGAPALLI PLATES[1] OF HASTIVARMAN

Date : (Gaṇga) Year 79 : C. 575 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : . . . /Hastivarman
Dynasty : Gaṇgas of Kalinga (Eastern Gaṇgas)
Location : Narasingapalli, Srikakulam District, Andhra Pradesh
Reference : R.C.Majumdar, Ep.Ind, XXIII, pp.62-67 and Plate.

TEXT

Metres: Verses 1-2, Anushṭubh

ॐ

स्वस्ति

सर्व्वत्तुरमणीयाद्विजयकलिङ्गनगरात

सकल भुवननिम्र्म्माणैकसूत्रधारस्य भगवतो गोकर्णस्वामिन श्चरणकमलयुगलप्रणामादपगतकलिकलङ्कोविनयनय सम्पदामाधारः स्वासिधारापरिस्पन्दाधिगत सकलकलिंङ्गा धिराज्यश्चतुरुदधितरङ्गमेड़ला वनितलपआविततामलयशः अनेकसमरसंश्रेङजनितजयशष्दोगाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्त चूडामणिप्रभामञ्जरीपुन्ज रञ्जितचरणोमातापितृ पादानुद्ध्यातः परममाहेश्वरः श्रीमहाराजो हस्तिवर्म्मा वराहवर्त्तनीविषये रोहणक्यां सर्व्वसमवेतान् कुटु म्निस्समाज्ञापयति

विदितमस्तु वो यथास्मिन्ग्रामेषण्णां हलानां भूश्छेदीकृत्य चतुर्न्निविशनसहिता भगवते सप्तार्णवशायिने सप्त सामोपगीताय सप्तलोकेकनाथाय रणभीतोदयाभिधानाय नारायणाय वलिचरुसत्र प्रवर्त्तनाय खण्डस्फुरित संस्काराय त सर्व्वकरेः परिहत्या चन्द्रार्क्कप्रतिष्ठं देवाग्रहारं कृत्वा मातापित्रोरात्मनाश्च पुण्याभिवृद्धये बुद्द्धमञ्चिभोहिकेन प्रतिबोधितैरस्माभिर्दत्ता

तद्विदित्वा न केनचित् परिबाधा कार्य्या

सीमान्तलिङ्गानि पुर्व्वेण्णस्य ग्रमगर्त्त दक्षिणेवल्डकः पश्चिमेन विषयगर्त्ताकुखकमूल लहिता उत्तरण सह तालवाटिकयेति ।

भविष्यद्राजभिश्वायन्दान धर्म्मोनुपालनीयः स्तथा च व्यासगीतां श्लोकानुदाहरन्ति

प्रवर्द्धमानविजयराज्यसंवत्सराः ओकोनाशीति ज्येष्ठशुक्लद्वादश्यां
इदंविनयतन्द्रेण भानुचन्द्रस्य लूनुना
शासनं राजसिंहस्य लिखितं स्वमपखाज्ञया
मण्डलाग्राग्रनिष्येषनिष्पिष्टाकाचिसंहतेः
श्रीमतो व्रतिदाज्ञस्य रणभीतस्य शासनम्

Summary

Sucess !

Hail !

(Issued from) Kalinganagara[2] which is pleasant in all seasons. Mahārāja Hastivarman[3] addressing all the assembled householders (agriculturists) at Rōhaṇakī[4] in the district of Varāhavarttanī[5], order thus:-

Be it known to you that land demarcated to the extent of six ploughs *(halas)*[6] with four house-sites in this village has been bestowed, on the advice of Buddhamanchi-bhōgika,[7] as tax-free temple-land perpetually for the merit of ourselves and our parents on God Nārāyaṇa set up in the name of Raṇabhītōdaya[8] who lies on the seven[9] seas: who is sung in seven hymns; who is the sole lord of seven worlds to provide for oblations such as *bali, charu satra* and for the maintenance (of the temple).

This arrangement shall not be disturbed.

The boundaries are: on the east trenches of the village; on the south the mound of earth; on the west trenches covered with Kuravaka thickets and on the north a palm-grove.

The future kings should maintain this grant.

On the twelfth day in the bright fortnight of the month of Jyēshṭha in the year 79

Verse: 1 This is written on king Rājasimha's oral order by Vinayachandra, son of Bhānuchandra

Verse : 2 This is the charter of Raṇabhīta of unchallenged commands, who has crushed the hostile group by his sword.

Notes

1. This set of three plates bears writing on all sides except the outer side of the first plate. The seal attached to the ring holding the plates shows a faint figure of a couchant bull facing right.

2. Kaliṅganagara is Mukhalingam in Srikakulam District, Andhra Pradesh

3. His relationship to Indravarman is not stated.

4. Rōhanakī is Rōṇanki near Singupura in Srikakulam District.

5. Varāhavarttañ district *(vishaya)* roughly corresponds to the coastal region between Srikakulam and Tekkali

6. Six halas mean land which can be cultivated at a time with six ploughs.

7. See No. 15 above for the meaning of bhōgika.

8. This name is given to the deity obviously after the title of the king. See verse below.

9. The passage in the text giving this description recalls to us the following verse from Kālidāsa's Raghuvaṃśa (X, 21).

सप्तसामोपगीतं त्वां सप्तार्णवजलेशयम्
सप्तार्च्चिमुखमाचख्युः सप्तलोकैकसंश्रयम् ॥

"you, (god Vishṇu) who is praised by seven Sāsa hymns who is reclining on the sevenseas, who has seven tongues of fire and who is the refuge of seven worlds"

The seven Sāma hymns are Rathantara, Bṛihat-Sāma, Vāmadevya, Variūpa, Pāvamāna, Vairāja and Chāndṛamasa. The seven seas are of milk, salt, ghee, sweet water liquor and sugar juice the seven tongues of fire are hiraṇyā, Kanakā, raktā, kṛishṇa, sūtrabhā, atirikta and bahurūpā the seven worlds are bhūḥ, buvaḥ, suvaḥ, mahat, Janaḥ, tapaḥ and satyam

No. 278

PALITĀṆĀ PLATES' OF SIMHĀDITYA

Date : (Gupta) Year 255 : 574 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Simhāditya
Dynasty : Gārulaka[2]
Location : Palitāṇā, Kathiawar, Gujarat
Reference : Hultzsch, *Ep.Ind*, XI, pp.16-20 and plate

TEXT

Metres;

ओं स्वस्ति

फङ्कप्रस्रवणात्

प्रकृष्टकर्म्मारिम्भोद्भूताभ्युदयाभिभूताशेष
द्विषामनेकसमरशतसंपातात्यन्तविजयिनां प्रभूतयश: कीर्त्यलङ्कारालङ्कृतान्वयभूवां
हारुलकानां वङ्शानुक्रमेणाविर्भूतो दीनानाथा श्रितार्त्तार्त्थिबान्धव
जनोपजीव्यमानविभवविस्तर: तरुरिवाक्षीणफलच्छायत यैकान्तपरोपकारी
प्रशस्तलभ्यलक्ष्ण: क्षान्तिमान् क्षीणशत्रु रश्रीणकुशलाशयो युधिष्ठिखदसाधारण
धर्म्मसेतु: श्रीसेनापतिवराहदास स्तस्य सत्सनुर्द्दशरथादिनृपसद्दशचरितो नयविनय
दमदयादानदक्षदाक्षिण्योत्साहसंपन्नो मन्वादि प्रणीतस्मृत्यन्तरसलि
लावगाहनविशुद्धधी र्द्धीर: स्वकरपरिभूतापि तिमिरनिकरो निज
कुलगगनसकलामनेन्दुरमलिनगुणविभूषण स्सामन्तमहाराज भट्टिशूरस्तदनुज:
प्रतिदिनमुपचीयमानानेकविधर्म्माम्बुप्रवाहोपहत कलिप्रताप: सततमितरेतरा
विरुद्धधर्म्मार्त्थि सुरवाधिगमोपायपारीण: शार्ङ्गपाणिरिव निरङ्कुशपराक्रमा
क्रान्तद्वारका धिपतिरनेक देवतायतनसभाप्रपारामाव सथविहारकारयिता कलावपि
कृतयुत्रधर्म्मावलम्ब४ परमंगुरु वत्सल: परमब्रह्मण्यशरण्य: परापरज्ञ: सामन्त
पहाराजवराहदासस्तत्पुत्र: प्रसभमहाहव समागमावाप्तदिङ्खोद्गीयमानानेकयशा:
स्फुटमधुरललितोदार धरिगम्भीरवल्गु प्रश्रिताभिधान: श्यामोन्नतविपुलवक्षस्थल
स्थिरातिशयानुरक्तश्री: सामन्तमहाराज सिङ्गादित्य: कुशली ।

सव्र्वानिव राजपुत्ररांजस्थानीयामात्य द्राङ्गिकमहत्तरचाटचारभटहस्त्यश्वारोहादीन् समाज्ञापयति

अस्तु वस्संविदितं यथा मया मातापित्रोः पुण्याप्यायनायात्मनश्चोभयलोकहित सखावाप्तये एलापद्रवास्तव्य ब्राह्मणबप्पस्वामिने मैत्रायणिकसब्रह्मचारिणे कृष्णात्रेयसगोत्राय दब्र्भचारग्रामे भोण्डकवधिरकुटुम्बी सह वाप्या भूमिच्छिद्रन्यायेन ब्रीमदेयस्थित्या चन्द्रार्क्कार्ण्णवक्षितिसमकालीनः पुत्रपौत्रान्वय भोज्यतया निसृष्टो यतोस्य भुञ्जतो न केन चिदावाधा कार्य्येति

उकतञ्च भगवता वेदव्योसेन व्यासेन

षष्टिंवर्ष.................

.... पुनराददीत ॥

इति ॥

सं २०० ५० ५ आश्वयुज शु ९०३ (॥)

स्वहत्तो मम

Summary

Ōṃ. Hail ! From Phaṇkaprasravaṇa, In the succession of the family of the Gārulakas, who subdued all enemies by (their) prosperity which was produced by the performance of eminent deeds; who gained decisive victories in encounters (with their enemies) in many hundreds of battles; (and) who sprang from a race adorned with the ornaments of high glory and fame, -there appeared the glorious Sēnāpati Varāhadāsa (I), whose great wealth was being lived upon by the distressed, the helpless, refugees, the sick, suppliants, and kinsmen; who invariably benefited others by granting unceasing rewards and shelter, as a tree by affording unceasing fruits and shade; who had noble aims and auspicious marks; who possessed forbearance; who destroyed his enemies; (who was) a receptacle of unceasing prosperity; (and who was) an unparalleled bridge of justice,as (king) Yudhishṭhira.

His virtuous son (was) the Sāmanta-Mahārāja Bhaṭṭiśūra. whose conduct resembled that of kings like Daśaratha; who was endowed with prudence, modesty, self-restraint, compassion, liberality, cleverness, politeness, and energy; whose mind was purified by bathing in the waters of the contents of the codes of law composed by Manu and others; who was brave (or wise); who, having subdued

the multitude of enemies by his own hand (as if he were) dispelling the mass of darkness by his rays, (became) the spotless full-moon on the firmament of his family (and) who was adorned with spotless virtues.

His younger brother (was) the Sāmanta-Mahārāja Varāhadāsa (II), who dispelled the heat of the Kali (age) by the steam of libations at (his) manifold charities which were accumulating every day; who was constantly expert in means for the acquisition of merit, wealth and pleasure not conflicting with each other; who overcame the lord of Dvārakā by unchecked valour, as Śārngapāṇi (Kṛishṇa) possessed unchecked valour and was the lord of Dvārakā; who caused to be built many temples of the gods, halls, drinking-fountains, gardens, rest-houses, and (Buddhist) monasteries *(vihāra)*; who, even in the Kali (age), held fast to the virtues of the Kṛita-yuga; who was excessively devoted to (his) elders; who assiduously afforded protection to pious men; (and) who knew what is remote and proximate.

His son, Sāmanta-Mahārāja Simhāditya, who has acquired much fame, which is being sung in (all) the quarters of the horizon, by encountering (his enemies) in fierce great battles; whose epithets 'sweet, charming, noble, firm, deep, handsome, and modest' are well-known; (and) to whose dark, high, and broad chest the goddess of fortune is firmly and excessively attached, -being in good health, (thus) commands all (people), (viz.) princes *(rājaputra)*, palace officers *(rājasthānīya)*, ministers, city-officers *(drāngika)*, headmen *(mahattara)*, irregular soldiers, spies, regular soldiers riders on elephants or horses, etc.:-

"Be it known to you that, in order to increase the spiritual merit of (my) mother and father, and in order to attain myself welfare and happiness in both worlds, I have granted to the brāhmaṇa Bappasvāmin residing at Ēlāpadra, who is a student of the Maitrāyaṇika school (and) belongs to the Kṛishṇātrēya *gōtra*, (the field of) Bhōṇḍaka-Badhira-Kuṭumbi in the village Darbhachāra, under the rules of gifts to Brāhmaṇas, to last as long as the moon, the sun, the ocean, and the earth shall exist, (and) to be enjoyed by (his) sons, grandsons, and (further) descendants.

"Therefore nobody shall cause obstruction to him while he enjoys (this field."

"And the holy Vyāsa, the arranger of the Vēdās has spoken."

(Here follow two of the customary verses.)

In the year 255, on the 13th *(tithi)* of the bright (fortnight) of Āśvayuja.

(This is) My own signature.

Notes

1. This set of two plates with engravings on only the inner sides two in each plate so that they could be strung together with a ring which is missing.

2. It is suggested the Gārulaka may stand for Gāruḍaka through the form Gāruḷaka and that the members of this family might have claimed descent from Garuḍa, the bird which serves as the mount of god Vishṇu. The chiefs of this family Sēnāpati, Varāhadāsa (I), his son Sāmanta (Mahārāja Bhaṭṭiśūra and his younger brother Sāmanta-Mahārāja Varāhadāsa II and his son Sāmanta-Mahārāja Simhāditya were feudatories of the Maitraka kings (see Nos. 219-21, 236) The paleography of the record suggests that the era to which the year 255 given in the record was probably the Gupta-Valabhī era of 319 A.D. The contemporary Maitraka king was Dharasēna II (No. 273)

3. This place is not identifiable.

4. Elāpadra is identified with Velwad in Godhra Taluk in Panch Mahals District in Gujarat.

5. This maxim allows for fragmentation of lands on certain conditions like bringing the land under cultivation, benefitting a deserving person etc.

6. The chief is stated to have affixed his own signature for authentication of the original document, though only this statement is made in the copper-plate.

No. 279

URLĀM PLATES[1] OF HASTIVARMAN

Date : Ganga Year 80 : C. 576 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor / King : Hastivarman
Dynasty : Gangas of Kalinga
Location : Urlām, Ganjam District, Orissa
Reference : Hultzsch, *Ep.Ind*, XVII, pp.330-334 and plate

TEXT

Metres: Verses 1-2 Anushṭubh

सिद्धम्
स्वस्ति
सर्व्वर्त्तुसुखरमणीयाद्विजयकलिङ्गनगरात्

सकलभुवननिर्म्माणैकसूत्रधारस्य भहवतो होकर्ण्णस्वामिश्चरणकमलयुगल प्रणामादपगचकलिकलङ्को विनयनयसम्पदामाधार: स्वासिधारा पपिस्पन्दाधिगतसकल कलिङ्गाधिराज्यश्चतुरुदधितरङ्गमेखलावनि तलप्रविततामल यशा: अनेकसमरसंक्षेभजनितजयशब्दो गाङ्गामलकुलक्रतिष्ठ: प्रतापातिशयानामितसमस्तसामन्त चूडामणिप्रभामञ्जरीपुञ्ज रञ्जिजितचरणो मातापितृपादानुध्यात: परममाहेश्वर: श्रीमहाराजो हस्तिवर्म्मा, कोष्टुकवर्त्तन्यां होण्डेवकग्रामे सर्वसमवेतान्कुटुम्बिनस्समाज्ञापयति

विदितमस्तु वो यथास्माभि: अस्मिन्ग्रामेग्रहारिक सकाशात्क्रीत्वाह्यर्द्धहलस्य भूच्छेदीकृत्याचन्द्रार्क्क प्रतिष्ठ मग्रहारङ्कत्वा सर्व्वकरै: परिहृत्य मातापित्रोरात्मनश्च पुण्याभिवृद्धये उरामल्लनिवासिने वत्ससगोत्रायवाजसनेय सब्रह्मचारिणे जयशर्म्मणे कातिर्तिककृष्णाष्टम्या मुटकुपूर्व्वं संप्रत्ता

तद्विदित्वास्व भूमिमनुपालयतां न केनचित् परिबाधा कार्य्योति

सीमालिङ्गानि चात्र पूर्ब्बेण वल्मीकस्तत: क्षेत्रपाली ततोदोषणवाप्या: पश्चिमपाली तत: पुनरपिक्षेत्रपाली दक्षिणेन हत्तखनसीमान्तिका एव पश्चिमेन

क्षेत्रपाली ततो वल्मीकः ततः कृत्रिमापाषाणपंक्तिः उत्तरेणापि क्षेत्रपाली ततो वल्मीकः पुनर्व्वल्मीकः ततो पूर्व्ववल्मीक मनुप्राप्तेति ।

भविष्यद्राजभिश्चायन्दानधर्म्मोनुपालनीयः
प्रवर्द्धमानविजयराज्यसंवत्सरा अशीतिः 80

कार्त्तिकदिन 8

इदं विनयचन्द्रेण भानुचम्द्रस्यसूनुना ।
शासनं राजसिंहस्य लिखितं स्वमुख़ाज्ञया ॥
मण्डलाग्राग्रनिष्पेषमिष्पिष्टारातिसंहते। ।
श्रीमतोप्रतिधाज्ञस्य रणभीतस्य शासनम् ॥

Summary

Success ! Hail !

(Issued) from Kalinganagara[2] pleasant with the comforts of all seasons.

Mahārāja Hastivarman[3] commands the householders (agriculturists) and all others of the village of Hoṇḍēvaka thus:

'Be it known to you that we have purchased two and a half plough shares of land from the residents of this village (Hoṇḍēvaka)[4] in (the district of) Krōshṭukavartanī. Having formed it into a separate unit, having set up (the same) as an *agrahāra* and having made the land free from all taxes he bestowed it on Jayaśarman of Vatsa *gōtra*, a student of Vājasanēya (Yajur-vēda) and a resident of the village of Urāmalla[5] on the eighth day of the dark fortnight in the month of Kārttika for the merit of ourselves and our parents.

No obstruction shall be caused and the grant should be protected by you.

The marks of boundaries of this land are: in the east an ant-hill; then the bund *(pālī)* of field; then the western bank of the Ghōshaṇa tank and then the bund of a field; in the south the boundary of Hattaravana; in the west the bund of field, and ant-hill and an artificial row of stones; in the north the bund of field an ant-hills; then the boundary ends-up with the ant-hill on the east.

This gift shall be protected by future kings also.[6]

On the 8th day in the month of Kārttika in the year 80.

Verses 4 and 5 This edict of Rājasimha has been written by Vinayachandra[7], son of Bhānuchandra, at the oral command of the king. This is an edict of Raṇabhīta[8] whose orders are irresistible and whose sword has cut down the group of enemies.

Notes

1. The three plates of this set bears writing on all sides except on the other side of the first plate. The seal is missing.

2. Kalinganagara is Mukhalingam in Srikākulam district in Andhra Pradesh

3. The preamble introducing the dynasty and the king, first seen in the Narasingapalli plates (No.277) of this king is the standard form and the preambles of the two earlier grants (Jirgingi and Ponnuṭūru plates-Nos.231 and 260) differ between themselves and also from this.

4. The places metioned here cannot be located in the present state of our knowledge.

5. Urāmalla is obviously Urlām, the find spot of the plates.

6. This section is followed by three of the usual ending verses in inscriptions.

7. This person figures also in the other plates of this dynasty. See Nos. 260, 277, 292 and 293.

8. This name Raṇabhīta occurs also in the Narasingapalli plates of this king (No. 277)

No. 280

MALLASĀRUL COPPER-PLATE INSCRIPTION[1] OF GOPACHANDRA

Date : Regnal year 33 : C. 578 A.D.

Script and Language : Northern Characters
Sanskrit

Donor/King : Vijayasēna/Gōpachandra

Dynasty : . . . . . .

Location : Mallasārul, Burdwan District, West Bengal

Reference : N.G.Majumdar, *Ep.Ind*, XXIII, pp.159 ff and plate; Sircar, *SI*, I, pp.372-377.

TEXT

Metres:Verse 1 : *Āryā*, 2 *Upajāti* 3 *Anushṭubh*

Seal

महाराजविजयसेनस्य (||*)

TEXT

स्वस्ति ।

जयति श्री लोकनाथः यः पुंसां सुकृतकर्म्मफलहेतोः (|*)
सत्यतपोमयमूर्त्तिर्ल्लोकिद्वयसाधनो धर्म्म [||*] 1

तदनु जितदम्भलोभा जयन्तिचिराय परहितार्थाः (|*)
निर्म्मत्सराः सुचरितैः परलोकजिगीषवः सन्तः (||*) 2

पृथिवीं पृथाविव प्रथितप्रतापनयशौर्य्ये महाराजाधिराज श्रीगोपचन्द्रे प्रशासति

तदनुज्ञप्तायां पुण्योत्तरजनपदा ध्यासितायां सततधर्म्मक्रियावर्द्ध मानायां
वर्द्धमानभुक्तौ पूज्यान्वर्त्तमानो पस्थितकार्त्ताकृत्तिक कुमारामात्यचौरोधरणिको
परिकौद्रङ्किकाग्रहारिकौर्णस्थानिकभोगपतिकविषयपति तदायुक्तकहिरण्य
सामुदायिकपत्त लकावसधिकदेवद्द्रोणी सम्बद्धादीन्वि धिवसत्सम्पूज्य
वक्कटकवीथीसम्बद्धा द्धकरकाग्रहारीणमहत्तरः हिमदत्तः निर्वृतवाटकीय

महत्तरसुवर्ण्णयशाः कपिस्थवाटकाग्रहारीणमहत्तर धनस्वामी वटवस्सकाग्रहराण महत्तरषष्ठिदत्तश्रीदत्तौ कोट्टुवीराग्रहारीणभट्टवामनस्वामी गोधग्रामग्रहारीणमहिदत्तराज्यदत्तौ शाल्मलिवाटकीयजीवस्वामि वक्कत्तकीयखाङ्गिहरिः मधुवाटकीयड़ाङ्गिगोइकः खण्ड जोटिकेयखाङ्गिभद्रनन्दी विन्धयपुरेयवाहनायकहपि प्रभृतये वीथ्यधिकरणञ्च विज्ञापयन्ति (।*)

पूज्यमहाराजविजयसेनेन वयमभ्यर्थिता इच्छेयमेतद्वीथीसम्बद्ध वेत्रगर्त्तग्रामे युष्मभ्यो यथान्यायेनोपक्रीयाष्टौ कुल्यवापान् मातापित्रोरात्मनश्च पुण्याभिवृद्धये कल्पान्तरस्थायिन्या प्रवृत्त्या पुत्त्रपौत्त्रान्वयभोग्यत्वेन कौण्डिन्यसहगोत्राय वा() ह्वृचवत्सस्वामिने पञ्चमहायज्ञप्रवर्त्तनाय प्रतिपादयितुमिति (।*)

यतोऽस्माभिरस्याथ्यर्थनयावधृतमस्त्येशषोऽनुक्रमः उभयलोकविजिगीषुभिः साधुभिः क्रियमाणपुण्यस्कन्धेषु श्रीपरमभट्टारकपादानां धर्म्मषड्भोगो(प*) चयोऽस्माकमपि प्रतिपालयतां कार्त्तिश्रेयोभ्यां योगः (।*)

उक्तञ्च (।*)
यः क्रिया घर्म्मसंयुक्तां मनलाप्यभिनन्दति (।*)
वद्धेते स यथेष्टं च शुक्लपक्ष इवोडुराट् (।।*) 3

तत्सम्पद्यतामस्याभिप्राय इत्यस्मद्वारकृतैरनेन दत्तकदीनारान् संगृह्य वीथ्यां संविभज्यास्मद्वेत्रगर्त्तग्रामेचष्टाभ्यः कुवपिभ्यो यथोचितं दान तद्वीथीसमुदय एवं प्राणाय्यं वोढव्यमित्यवचूष्टौ कुल्यवापा महाराजविजयसेनस्य (नाय) दत्ताः (।*)

अनेनापि राज्ञास्मै कौण्डिमन्यसगोत्राय बाह्वृच वत्सस्वामिने पञ्चमहायश(ज्ञ) प्रवर्त्तनाय ताम्रपट्टेन प्रतिपादिताः (।*) अथ चैषां चतुसृषु दिक्षुसीमा भवन्ति (।।*)

पूर्व्वस्यां दिशि गोधग्रामसीमा (।*) दक्षिणस्यां होधग्राम एव (।*) इत्तरस्यां वटवल्लकाग्रहारसीमा (।*) पश्चिमायां दिशि अर्द्धेन आम्रगर्त्तिकासीमा (।*) कीलकाश्चात्र कमलाक्षमालाङ्किताः चतुसृषु दिक्षु न्यस्ता भवन्तयेवमेषां कुतसीमाङ्कानामस्य ब्राह्मणस्य पञ्चँमहायज्ञप्रवर्त्तिनोपभुञ्जानस्य न केनचिदेतद्वंजेनान्यतमेम वा स्वल्पाप्याबाथा हस्तक्षेपो वा कार्य्यः (।*) एवमवधृते योऽथ करोति स वध्यः पञ्चभिर्म्महापातकैः सोपपातकैः संयुक्त स्यात् । चपि (।*)

कुल्य ८ (।*)
दूतकः शुभदत्तो (तः)
लिखितं सान्धिविग्रहिकभोगचन्द्रेण (।*)

तापितं पुस्तपालजयदासेन (।।*)
संवत् (30) 3 श्राव दि (20) 4 (।।*)

Summary

Seal[2]

This is the seal of Mahārāja Vijayasēna

TEXT

Hail

Verses 1-2 Victory unto Lōkanātha (Buddha)[3] who represents the fruits of good actions of men, who is a personification of Truth and Penance and who represents Dharmma leading to welfare in both the worlds; on whose grace depend the saints *(santaḥ)* who are always interested in the welfare of others and who are desirous of overcoming the other world.

When Mahārājādhirāja Gōpachandra equal in prowess and tact to Pṛithu was ruling the earth, officers[4] presently administering under his orders the Varddhamāna-bhukt[5] (division) where pious acts are always growing

we of the Vakkattaka[6] district *(vīthi) mahattara* Himadatta of Arddhakarakāgrahāra, *mahattara* Suvarṇayaśa of Nirvṛitavaṭaka, *mahattara* Dhanasvāmi of Kapisthavāṭaka-agrahāra, *mahattaras* Shashṭhidatta and Śrīdatta of Vaṭavallaka *agrahara*, Bhaṭṭa Vāmanasvāmi of Koṇḍavirāgrahāra, Mahidatta and Rājyadatta of Godhagrāma agrahāra Jīvasvāmi of Sālmalivāṭaka, Swordsman *(khāḍgi)* Hari of Vakkattaka, swordsman Gōika of Madhuvāṭaka, swordsman Bhadranandi of Khaṇḍajōṭikā, Superintendent of plough *(vāhanāyaka)* Hari of Vindhyapura, etc, and the district officials submit after duly honouring a host of (above mentioned) officers (of the central government). We are requested by the worshipful Mahārāja Vijayasēna that he wants to grant eight *kulyavāpas* of land in the village of Vētragarttā of this district *(vīthi)* on terms of sale as laid by us to Vatsasvāmī of Kauṇḍinya *gōtra* and Bahvṛicha (charaṇa) for the performance of the five great offerings for perpetual enjoyment till the end of the age for the merit of his parents.

Accordingly the land was given to Mahārāja Vijayasēna after receiving the *dīnāras* as one-sixth of the merit will accrue to the Master (Parama-bhaṭṭāraka).

Verse 3 One who heartily performs a meritorious act grows like a waxing Moon.

The land is sold on condition that the donor will bear the responsibility of paying the taxes due on the land, which is demarcated. It is conveyed by a copperplate. The boundaries are: Gōdhagrāma on the east and on the south, Vaṭavallakā *agrahāra* on the north, and Āmravarttikā and wedges on the west. This grant shall not be disturbed by anydoby.

Kulyavāpa 8 Śubhadatta conveys *(dūtaka)* the grant and the (charter) is written by Bhōgachandra, the minister for war and peace *(sāndhivīgrahika)*.

On the 24th day in the month of Śrāvaṇa in the year 33.

Notes

1. This is a single sheet of copper bearing writing on both sides. A circular seal soldered on the left side of the plate bears some figures and writing. See note 2

2. The seal bears in relief a standing figure of a two-armed deity with a wheel on the background, probably representing the Wheel of Law (Dharmachakra) of the Buddha. The legend is written below the figure.

3. An alternative reading Vilōkanātha suggested by some scholars (SI, I, p.373, note 1) is understood to be referring to Vishṇu with the chakra on the seal taken as representing Sudarśana, the disc of god Vishṇu. The tenor of the verse seems to suggest Buddha. The contents of the record i.e. grant of land to a Brāhmaṇa does not help us to clinch the point. The possibility of Vijayasēna or Gōpachandra having Buddhist leanings can not be ignored.

4. The designations of the officers are given as follow: Kārttākṛittika Superior officers reporting the progress of work in the government; Kumārāmātya-officer with the status of a prince *(kumāra)* having advisory functions; chaurōddharaṇika-officer dealing with stolen or looted property; Uparika-viceroy; Audrangika-revenue officer; *Āgrahārika* - officer supervising the administration of agrahāras (i.e. Villages of Vedic scholars; *(aurṇasthānika)* officer concerned with production of wollen material; Bhōgapatika -officers enjoying fiefs on their own; *Vishayapati*-District Officer; officials appointed by the *vishayapati* such as *hiraṇya*-sāmudāyika officer incharge of revenue income in bullion; pattalaka-vasathika-officer incharge of minor divisions of the district; dēvadrōṇi-avasathika-officers supervising the affairs of temple property.

5. Vardhamāna is Burdwan

6. Vakkattakā is the same as Baktā to the east of Gōhagrām on the river Dāmōdar south-east of Mallasārul. Some of the villages mentioned in the text in this section of the text are to be identified (probably) as below: Gōdhagrāma-Gōhagrām on the Damodar, Āmragarttikā-Ambahulā south of Mallasārul, Khaṇḍajōṭikā-Khāṇḍjuli between Gōhagrām and Mallasārul, Sālmali is Mallasārul.

No. 281

GOḌACHI PLATES[1] OF KATTI ARASA

Date	:	Regnal year 12 : C. 578 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Katti-Arasa (Kīrtivarman)
Dynasty	:	Chalukyas of Bādāmi
Location	:	Goḍachi, Kolhapur District, Maharashtra
Reference	:	P.B.Desai, *Ep.Ind.*, XXVIII, pp.59-62 and plate

TEXT

Metres:

स्वस्ति

स्वामिमहासेनमातृगणानु ध्याताभिषिक्तानाम् मानव्यसगोत्राणाम्
हापितीपुत्राणाम् अग्निष्टोमा ग्निचयनवाजपेयबहुसुवर्णपौण्डरीकाश्वमेधावभृथ

स्नानपवित्रीकृतशरीरस्य विक्रंधर्म्ममहाराजस्य प्रियतनयः कत्ति अरसनामधेयः सर्व्वशास्त्रार्त्थपार गहनावबोधस्मृतिधारणकुशवबुद्धिनयप्रतापोत्सादित सर्व्वदायादः वर्ण्णाश्रमन्यायपरिपालनानुरञ्जित सर्व्वप्रकृतिः

स्वराज्यसंवत्सरे द्वादशे कार्त्तिकपौर्ण्णमास्याम्

वेदवेदाङ्गपारगेण नीतिशास्त्रविशारदेन सपद व्याकरणन्यकाव्यनाटकेतिहासगन्धर्व्व पुराणेष्वसाधारणव्पण्यानसम्पदा अद्यकाल बृहस्पतिना राज्यसर्व्वल्वधुरन्धरेण व्याद्रस्वामिना महाब्राह्मणेन विज्ञापितः

नुळ्गालग्रामस्यवस्समन्नम् सर्व्वजातकम् सतोट्टम् सजीरकम् सपानीयम् राजमानेन पञ्चविंशति निवर्त्तनम् क्षेत्रम् कौण्डिन्यसगोत्राय वेदनेदाङ्गुपारगाय सद्वातिथये कृष्णस्वामिने दत्तम् ।

य एनम् हरति स पञ्चमहापातक संयुक्तो भवति । य एनमनुपालयति स पुण्यभाग्भवति ।

स्वदत्ताम् परदत्ताम् वा यो हरेत वसुन्धराम् ।
षष्टिवर्षसहस्राणि नरके पच्यते .तु सः ॥

Summary

Be it well !

(King) Raṇavikrama - Dharma-mahārāja[3] who belong to the Chalukya family which came in the lineage of Hāriti which belonged to Mānavyasa *gōtra, and which was consecrated by lord Mahāsēna (Subrahmaṇya) and by the group of Mothers (Sapta-metris)*[4], who had a purified body on account of the bath *(avabṛitha)* at the end of such sacrifices as Agnishṭoma, Agnichayana, Vājapēya, Bahusuvarṇṇa, Pauṇḍarīka and Aśvamēdha

His dear son Katṭi-Arasa[5] whose intellect was sharpened by the study of the essence of all sciences in depth, in transmitting, in memorising and in meditating, who had excelled his agnates by his tact and valour and who was wholesome person getting pleased by protecting the system of the four-fold classes *(varṇṇa)* and of the four-fold stages of life *(āśrama)* gave

On the full-moon day in the month of Kārttika in his own twelfth regnal year

as supplicated by Vyāghrasvāmi, the *mahā-brāhmaṇa* who had throughly mastered the Vēdas and the Vēdāngas, who was well-versed in the science of polity, who had made unique expositions on etymology *(pada)*, grammar *(vyākaraṇa)*, logic *(nyāya)*, poetry *(kāvya)*, drama *(nāṭaka)*, historical literature *(itihāsa)*, music *(gāndharvva)* and traditional history *(purāṇa)*,

Who was the most enlishtened (Bṛihaspati) of contemporary times and who was the administrator of entire state affairs, to Kṛishṇasvāmi of Kauṇḍinya gōtra who had thoroughly mastered the Vēdas and the Vēdāngas and who maintains the two fires *(sa-dvātithi)*.[6]

an area to the extent of twentyfive *nivarttanas* called Vaṛumannam[7] in the village of Nulgāla inclusive of all produce, garden, wild crops, water sources and house-site, as measured by the royal standard.

Notes

1. This set of three plates is engraved an all sides except on the first and the last sides. Ring and seal are missing though the plates have holes for the ring to pass through.

2. The characters show clearly the beginning phases in the evolution of Kannaḍa characters.

3. The epithet 'Dharma-mahārāja' is found used from the times of Pallava Śivaskandavarman is first used in this set of plates for Pulakēsi I, though only the title (Raṇavikrama) and not the name is mentioned.

4. The passage upto this is consistently used in all the charters of the Chalukyas of Bādāmi.

5. Katti-arasa is the same as Kīrttivarman. For another probable name for him Pūgavarman see Mudol Plates of Pulakēsi (No.).

6. P.B.Desai explains that this expression connotes he who possessed or maintained two fires (*atithi* in Vēda meant fire) namely Śrauta-agni (fires as per Vedic rules) and Smārta-agni (fire as per the legal or traditional texts). A reference is suggested to the Institutes of Vishṇu, pp.190-91- *Sacred Books of the East*, Vol.III). This seems to be the only instance where two fires instead of the usual three fires are referred to.

7. The word read as Varumannam has been read by Desai as maṛumannam.

No. 282

BADAMI CAVE INSCRIPTION OF MANGALĪŚVARA[1]

Date : Regnal year 12, Śaka 500 = 578 A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Maṅgalēsa/Kīrttivarman

Dynasty : Chalukyas of Vātāpi

Location : Vaishṇava cave, pilaster near the east end in the Bādāmi, Bijapuri District, Karnataka

Reference : J. Eggeling, *IA* III, pp.305-906; Fleet ibid. VI, p 363; ibid., X, pp.57-60 plate.

TEXT

Metres:

स्वस्ति

श्रीस्वामिपादानुद्ध्यातानाम् मानव्यसगोत्राणाम् हारितीपुत्राणाम् अग्निष्टोमाग्निचयन वाजपेयपौण्डराक बहुसुवर्ण्णश्वमे धावभृथस्नान पवित्रीकृतशिरसाम् चल्क्यानाम् वंशे सम्भूत: शाक्तित्रयसम्पन्न: चल्क्यवंशाबरपूर्ण्णचन्द्र: अनेकगुणगणालङ्कृत शरीरस्सर्व्वशास्त्रार्त्थतत्त्वानीविष्टबुद्धिरतिबल पराक्क्रमोत्साहसम्पन्न: श्रीमङ्गलीश्वर रणविक्क्रान्त:

प्रवद्ध्रेमानराज्यसंवत्सरे द्वादशे शकनृपति राज्याभिषेकसंवत्सरे ष्वतिक्रान्तेषु पञ्चसुशतेषु

निजभुजावलम्बितखङ्ग धारानमितनृपति शिरोमकुटमणिप्रभारञ्जित पादयुगलश्चतुस्सागर पर्यन्तावनिविजयमङ्गलिकागार: परमभागवतो लयने महाविष्णुगृहम् अतिदैवमानुष्यकमत्यद्भुतकर्म्म विरचितम्भूमिभागोप भागोपरि पर्यन्तातिशय दर्शनीयतमम् कृत्वा तस्मिन् महाकार्त्तिक पौर्ण्णमास्याम् ब्राम्मणेभ्यो महाप्रदानन्दत्त्वा भगवत: प्रलयोदितार्क्क मण्डवाकारचक्क्रक्षपितापकारीपक्षस्य विष्णो:

प्रतिष्ठापनाभ्युदयनिमिलम् लञ्जेश्वरन्नाम ग्रामन्नारायणबल्युपहारार्थम् षोडशसङ्ख्चेभ्यो ब्राह्मणेभ्यश्च सत्रनिबन्धम् प्रतिदिनमनुविधानङ्कत्वा शेवञ्च परिव्राजकभोज्यन्दत्तवान्

सकलजगन्मण्डलावनसमर्थाय रथहस्त्यश्वपदात सङ्कृलानेकयुद्धवब्धजयपताकावलम्बितचतुस्समुद्रोर्म्मिनिवारितयशः प्रतानोपशोभिताय देवद्विजंगुरु पूजिताय ज्येष्ठायास्मद्भ्रात्रे कीर्त्तिवर्म्मणे

पराक्रमेश्वराय तत्पुण्योपचयफल मादित्याग्नि महाजनसमक्षमुदकपूर्व्वम् विस्राणितम्

अस्मद्भ्रातृशुश्रूपणे यत्फलम् तन्महृम्
स्यादिति न कैश्चित् परिहापयितव्यः
बहुभिर्वसुधा .... फलम्
स्वदत्तां.................. पालनम्
स्वदत्तां .... मज्जति ॥
व्यासगीताः श्लोकाः ॥

Summary

Be it well !

Mangalīśvara Raṇavikrānta born in the family of Chalkyas-who were devoted to (god) Lord of Lakshmī (Śrī-svāmi), who belonged to Mānavya *gōtra*, who were the descendants of Hāritī, whose heads were purified with the consecrated waters after the performance of sacrifices like Agnishṭōma, Agnichayana, Vājapēya, Pauṇḍarīka, Bahusuvarṇa and Aśvamēdha

who is bestowed with the three powers (of lordship, counsel and enthusiam), who is the full-moon in the firmament of Chalukya line, who is adorned with a host of several virtues, whose intellect is trained in the interpretation of all scriptures and who is endowed with more strength, valour and enthusiasm.

In the twelfth year, of reign when five hundred years of the Śaka (era) have expired

(He) whose feet were illuminated by the jewels in the crowns of kings subdued by (the prowess of his) sword wielded by his strong arm, who was the abode of prosperity

due to the victory over the world up to the extent of the four oceans and who was a great devotee of Vishṇu (Bhagavat) having created an abode of (god) Mahāvishṇu in this cave making it out of wonderful skill surpassing (all) divine and human endeavour plesantly perceivable from the ground below to the top (portion), having gifted generously to brāhmaṇas

Gave for the purpose of prosperous installation of (god) Vishṇu who has the disc looking like the solar halo which destroys the inimical forces the village Lañjēśvara to provide for offering in respect of Nārāyaṇa-bali[6], for daily feeding of sixteen brāhmaṇas and also for feeding the wandering ascetics with the remainder.

The fruits of charity is dedicated in the presence of Sun, Fire and the populace to'our' elder brother[7] Kīrttivarman who was capable of protecting the entire earth, whose fame had spread along the waves of the four oceans embraced by the chariots, elephants, cavalry and infantry, who was effulgent and who adored deities, brāhmaṇas and elders

Whatever fruits accrue on account of (this) service to 'our' brother they should go to me and the service shall never be neglected.[8]

Notes

1. Mangalīśvara's name is given also as Mangalēśa, Mangalarāja or Mangala in other records. See No.291.

2. Chalukya kings were very fond of titles in which the word 'raṇa' meaning battle or war occurs. Raṇarāga, Raṇavikramānka, Puru-Raṇaparakrama Uru-raṇavikrānta etc.

3. The name spelt here as Chaukya is being spelt as Chalukya or Chālukya in later inscriptions.

4. Mangalīśvara is introduced here as the person who is involved in arranging and carrying out the functions recorded in the following passage and not as asking in his own right, though of the same family.

5. Note the absence of the word "sva" (own). Hence the regnal year 12 mentioned must be attributed to Mangalīśa's elder brother who is described later on.

6. 'Nārāyaṇa-bali' is a techincal term used in the Âucha-kāṇḍa of Dharmaśāstra. It is a part of the funerary ceremony performed in respect of a person who died in a sinful way *(pāpa-mārga)* which is defined as: fallen in character *(patita)*, destroying the embryo, killing one's husband by a woman or a master and suicide *(ātmahatti)* etc., *(Smṛiti-Muktāphalam*, of Vaidyanātha-dikshita, p.489). see note 7 below. Thus this expression makes it clear that Kīrthivarman was not alive on the date of the record.

7. The use of the word 'our' (asmat) makes it a document using the first person while the general trend of the inscription is pointing to the third person as 'Mangalīśvaraḥ... paramabhāgavataḥ.... dattavān,

The facts tha the fruits of this charity are dedicated to Kīrttivarman and this charity is called 'Nārāyaṇabali' performed for a dead person make it clear that Kīrttivarman was not alive on the date of the record. It is possible that Kīrttivarman might have committed suicide unable to bear some indignity. The other types of death prescribed for Nārāyaṇa-bali are not appropriate in the case of Kīrttivarman who had otherwise a glorious career.

8. Note that the usual epithets or attributes like Satyāśraya or Prithīvī-vallabha for the reigning kings are not used in this record. There is no doubt however that Mangalīśvara was in full control of the affairs of the State.

No. 283

SIRŌLĪ INSCRIPTION OF ŚARVAVARMAN

Date : . . . : C 580 A.D.
Script and Language : Northern Characters
: Sanskrit
Donor/King : Naravarman/Śarvavarman
Dynasty : Maukhari
Location : Śirōloi, Chamoli District, Uttar Pradesh
Reference : G.S.Gai, *Ep.Ind*, XXXVIII, pp.57-58 and plate

TEXT

Metres:

महाराजाधिराजश्री परमेश्वरशर्व्ववर्म्मपादानुध्यात श्रीमहालयद्ध्ये
श्वरदेवकुलकारापक क्षत्रियनखर्म्म(णा) मातापित्रोरात्मनश्च पुण्याप्यायनाय
श्वितपानीयसंग्रहः कारितः ॥

Summary

Kshatriya[1] Naravarma devoted to Mahārājādhirāja Paramesvara Śarvavarma[2], who built the temple (dēvakula) of Mahālaya Vṛiddhēśvara (also) constructed a reservoir of clear water for the merit of his parents and himself.[3]

Notes

1. Kshatriya refers to the ruling caste. However the status of Naravarma is not known.

2. Śarvavarma is probably identical with the Maukhari king of the same name (see No. 294 below).

3. The region where this inscription is found is called 'Uttarākhaṇḍa' and this is the earliest inscription mentioning a ruling king in that region.

No. 285

FARIDPUR PLATE OF DHARMĀDITYA

Date : Regnal year 3 : C. 580 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Vātabhōga/Dharmāditya
Dynasty : . . . . .
Location : Faridpur, Faridpur District, Bangladesh
Reference : Pargiter, *IA*, XXXIX, pp.195 f. and plate; Sircar, *SI*, I, pp.363-367

TEXT

Metres:

Seal

वारकमण्डलविषयाधिकरणस्य (।।*)
सिद्धम् (।*) स्वस्ति ।।
अस्यां पृथिव्यामप्रतिर ययात्यया त्यम्बरीषसमधृतिमहा राजाधिराजश्री
धर्म्मादित्यराज्ये तत्प्रसादलब्धास्पदमहाराजस्था णुदत्तस्याध्यासनकाले

स्त(त)द्विनियुक्तकवारकमण्डले विषयपतिजजीवस्यायोहोऽधिकरणं विषयमहत्तरेटितकुलचन्द्र गरुडबृहच्चट्टालुकानाचारभाशैत्यशुभदेवद्योष चन्द्रनिमित्र गपणचन्द्रकालस(सु?) खकुलस्वामिदुर्ल्लभसत्यचन्द्रार्ज्जुन बप्पकुण्डलिप्तपुरोगाः प्रकृतयश्च साधनिकवातभौगोन विज्ञापिताः (।*)

इच्छाम्यहं भवतां सकाशात् क्षेत्रखण्डमुपक्रीय ब्राह्मणस्य प्रतिपादयितुम्। तदर्हथ मत्तो मूल्यं गृहीत्वा विषये विभज्य दातुमिति ।

यतः एतदभ्यर्थनमधिकृत्यास्माभिरैकात्म्ये भूत्वा पुस्तपालविनयलेनावधारणया अवधृतमस्तीहविषये प्राक्समुद्रमर्य्यादा चातुर्द्दैनारिक्यकुल्यवापेन क्षेत्राणि विक्रीयमाणकामि (।*) तथा वापक्षेत्रखण्डला कृतकलना हस्तिमात्रप्रबन्धेन ताम्रपट्टधर्म्मेण विक्रयमापकाः (।*) तच्च परमभट्टारकपादानामत्र धर्म्मषड्भागलाभः (।*) तदेतां प्रवृत्तिमधिगम्य न्यासाधा स्वपुण्यकीर्त्ति संस्थापनकृताभिलाषस्य यथा संकल्पितं तथा क्रियया धृत्य साधनिकवातभोगोन द्वादशदीनारा अग्रतो दत्ताः (।*) शिवचन्द्रहस्तेनाष्टकनवकनलेनापविञ्च्छ्च वातभोग सकाशेऽस्माभिर्धविलाट्टचां क्षेत्रकुल्यवापत्रयं तांम्रपट्टधर्मेण विक्रीतम् (।*)

अनेनापि वातभोगोन चन्द्रतारार्क्कस्थितिकालसंभोग्यं यावत्परत्रानुग्रहकांक्षिणा भारद्वाजसगोत्रवाजसनेय षडङ्गाध्यायिने तन्द्रस्वामिने मातापित्रोरनुग्रहाय उदकपूर्व्वेण प्रतिपादितमिति (।*)

तदुपरिलिखितकागामसामन्तराजैः समधिगतशास्त्रै भूमिदानानुपालनक्षेपानुमोदनेषु सम्यग्दत्तान्यपि दानानि राजभिरन्यैः प्रतिपादनीयानीति प्रत्यवगम्य भूमिदानं सुतरामेव प्रतिपालनीयमिति (।।*)

सीमालिङ्गानि चात्र पूर्व्वेण हिमसेनपाटको दक्षिणेन त्रिगट्टिका अपरताम्रपट्टश्च पश्चिमेन त्रिदट्टिकायाः शीलकुण्डश्च उत्तरेण नावाता क्षेणी हिमसेनपाटकश्चं (।।*)

भवति चात्र श्लोकः (।*)
संवत् 3 बेशा दि 5 (।।*)

Summary

Seal

Of the authorities of Vāraka-maṇḍala district

Hail !

In Public domain. Digitized by Muthulakshmi Research Academy

In the matchless kingdom of Mahārājādhirāja Dharmāditya equal in courage to Yayāti and Ambarīsha, when Mahārāja Sthāṇudatta was conducting the affairs by his (Dharmāditya's) favour

The district authorities under Jajāva, the governor of the district Vāraka-mañdala the .*mahattaras* of the district led by Kuḷachandra, Garuḍa, Bṛihachchaṭṭ-ālukānāchāra, Bhāśaītya, Śubhadēva, Ghōshachandrānimitra, Guṇachandra, Kālasakha, Kulasvāmi, Durllabha, Satyachandrārjjuna, Bappa and Kuṇḍalipta and the residents *(parkṛtayaḥ)* were addressed by Sādhanika Vātabhōga thus:

I want to grant to a brāhmaṇa a bit of land by purchasing it from you. Please accept the price and demarcate the land in the area for being given.

Thereupon we (the authorities) had this duly verified by the record-keeper Vinayapāla that the fields along the sea-coast were available for sale at the rate of four *dīnaras* per *kulyavāpa* by a copper-plate grant and that one-sixth of this pious act would accrue to the lord had received twelve *dīnaras* for three *kulyvāpas* from Vātabhōga as proposed by him and had the land Dhruvilāṭī properly demarcated in the presence of Vatabhoga and had sold by (as recorded) in the copper-plate. The land was granted for the pleasure of his parents to Chandrasvāmi of Bhāradvāja gōtra and Vājasanēya (Charaṇa), a student of the six parts of the Vēdas by this Vātabhp̄ga for perpetual enjoyment..

Future kings shall protect this grant realising the merit of such an act.

The boundaries are : Himasēna-pāṭaka on the east; three ghāṭs (possibly of a river) and land granted by a copper-plate; Sivakuṇḍa on the three ghāṭs on the west and Nāvātā Kshēṇī and Himasēna-pāṭaka on the north.

On the fifth day in the month of Vaiśākha in the (regnal) year 3.

Notes

1. The inscription is engraved on only one sheet of copper.

2. On Yayāti see *USVAE*, I, p.153

3. Ambarīsha was a king descending from Manu-Vaivasvata, celebrated for his devotion to Vishṇu.

4. Jajāva is called *vishayapati* i.e. governor of the district. Upto this portion of the record, the administration is represented by a three-tier set up starting from Mahārājādhirāja (Dharmēditya) through Mahārāja (Sthāṇudatta) to *Vishayapati* (jajāva). The *mahattaras* who are mentioned next refer to a group of elderly and responsible people of the locality and lastly the *prakṛitayas* denoting the subjects.

5. *Sādhanika* is understood to be a commander of forces or army *(sādhana).* Sāhni of modern times is derived from this word.

6. The difference in rates between this and the Baigram and Pāhārpur grants is obviously on account of the fact that the area is nearer of the sea reflecting on the quality of the soil.

7. The topographical features mentioned here are probably to be located in the Kōṭālipāra and the adjoining region in the Gōpālganj sub-division of Faridpur District.

No. 286

ANOTHER COPPER-PLATE INSCRIPTION OF DHARMĀDITYA

Date	:	C. 580 A.D.
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	Vasudēvasvāmi/Dharmāditya
Dynasty	:	. . .
Location	:	Faridpur, Faridpur District, Bangladash
Reference	:	Pargiter, Ind,Ant, XXXIX, pp.200 f. Sircar, SI, I, pp.367-369

TEXT

Metres:

स्वस्ति ॥

अस्यां पृथिव्यामप्रतिरथे नृगनहुषययात्यम्बरीष समधृतौ महाराजाधिराज श्रीधर्म्मादित्यभट्टारके (राज्यं पालयति)

तदनुमोदनालब्धास्पदस्य नव्यावकाशिकायां महाप्रतिहारोपरिक नागदेवस्याद्छ्चासन कालेऽनेनापि वारकमण्डल विषयाधिनियुक्तकव्यापारकारण्डयगोपालस्वामी (।*)

यतोऽस्य संव्यवहरतो वसुदेवस्वामिना सादरमभिगम्य ज्येष्ठकायस्थनयसेनप्रमुख मधिकरणम्महत्तरसोमघोष पुरस्सराश्च विषयानां महत्तरा विज्ञापिता: (।*)

इच्छेयम्भवतां प्रसादाद्यथार्घेण भवद्भ्च एव क्षेत्रखण्डलकं क्रीत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये गुणवत्काण्वद्वा(वा) जसनेयिलौंहित्यसगोत्राया ब्राह्मण सोमस्वामिने प्रतिपादयितुम् (।*) तदर्हत्यस्मद्विज्ञापवसान्यामांस म्विकुम्वि (।*) (विज्ञाप्य वशाद्यथा न्यायेन प्रसादं कर्लुमिति:

एतदेवाभ्यर्थन मधिकृत्तयास्त्येतत्प्रार्क्कि(क्रि)यमाणक मर्य्यादा चातुर्द्दीनारिक्यकुल्यनवापेन क्षेत्राणि विक्रीयमाणानीति । अस्माद्वसुदेवस्वामिन: खिल सत्वाप्रप्यर्थ (?) कुल्यवापस्य प्रवर्त्तवापाधिकस्य दीनारद्वयमादाय यथार्हञ्च (षड्गगण्डकाधिकत्रिरूपकान्यपि गृहीतानि ?) शात्पलानि श्रीमन्महत्तर थोडसंबद्धक्षेत्रखण्डलका तसनी (?) पुस्तपालजंमभूतेरवधारण यावधृत्त्य पूर्त्तेद्धुनिवद प्रतीत ? धर्म्मशीलशिवचन्द्र हस्ताष्टकनवकनलेनापिविञ्छ्च वसुदेवब्राह्मणाय विक्कीतमनेनापि कक्रीतम् ।

सीमालिङ्गानि चात्र पूर्व्वस्यां सोगताम्रपट्टसीमा । द्क्षणस्यां वृद्धस्थपट्ठ किपर्कटिवृक्षसीमा (।*) पश्चिमायां गोरथ्यसकृत्पर भास्ताट कस्खद्धण्डेरस्यापिण्डे तिश्च्यनौदण्डकसीमा । उत्तरस्यां गर्ग्गस्वामिताम्रपट्टसीमा (।।*)

भवत: चात्र धर्मशास्त्रश्लोकौ ।।

Summary

Hail

When Mahārājādhirāja Dharmāditya-dhaṭṭāraka equal in prowess to Nṛiga, Nahusha, Yayāti and Ambārisha is ruling (this) kingdom on this earth.

During the administration of Nāgadēva, a *Mahāpratihāra*[2] and *Uparika* from Navyāvakōśikā[3] Gōpālasvāmi, the custodian of commercial documents appointed in the district of Vāraka-maṇḍala dealing in this (the following) matter as ordered by Nāgadēva.

Vasudēvasvāmī approached with respect the district authorities under the elder Kāyastha[4] Nayasēna and the *mahattaras* of the district led by mahattara Sōmaghosha and submits that he wants to grant landafter purchase from them to Sōmasvāmī belonging to Kāṇva-śākha,

Vājasanēya *charaṇa* and Lauhitya *gōtra* for the merit of (his) parents.

Having considered this request having got it confirmed by Jammabhūti, the record-keeper and having received two *dīnāras* from vasudevasvami as value for the land at the rate of *dināras* per *kulyavāpa* (we) sold the land which was measured by reedsof eight and nine lengths and demarcated by Dharmaśila and Śivachandra.

The boundaries are : on the east land held on the strength of a copper-plate charter, on the south a tree *(parkaṭī)* belonging to Vṛiddha-Sthapaṭṭuki, on the west land belonging to Gōrathya and on the north land held by Gargga-svāmi on the strength of a charter.

Notes

1. Nṛiga is the name of an ancient Indian king known for his prowess. He is said to have been the son of Uśīnara and Nṛigā. Nahusha, the father of Yayāti, acquired Indra's position by dint of his performance of several sacrifices and penance but was cursed to become a serpent on account of his arrogant behaviour towards the sages like Agastya etc. For Yayāti and Ambarisha see Faridupr copper-plate Inscription of Dharmāditya (No. 285) notes 2 and 3.

2. Mahāpratihāra means Chamberlaine and the following word Uparika viceroy. It is apparent that the latter is an elevation for Nāgadēva. It is doubtful whether he could have both the positions at the same time.

3. Navyāvakāśika is understood by Sircar as a place accessible through a canal. It is identified by him with Kāśiyānī in Gopalganj subdivision of Faridpur District. Bhaṭṭasāli identifies it with Sābhār in Dacca District.

4. This designation occurs as formost *(prathama)* in No. 280.

No. 289

GUMMAREḌḌIPURA PLATES[1] OF DURVINITA

Date : Regnal year 40 : 582 A.D.
Script adn : Kannaḍa
Language : Sanskrit
Donor/King : Durvinīta
Dynasty : Gaṅga of Talakāḍu
Location : Gummareḍḍipura, Kolar District, Karnataka
Reference : R.Narasimhachar, *Mys.Arch.Rep*, 1911-12, pp.31-32 and plate.

TEXT

Metres:

स्वस्ति

जितम्भगवता.........................

.... प्रातीजनीनेन सुप्रजसासम्मतेन सुतरां ज्येश्ठतनयेन अनुपमबलपराक्रमद्युतिविनयविद्याधार प्रभावगुणगणनिलयेना विनीतस्थिरप्रजालय प्रभृत्यनेकगुणनामाङ्कोपशोभितेन सकल ककुब्मण्डलव्याप्त्यशसा वृष्णिकुलतिलक कृष्णसमेन कृष्णकुलेन

कोर्गटूर वास्तव्य भारद्वाजसगोत्राभ्यां प्रावचनकल्पाभ्यां यज्ञविद्यापारगाभ्याम् षाडङ्गविदीं वृत्तिमास्थिताभ्यां अविच्छिन्न सोमपीताभ्यां षर्कर्म्मीमिरतसम्पदुपपन्नाभ्यां भवसद्रशर्म्मद्रोणशर्म्मस्कन्दशर्म्म भवशर्म्माग्निशर्म्मब्राह्मणाभ्यामात्मनः

चत्त्वारिंशद्विजयसंवत्सरे माघमास कृष्णपक्षृद्वादश्यां बुधवारे स्वनक्षत्रिकाया म्वर्षवर्द्धन महामहसमवाये द्वात्रिंशत्परिहार समन्वितमुदकपूर्व्वन्दत्तः

यश्चात्मकुले साकुलः पुदल्नाडराष्ट्रे कोडुञ्जेरु (ṟ)वुनामग्रामः ।

लोभात् ....

.... पुत्रपौत्रिकम् ॥

कूनाचार्य्यान्वयेन कोङ्गणि पेन्र्दट्टकारेण लिखितं तस्मादेककण्डुकवापं क्षेत्रं दत्तम् ॥

Summary

Hail !

Konganivarman, his son Mādhavavarman I, his son Harivarman, his son Vishṇugōpa, his son Mādhava II, his son (Kongaṇi) Avinīta, his son[2]

Durvinīta, son of Jyeshṭha[3] who was the abode of unequalled strength, prowess, fame, modesty, learning and magnanimity, who was adorned with many epithets like Avinīta-sthira-prajālaya[4] etc. whose fame had spread in all directions, who was the equal of Kṛishṇa, the ornament of the Vṛishṇi (Yādava) clan and who belonged to Kṛishṇa's family[5] granted

On Wednesday[6] the twelfth day in the dark fort-night of the month of Māgha in his fortieth regnal year when his own natal star was prevalent, the day of the great festive occasion of his birth anniversary the village Koḍuṇjeruvu in Pudalnaḍa-rāshṭra, with exemptions from thirty-two obligations.[7]

to brāhmaṇas Bhavarudraśarman, Drōṇaśarman, Skandaśarman, Bhavaśarman and Agniśarman of Bhāradvāja *gōtra* and Prāvachana (i.e. Baudhāyana) kalpa (i.e. sūtra) residing at Korgeṭṭūra, who were well-versed in performing sacrifices, who were always engaged in learning or teaching the six branches of Vedic lore, who had unceasingly drunk the Sōma juice (i.e. performed sōma sacrifice) and who were always interested in performing the six-fold duties

The charter was written by Kongaṇi-Pernaḍaṭṭakāra[8] of the lineage of Kūnāchārya. Land sowable with one *kaṇḍuka* of seeds was given to him.

Notes

1. This is a set of five plates with writing on all sides except on the outer sides of the first and the fifth plates.

2. The preamble introducing these kings is identical with the one in No. 263. Hence the text and summary of the same is not given. Regarding the passage describing the reigning king Durvinīta an additional

section is found in this grant, the text and the summary of which are given here.

3. Jyēshṭhā is the name of a star and as Ramesh suggests (Inscriptions of the Western Gangas, p.97) the occasion of the grant i.e. the day when his natal star was current is mentioned in the text but the name of the star is mentioned in the fashion as ‹son of Jyeshṭhā' only in this introductory passage.

4. This expression seems to imply that Durvinīta was the long surving issue (son) of Avinīta, perhaps he was pretty old enough on the day of the grant after forty years of rule.

5. The significance of the reference to Kṛishṇa's family (kula) which was Yādava (i.e. of Yadu) is not clear.

6. The details of date given here will correspond to January 7 in the year 582 A.D. as noted from p.219, Indian Ephemeris, Vol.I, Part I. The year is calculated on the basis of highest known regnal years of Mādhavavarman II (22), Mādhavavarmann III (13), Avinīta (29) and Durvinīta (40) from 436 A.D., the date of Mādhavavarman II's accession. See genealogical table for their dates set on this basis.

7. The exact enumeration of these thirtytwo obligations is not available. Some exemptions are mentioned in a few inscriptions (see *USAVE*, II, No. 119 where the expression sarva-jāti-parihārakam i.e. exemption from all kinds of levies or taxes or obligations is also used).

8. See No. 263, note 9.

No.290

NALLĀLAM GRANT OF DURVINĪTA

Date	:	Regnal year 40 : 582 A.D.
Script and Language	:	Southern Characters, Sanskrit
Donor/King	:	Durvinīta
Dynasty	:	Gangas of Taḷakāḍ
Location	:	Hosapet, Kolar District, Karnataka
Reference	:	Shama Sastry, *Mys.Arch.Rep*, 1924, pp.69-72 and plate.

स्वस्त्यस्त् ।

जितम्भगवता.............................

....

श्रीमत्कोङ्गणि महाधिराजस्य अविनीतनाम्नः पुत्रेण पुन्नाटस्कन्दवर्म्मप्रियकुत्रिका जन्मना विद्याधिगमजनितविनयविशेषविनमिता शेषान्त रङ्गरिपुसमुदयेन समुदितबलपराक्रमेण समाक्रान्तानेकपरनृपतिमण्डलेन अन्दरियालत्तूर पोरुळरे (ṛ) पेर्न्नगराद्यनेकसमरमुखमख हूतप्रपातशूरपुरुषपशू पहारविघसविहस्तीकृत कृतान्ताग्निमुखे निजर्वेमात्रेयानुजभुद्वयाति गाढोपगूढस्वभुजबलपराक्रमेणाक्रम्य कृतकेश कचग्रहां राजलक्ष्मीं स्वोरस्थले विपुले नित्यसुख नित्रालिनों कृतवता अनेककाव्यकथानाटक प्रणयनप्ररूढपाटवेन नीतिशास्त्रग्रन्थात्र्थ प्रयोगप्रतिपादनम्प्रतिप्रत्यक्षविष्णुगुप्तेन गान्धर्व्व नाट्यशास्रव्यानविनियोगं प्रति समतिशयिततुम्बुरुनारद भकतरेवकम्बलाचार्य्येण हस्तिशिक्षाश्वशिक्षाविज्ञामविनियोजनम्प्रति समतलितराजपुत्रशालिहोत्रेण अस्त्रोपास्त्रादि प्रहरणविद्याभियोगम्प्रति समक्षीकृतपरशुरामेण पुरुषलश्रणशास्त्रविधीन्प्रति साक्षात्समुद्रसूरिणा आयुर्व्वेदविज्ञानं प्रति सद्शात्रेय धन्वन्तरि चरकेण सकलगुणसलिलसमुद्रेण नाना स्थानान्तर विनिर्म्मितविविधविभववता विशिष्टदेवकुलशालाराम वाटिकासमुद्रोपम तचाकप्रभृत्यनेकधर्म्मसेतुप्रवर्त्तनप्रकटीकृत धर्म्ममूर्त्तिमतेव धर्म्मराजेन प्रतिसंवत्सरानुष्ठित विविधविशिष्टयज्ञेन हिरण्यगर्ब्भस्य महा यज्ञस्यावभृथसलिल धाराभिषिक्तेन श्रीमत्कोङ्गणिवृद्धराजेन अरिनरपति श्रीदुर्व्विनीत नामधेयेन समस्तपानाट पुन्नाटाधिपेन

भारद्वाजसगोत्राभ्यां अधिहम्यमान यजनादिषट्कर्म्मभ्यां तैत्तिरीयचरणाभ्यां प्रावचनकल्पाभ्यां पितापुत्राभ्यां सेनशर्म्म (...शर्म्मभ्यां) कोरि (ṟi) कुन्दविशये नल्लालन्नामग्रामः

प्रवर्त्तमाने विजयसंवतसरे चत्तवारिंशत्तमे वैशाखप्रथमपक्षे पर्व्वणि विशाखानक्षत्रे ब्राह्मेमुहूर्त्ते बुधवारे

मणियटेगुरे असीम्बालनन्दियाला ह्यनेकमहामनुष्यप्रत्यक्षं सकलचातुर्व्वैद्यसमक्षं ससर्व्वपरिहारं उटकपूर्व्व यथाविधि प्रादायि ।

अपि चात्र.....................

.... पौत्रिकम् ॥4॥

घनम्बाचार्य्येण लिखितमिदम्शासनम् ॥

Summary

Be it well!

Konganivarman, Mādhavavarman I, Harivarman, Vishṇugopa, Mādhavavarman III, Kongaṇi Avinīta, his son

Koṅgaṇi-Vṛiddharāja alias Durvinīta born of the dear daughter of Skandavarman of Punnāṭa, who, though himself modest by dint of his education, made the numerous enemies bow to him, who with his fiery face like that of Yama (the god of death) shattered and offered the enemies in the sacrifice of many battles at Andari, Ālattūr, Poruḷaṛē, Pernnagara etc., who made the goddess of kingship rest on his chest by wresting her from his own younger step brother,[3] who had composed several works of poems, stories, dramas, who was the very Vishṇugupta (i.e. Kauṭilya) in his mastery in practice over works of political science, who had made Tumburu,[4] Nārada, Bharata, Rēva and Kambalāchārya wonder at his mastery in comments on and in the practice of the arts of music and dance, who had equalled Rājaputra and Śālihōtra (respectively ?) in understanding and practising the sciences of controlling elephants and horses, who was like Paraśurāma in the knowledge and use of arms in the martial arts including archery and weaponry, who was the very Samudrasūri in the science of personality traits, who was like Ātrēya, Dhanvantari and Charaka in the science of long healthy life, who was the ocean of virtues, who was a Dharmarāja, an embodiment of *dharma* itself on account of his construction at different places several bridges of *dharma* such as excellent temples, halls, gardens, groves, ocean-like tanks etc., who performed every year special sacrifices and who had taken the purificatory bath at the end of the great sacrifice called Hiranyagarbha,[5] gave

to the brahmaṇas father and son called Sēnaśarman and ... śarman of Bhāradvāja *gōtra*, of Taittirīya branch (of Vēda) and Prāvachana *kalpa* (i.e. *sūtra*) interested in the six-fold duties the village of Nallālam in Koṛikunda district *(vishaya)*

At the hour of Brāhma-muhūrta[6] on Wednesday, the full-moon day *(parva)* of Viśākhā in the first fortnight in the month of Vaiśākha in the fortieth year of his reign.[7]

In the presence of prominent people *(mahā-manushyas)*[8] of Maṇiyategurē like Asīmbāla, Nandiyāla[9] etc.

This charter was written by Ghanāmbāchārya.

Notes

1. This is a set of five plates only with writing on all sides except on the outher sides of the first and the fifth plates.

2. The expression ari-nara-pati qualifyinhg the word Durvinīta points to the real meaning of the unpleasant name Durvinīta as 'arrogant towards enemy kings' (Ramesh op. cit, p.103, note 1). This may apply equally to Avinita, father of Durvinīta.

3. See note 3 on No. 289 (Gummireḍḍipura plates of Durvinīta) where Durvinīta is described as Jyēshṭhā..tanaya. The reference to the younger step-brother *(nija-vaimātrēy-ānuja)* justifies the point made in that note.

4. The names that are mentioned in this section refer to celebrities in the respective branches of learning. Tumburu is the name of a gandharva, a semi-divine personality noted for his mastery of music.. Nārada, a great devotee of god Vishṇu is a great singer, travelling far and wide to witness the devotion of other devotees. Bharata was a great sage and supposed author of a manual of the art of dance called Nāṭyaśāstra or Bharata-Śāstra. The identity of Rēva and Kambalāchārya is not known, though the context suggests that they were also great authorities on the art of music, dance or fine arts. Rājaputra and Śāli (for lī) hōrtra are evidently authors of works dealing with elephants and horses respectively Paraśurāma is the wellknown sage of that name reputed for his mastery in fighting with his bow, axe and arrow. Samudraśūrī is known to be the author of a work on characteristics of wholesome personalities (named after him as sāmudrikā-lakshaṇa ?) Ātrēya is the name of a physician. Dhanvantari is the celestial physician who rose from the milk-ocean when it was churned. He carried a cup of *amṛita* in his hands. He is considered to be the author of a work on Āyurvēda system. Charaka, so called because he was moving around the earth witnessing the sufferings of people affected by diseases, composed a new book on medicine on the basis of olders works of Agnivēśa and other disciples of Ātrēya. Dharmarāja is the name of Yudhishṭhira, the eldest among the five Pāṇḍava brothers.

5. For Hiraṇyagarbha see No. 243.

6. Brāhma-muhūrta is the particular period of time before sunrise.

7. The details of date given here such as Wednesday, the full-moon day in the first fortnight in the month of Vaiśākha in the 40th year of the king's reign correspond to Wednesday March 19 in the year

582 A.D. See No. 289, note 6 of an earlier date in the same year of this king. The first fortnight mentioned in this inscription points to the fact that months were reckoned as ending on Amavāsya days (i.e. Amānta system) so that the first fortnight ends on the full-moon day as stated in the record.

8. The term *mahāmanushya* is comparable to words like *mahāmātra* of Aśōkan times, *mahattara* of Gupta period and so on.

9. These names occur also in No. 288. List.

No.291

MAHĀKŪṬA INSCRIPTION OF MANGALĒŚA

Date	:	Regnal year 5, Siddhārtha : 583 A.D.
Script and Language	:	Southern Characters Sanskrit
Donor/King	:	Mangalēśa
Dynasty	:	Chālukyas of Vātāpi
Location	:	Fluted pillar with sixteen faces near the gateway to the row of temples on the hills near Bādamī, Bijapur District, Karnataka.
Reference	:	*Bijapur District, Karnataka* Fleet, IA, XIX, pp.7-20 and plate

---

TEXT

Metres:

ओं स्वस्ति

मानव्यसगोत्राणां हापितीपुत्राणामप्रतिहतोत्साहबल मतिप्रतापशौर्य्यधैर्य्य वीर्य्याणां मातापितृपादगानुद्ध्यातानां यथाविधि हुताग्नीनाम् यथाकामार्च्चितार्थिनामनेक धर्म्मकर्म्मपुण्यप्रसवानाम् चळिक्यानामन्वये सम्भूतः

श्रीविजयसिङ्घवल्लभेन्द्रो नृपः मघवानिव गुणसम्पन्नः ऋद्धता वैश्रवणोपमः

तस्यानुरूपगुणशौर्य्यऋद्धि स्तेजोत्साहविक्रम स्मृतिमतिप्रताप नयविनयाधानभूतात् समुत्पन्नः सुगृहीतनामधेयो रणरागाख्यनृपः

येन रणस्य रागेण जनितः स्वजनानुरागोदुर्हृन्मनः सन्तापश्च

तस्य सहशगुणस्य नृपतेः प्रियतनूजस्सत्याश्रय श्रीपृथिविवल्लभ रणविक्रमाङ्रनृपः अग्निष्टोमाग्निचयनवाजपेयबहुसुवर्ण्ण पौण्डरीकाश्वमेधावभृथ स्नानपुण्यपीवत्रीकुतशरीरः हिरण्यगर्भसम्भूतः वृद्धोपदशग्राही ब्रह्मण्यस्सत्यवागविसम्वादकः तस्यधर्म्मरतबुद्धे र्व्वसुदेवप्रतिमप्रभावस्य बल वासुभद्रोपमगुणौ सुतौ समुत्पन्नो

ज्येष्ठः श्रेष्ठगुणसमुदयोदितपुरुरणपराणपराक्रमाध्क प्रियः स्वबाहुबलपराक्रमोपार्ज्जितराज्यसम्पन्नः परराजमणिमकुटपरिघृष्टामृष्टविशिष्टतरणः बहुसुवर्ण्णाग्निष्टोमावभृथस्नानपुण्यपवित्रीकृतशरीरः

बङ्गाङ्गकलिङ्गवट्टरमगधमद्रककेरळ गङअगमूषकपाण्डचद्रमिळचोणियाळुकवैजयन्त्य प्रभृत्यनेकपरनृपतिसमूहावमर्द्दनलब्धविजये दिवमधिरूढे

कनीयानुरुरणविक्रान्तमङ्गलेश श्रीपृथिवीवल्लभेन्द्रस्व्यनृपो बभूव

देवद्विजगुरुचरणानुद्ध्यातः चलिक्यवंशाम्बर पूर्व्वाचन्द्रः नयविनयविज्ञानदानदयादाक्षिण्य सम्पन्नः भटशकुनगणाभिलषितयुवतिमधुकरी कुलकलितललितगुणकुसुमाकुलपुण्यवरसूर्य्य किरणविबोधितविभव श्रीनिश्ठनृपतिकमलवनङ्कमलवनसौम्यः रिपुजनमुखकुलभयजात सन्दाहतत्परचरसेवकामलनयनशौर्य्यौग्रहस्त प्रतापवीर्य्यविगोद्धृतनृपतिसिङ्घः मन्त्रचारुदूत सन्धिविग्रहस्थानप्रयाणपार्ष्णिग्रहणमण्डलयात्रा दुर्ग्गविधानजानपदपौरमान्यविभागकुशलः किनॉम्बहुना महेन्द्र इव दुर्द्धर्बः राम इवापराजितः शिबिरौशीनर इव प्रदातारः युधिष्ठिर इव सत्यसन्धः वासुदेव इव श्रीमन्तः मान्धांतार इव कीर्त्तिसम्पन्नः धिया बृहस्पत्त्युशनस्समः समुद्र इव गम्भीरः क्षमया पृथिवीसमः कुतिवकभूतः सचोत्तरदिग्विजय कृतबुद्धिर्बुद्धनृपमवजित्य तस्य वसुमशेषमुपगृह्य भागीरथीकूले शाक्तिजयस्तम्भनिरोपणौत्सुक्येन मनसा धर्म्मजयस्तम्भशाक्तिः प्रथमतरमेव निरोपयितव्येभूताम् मदयन्तीमिव महापतिव्रताम्बत्पूरकुलललामभूताम् नैकविधधर्म्मफलभाग्य पवित्रीकृतशरीराम् स्वगुरुपत्नीम् दुर्ल्लभनामधेया न्देवीमाहूय इदमधिकारम् सम्बोधयति कलत्सूरि(धनस्व) न्देवगृहदेवद्रोव्याङ्गतमिदञ्च द्रव्यम् स्वदेवद्रोण्याम् मकुटेश्वरनाथस्यास्माकम् पित्रा ज्येष्ठेन चोपदत्तम् श्रियम्बाटकतिर्म्मीरिद्वेनसवे द्वे ब्रीहिमुड़ग्रामकेसुवोळल केन्देरमान्यनन्दिग्रामप्रभृतिदशग्रामपरिभोगोण समर्प्पयध्वमिति

तदुत्तरोत्तरप्रवर्द्धमानराज्यपञ्चम श्रीवर्षोप्रवर्त्तमाने वैशाखपूर्ण्णमास्यामिमम् प्रतिष्ठापितवान्

उक्तञ्च धर्म्मशास्त्रेषु
बहुभिर्वसुधा........................
.... नरके वसेत् ॥

Success! Be it well.

In the lineage of the Chaḷikyas.[1] - who are of Mānavya *gōtra*; who are Hāritīputras; who are possessed of unrepulsed energy, strength, intellect, splendour, heroism, firmness, and vigour; who meditate on the feet of (their) parents; who have kindled the sacrificial fire as prescribed; who gratify supplicants according to (their) desires; (and) who generate the merit of many pious actions *(dharma)*, there was born a king, the illustrations Jayasiṅgha, the chief of favourities (Vallabh-ēndra)[3] who, like (the god) Maghavan (Indra), was possessed of virtuous qualities, (and) who in affluence resembled (god) Vaiśravaṇa (Kubēra).

Resembling him in virtuous qualities and heroism and affluence, from (him who was) a very receptacle of brilliance, energy, valour, memory, intellect, splendour, tact and humility, whose name was well, received[4] was born the king called Raṇarāga,[5] who was by nature fond of war, who elicited the affection of his own people, and who caused vexation of mind to (his) enemies.

His dear son was the king who had the names of Satyāśraya[6], the favourite of fortune and of earth (Srī Prithivīvallabha), and Raṇavikrama; whose body was purified by the merit of ablutions performed after celebrating the agnishṭōma, agnichayana; vājapēya, bahusuvarṇa, pauṇḍarīka, and aśvamēdha-sacrifices; who was reborn of the golden embryo (of a cow)[7], who grasped the instructions of the elders; who was good to brāhmaṇas; who was a speaker of the truth; (and) who never broke (his) promises.

Of him, whose mind delighted in *dharma*, (and) whose majesty resembled that of Vasudēva, there were born two sons, whose virtuous qualities resembled those of Balabhadra and Vāsubhadra.The elder (was) he who was fond of the epithet of Puru-Raṇaparākrama, which was rendered illustrious by a multitude of most excellent virtues; who was endowed with soveregnty acquired by the strength and prowess of his own arm; whose choice feet were rubbed and scrubbed by the jewelled diadems of hostile kings (bowing down before him); (and) whose body was purified by the merit of ablutions performed after celebrating the bahusuvarṇa and agnishṭōma sacrifices.

When he, having acquired victory by crushing the army of many hostile kings commencing with those of Vaṅga, Aṅga, Kaliṅga, Vaṭṭāra, Magadha, Madraka, Kēraḷa, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōḷiya, Āḷuka, and Vaijayantya, had ascended to the heaven,[8] there was (his) younger brother king Uru-Raṇavikrānta Maṅgalēśa - and chief of favourites of fortune and of the earth (Pṛithivī-vallabha), who meditates on the feet of gods, brāhmaṇas and spiritual preceptors; who is the full-moon of the sky which is the race of the Chaḷikyas; who is endowed with polity, refinement, knowledge, liberality, kindness and civility, who is as pleasing as a forest of lotus flowers, an object of desire to crowds of warriors, is surrounded by young damsels, is full of charming qualities, is enlightened by (his) excellent religious merit *(puṇya)*, and is the abode of majesty, just as the group of lotus flowers is an object of desire to crowds of birds, is surrounded by female bees, is full of blossoms, is caused to expand by the rays of the sun, and is the abode of (the goddess) Śrī;[9] whose heroism has for (its) faultless eye (his) servants the spies who are intent upon scorching up the whole aggregate of the fear (that displays itself) in the multitude of the faces of (his) enemies; who as a lion had exterminated kings with the majesty and vigour and speed of (his) fore-arm; (and) who is well skilled in counsel, in (the selection of) spies and messengers, in (arranging) peace and war, in encamping and in moving forward, in attacking in the rear, in the invasion of territories, in the construction of fortresses, and in the apportioning of honours among country-people and townsfolk. What more to say? He is as difficult of assault as (god) Mahēndra; unconquerable like Rāma; as liberal as Śibi, the son of Uśīnara; upholder of truth like Yudhishṭhira; prosperous like (god) Vāsudēva (Kṛishṇa) or possessed of his wife, (the goddess) Śri; famous like Māndhātṛi; in intellect equal to Bṛihaspati and

Uśanas (i.e. Śukra-Venus); profound as the ocean; in endurance equal to the earth; (and) ornament of the earth.

And he, having set (his) heart upon the conquest of the northern region, (and) having conquered king Buddha,[10], (and) having taken possession of all his wealth, (and), with an eager desire to set up a pillar of victory by his prowess on the bank of (the river) Bhāgīrathī, having determined in (his) mind in the first place indeed there should be set up the prowess of a pillar of victory of *dharma*, calls (to his presence) the royal lady named Durllabha (dēvi), his own father's wife who is fit to join us in that (task), who, like Madayanti,[11] was a most devoted wife; who was the ornament of the Batpūra family; (and) whose body has been purified by the merits accrued from a variety of charitable actions *(dharma)* and advised her thus:

This wealth obtained from the Kalatsūri temple - treasury *(dēvadrōṇī)*[12] has been deposited in the temple-treasury of god Makuṭēśvaranātha (maintained) by our father and elder brother. Thou shall bestow[13] the enjoyment of the ten villages headed by Śriyaṁbāṭaka Tirmmari-vēnasava, Vrīhimukhagrāma, Kesuvoḷala, Kendōramānya, Nandigrāma etc., (on this deity).

Accordingly in the fifth glorious year of (his) constantly augmenting reign,[14] in the current Siddhārtha *(saṁvatsara)*, on the full-moon day of (the month) Vaiśākha, he has set up this (pillar).

And it has been said in the religious scriptures *(dharma-śāstras)* as follows:[14]

Notes

1. The inscription begins at the bottom. It is engraved in a spiral fashion with the last line appearing at the top.

2. The early records of this royal family call this dynasty as Chalikya consistently, though 'Chālukyas' has become popular with historians in general. For a discussion on this subject see 'Chaluḳyas of Vātapi by K.V. Ramesh, p.12-15.

3. The name Vallabh-endra is suggestive of the epithet Śrī-Pṛithivī-vallabha used by all the later members of this family.

4. The expression 'sugṛihīta-nāmadhēyaḥ' is met with first in Indian epigraphy in the Junagadh rock inscription of Rudradāman (see *USAVE*, Vol.II, Prākrit and Sanskrit Epigraphs, 257 B.C. to 320 A.D., No.135).

5. The epithet 'Raṇarāga' begins the tendency among the kings of this family to have titles in which the word ‹raṇa' (battle) figures. See note 2 on the Bādāmi Cave inscription of Mangalīśvara No.282).

6. Satyāśraya is an exclusively Chalukyan title.

7. For Hiraṇyagarbha see No.7, note 5.

8. The names of adversaries mentioned here represent either names of the dynasties or areas ruled over by them. They are in the order; Vanga - Parts of Eastern and southern Bengal; Aṅga - East Bihār; Kalinga - Parts of Orissa; Vaṭṭāra - is it a wrong form of Batpūra(?), the place of Durlabha - dēvī mentioned in this record; Magadha - South Bihār; Madraka-Punjab (;) Gaṅga - Southern Karnataka; Mūshaka - Parts of Northern Kerala; Pāṇḍya - South-eastern Tamil Nadu; Dramiḷa - Kāñchipuram and around; Chōḷiya (for Chōḷa) - Central part of Tamil Nadu; Āḷuka (for Ālupa)- South Kanara District of Karnaṭaka; Vaijayantya (for Vaijayanti- Banavāsi in North Kanara District of Karnataka. This long list seems to imply nothing more than that of a fleeting expedition around the king's own dominions in different directions.

The expression “'vijayē divam-adhirūḍhē' pionts clearly to the fact that the moment of victory and the death of the king were synchronous, if the latter is not the direct outcome of the former, not necessarily in the battlefield. This should be considered in evaluating the need for offering Nārāyaṇa-bali' for him. See Badami Cave Inscription (No.282) of Mangalēśa, note 6.

9 The passage ending with Śrī compares the king with a group of lotus flowers, attracting many elements in both the cases.

10. Two copperplate charters (*Ep.Ind*, VI, p.294 f., and ibid, XII, p.33) issued by this Buddha-rāja bears dates falling between 607 and 609 A.D. i.e. after the date of Mahākūṭa inscription thus suggesting that Mangālēśa's invasion had no impact except in the seizure of treasuries of temples in the Kalachuri dominions, which were deposited in the treasury of (the deity Makuṭanātha). See note 12 below.

11. Madayantī was unnecessarily corrected by Fleet as Damayantī and all scholars have followed the same. In fact Madayantī, wife of king Saudāsa was one of the famous chaste women devoted to their husbands, as enumerated by Sītā, like Suvarchalā, wife of Sūrya; Śachī, wife of Indra; Arundhatī,wife of Vasishṭha; Rōhiṇī, wife of Chandra; Lopāmudrā wife of Agastya; Sukanyā, wife of Chyavana; Sāvitrī, wife of Satyavān, Śrīmatī, wife of Kapila; Kēśinī, wife of Sagara and Damayantī, wife of Naishadha (i.e. Nala). See *Rāmāyaṇa*, Sundarakāṇḍa, 24th sarga, verses 9-12

12. 'Drōṇi' means trough. Troughs were apparently used to receive the valuable gifts and as such they are treasures of the deity. Hence

the trough used in the temple is called 'dēva-drōṇī'. Tamil 'tōṇi' is derived fromSanskrit 'drōṇi'

13. The expression 'samarpaydhvam in the text implies that the donation as authorised by the king may be Duralabhadevi as her own. Since this lady is described as 'guru-patni (interpretted as fathers wife), it is suggested that she was probably mother of Kirttivarman thus establishing a relevance in her making the grant.

14. In view of this statement referring to the fifth year we have dated this inscription 583 A.D. the date of Badami Inscription (No. 282) as the initial year of Mangalēśa. It is impossible to reconcile the differences that may arise if all the dates i.e. the date of Bādāmi inscription, the regnal year and the cyclic year mentioned in this record are considered together.

No 292

ACHYUTAPURAM PLATES[1] OF INDRAVARMAN

Date : (Gaṇga) Year 87 : C.583 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Indravarman
Dynasty : Gaṇgas of Kalinga
Location : Achyutapuram near Mukhalingam, Ganjam District, Andhra Pradesh now in Government Museum, Madras
Reference : Hultzsch, *Ep.Ind*, III, pp.127-130 and plate.

TEXT

Meters:

ओं

स्वस्ति

सर्व्वर्तुरमणीयाद्विजयकलिङ्गनगरात्

सकलभुवननिम्मर्णैकसूत्रधारस्य भगवतो होकर्णस्वामिन श्चरणकमलयुगलप्रणामादपगत कलिकलङ्कोविनय नयसम्पदामाधारः स्वासिधाराप रिस्पन्दाधिगत सकलकनिङ्गाधिराज्य श्चतुरुदधितरङ्गमेखला वनितलप्रविततामलयशाः अनेकसमरसंक्षोभजनितजयशब्दे गाङ्गामलकुलप्रतिष्ठः प्रतापातिशयानामितसमस्तसामन्तचूडामइमप्रभामञ्जरी पुञ्जरञ्जितचरणो मातापितृपादानपध्यातः परममाहेश्वरः श्रीमहाराजोन्द्रवर्म्मा वराहवर्त्तन्यां सिद्धार्त्थकग्रामेसर्व्वसमवेतान्कुटुम्बिनस्समाज्ञापयति

विदितमस्तु वो यथास्मिन्ग्रामे राजतराकक्षेत्रे इलस्य भूच्छेदीकृत्य सर्व्वकरपरिहारेणा चन्द्रार्कप्रतिष्ठाङ्कृत्वा मातापितृभ्यामात्मनश्च पुण्याभिवृद्धये गौतमसहोत्राय छन्दोगसब्रह्मचारिणे दुर्ग्गशर्म्मणे मातृभट्टारिका पादानान्तटाकप्रतिष्ठापनउदगयनउदकपूर्व्वमस्मौभिसंप्रदत्ता

तद्विदित्वास्व भूमिमनुपालयता न केनचित परिबाधा कार्य्या ।

सीमालिङ्गानि पूर्व्वेण राजतटाकपालीसैव दक्षिणेन पश्चिमेन परिपाट्या वल्मीकत्रयं उत्तरपाल्याकपाट सन्ध्युपरि पाषाणस्ततः सेष्टकोन्यः पाषाणस्ततोधिमारतरुद्वयं ततः कारकवृक्षयेति ।

तटाकोदकबन्धमोक्षेनकेनचित् विद्यातः कार्य्येति ।

भविष्द्राजभिश्चायन्दानधर्म्मोनपाल्यः

प्रवर्द्धमानविजयराज्य संवत्सराः 87

चैत्रामावास्याम्

इदं विनयचन्द्रेण भानुचन्द्रस्य लूनुना ।
शासनं राजसिहस्य लिखितं स्वमुखाज्ञया ॥

Summary

Sucess !

Hail !

Issued from Kaliṅganagara[2]

Mahārāja Indravarman[3] orders thus all the assembled house holders at Siddhārthaka in the district of Varāhavarttani[4]

Be it known to you that land in the area irrigated by the royal tank demarcated to the extent of one plough-share is granted to Durgaśarman of Gautama *gōtra*

a student of Chhandōga (Sāma- vēda) as free from all taxes for the merit of his parents and of himself on the occasion of Uttarāyaṇa (Sun's journey to the north) at the consecration of the royal tank (excavated) in honour of our mother[5]. The land shall be protected and no hindrance shall be caused.

The boundaries are: on the east, the bund of the 'royal tank' on the south same; on the 'royal tank; on the south same; on the west three ant hillis in succession and on the north a boulder above the sluice-gate, another boulder (covered) with bricks and two dhimāra and kāraka trees. None shall prevent the flow of water from the sluice.

Future kings should maintain this gift.[6]

On the amāvāsyā (new moon) day in the month of Chaitra in the year eightyseven.

This edict is written as dictated by king Rajasimha by Viṇayachandra, son of Bhānuchandra.[7]

Notes

1. This is a set of three plates bearing writing on the outer sides of the first and the third plates and on both sides of the first and the third plates and on both sides of the middle plate. The counter-sunk surface of the seal bears some indistinct emblems.

2. Kalinganagaram is Mukhalingam near the findspot of the plates.

3. The preamble is the same as found in the grants of the previous kings of this family.

4. Siddhārthohaka is to be located in the district called Varāhavarttani for which see note 5 of No. 277.

5. The use of the expression (pāda) seems to suggest that the king's mother had passed away recently. See Sangoli grants of Toramāṇa, above Nos. 186 and 188.

6. The usual ending verses occur here.

7. This is in verse set in Anushṭubh metre.

Vinayachandra has written the grant of Hastivarman in Gaṇga year 79 (NO. 277).

No. 293

SĀNTA BOMMĀLI PLATES[1] OF INDRAVARMAN

Date : (Gaṅga) Year 87 : 583 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Indravarman
Dynasty : Gangas of Kalinga
Location : Sānta-Bommāli, Ganjam District, Orisa
Reference : Lakshminarayan Jagadev, *JAHRS*, IV, pp.21-24 and Plate; R.K.Ghoshal, *Ep.Ind*, XXV,pp.194-198 and plate

TEXT

Metres:

स्वस्ति

सर्व्वर्त्तुसखरमणीयाद्विजयकलिङ्गनगरात्

सकलभूवननिर्म्माणैकसूत्रधारस्य

……………………………………

श्रीमहाराजेन्द्रवर्म्मा ,क्रोष्टुकवर्त्तन्यां हपिभटग्रामे सर्व्वसमवेतान्कुदुम्बिन स्समाज्ञापयति

विदितमस्तु वो यथास्माभिरस्मिन्ग्रामे हलद्वयस्य भूष्छित्वा दन्तयवाग्वां भगवतो रामेश्वर भट्टारकस्य बलिचरुसत्रप्रवर्त्तनाय खण्डस्फुरित संस्कारकरणायच दन्तयवाह्वीया च हलस्य भूरस्यैव सर्व्वकरैः परिहृत्याचन्द्रार्क्क प्रतिष्ठं देवाग्रहारङ्कृत्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये तलवरदेवभोगिकेन प्रतिबोधितैस्सम्प्रदत्ता

तद्विदित्वा न केनचित् परिबाधा कार्य्येति

हरिभटक्षेत्रस्य च सीमालिघ्यानि उत्तरेण क्षत्रियतटाकपरिवाहः पूर्व्वेणार्जुनव-क्षस्ततो वल्मीरपंक्तिस्ततः कृत्रिमा पाशाणा पुञ्जपंक्तिः ततो

निम्बव-क्षः दक्षिणेनापि तत्तटाक परिवाह एव पश्चिमेंन कूपस्ततः यमलकाजज्ञुनव-क्षो ततो राजमार्गश्चेति

भविष्यद्राजभिश्चायन्दानधर्म्मोनुपाल्यः

प्रवर्द्धमानविजयराज्यसंपत्सराः 87

ज्येष्ठदिवस 10

इदं विनयचन्द्रेंण भानुचन्द्रस्य सूनुना ।

शासनं राजसिंहस्यलिखितं स्वमुखाज्ञया ॥

Summary

Success ! Hail !

Issued from Kalingangagara[2]

Maharāja Indravarman[3] commands the householders and all others of this village of Haribhaṭa in (the district of) Krōshṭukavarttanī[4] :

Be it know to you tha we have granted as *devāgrahāra*[5] two ploughshares (phala) of land in the village (i.e. Haribhaṭa) duly demarcated to provide for offerings to the creatures and to the deity, for feeding charity and also for repair works (khaṇḍa-sphuṭita[6]) in the temple of the supreme Rāmēśvara-bhaṭṭāraka[7] at Dantavāgū and also one ploughshare of land at Dantavāgụ after making them free from all taxes for the merit of ourselves and our parents, as advised by Talavaradēvabhōgika.[8] Having come to know of it, no obstruction shall be caused (by you).

The boundaries of the field at Haribhaṭa: on the north the storm-water channel of the (tank called) Kshatriyataṭāka; on the east an *arjuna* tree, after that row of ant-hills, then up to the artificial row of heaps of stones, then a margosa *(nimba)* tree on the south the same channel of the tank; on the west a well, then the twin *arjuna* trees and then the royal road.

On the 30th day in the month of Jyēshṭha in the year 87.

Verse 4: This edict of Rājasimha[9] has been written at the oral command of the king by Vinayachandra, son of Bhānuchandra

Notes

1. This set of three plates bears writing on all sides except on the outer face of the first and the third plates. The seal has in its counter-sunk surface a figure of a couchant bull.

2. Kalinganagara is Mukhalingam in Srikakulam district, Andhra Pradesh.

3. The preamble introducting the dynasty and the king is the same as in the Narasingapalli plates of Hastivarman, in the year 79, when it got standardised for the first time (No.277.)

4. Krōshṭuka-varttanī, is a district is located around Srikākulam. See Urlām Plates of Hastivarman (No.279). The village Haribhaṭa has to be looked for within that area.

5. The term *dēvagrahāra* seems to have been used here for the first time. Since the grant is made to provide for the worship of a deity it can be called a dēvadāna, a term used in later inscriptions. But it is difficult to explain why it is called also as an *agrahāra* which applies only to grants made in favour of brāhmaṇas. Perhaps the tenure under which as agrāhāra is granted (i.e. when exmeption from all taxes is granted) is meant there; or the village at Haribhaṭa was inhabited by brāhmaṇas and is hence called agrahāra.

6. *sphuta* means correction or testing by plubing the damaged *(khaṇḍa)* portion of the building.

7. Rāmēśvara may mean Rāma or Iśvara (Śiva) worshipped by Rāma as in the case of Rāmēśvara (i.e. in Sētu) the small islet connected by rail and road bridges to the mainland of India at the coast in Ramanathapuram District in Tamil Nadu. Shri Lakshminarayan Harichandan Jagadev draws our attention to the existence of a Śiva temple now called Palēsvara or Phalēśvara at a distance from Sānta-Bommāli.

8. *Talavara* and *bhōgika* stand respectively for a chief and a governor of a district *(bhōga).* But the suffix dēva attached to Talavara makes it the name of a person whose identity, however,is not clear.

9. This title Rājasimha is applied to Hastivarman (Urlam Plates No. 279) and also to Indravarman of this record. See Achyutapuram plates (No. 292) and Parlākimedi Plates (No.295)

10. Vinayachandra figures in the other records of the Gangas (Nos.260, 277 and 292)

No. 294

COPPER SEAL INSCRIPTION OF ŚARVAVARMAN

Script and : C 586 A.D
Language : Sanskrit
Donor/King : Śarvavarman
Dynasty : Maukhari
Location : Aśirgaḍh, Nimar District,Madhya Pradesh
Reference : J.F.Fleet, *CII*, I, pp.219-21 and plate; Sircar, *SI*, II, No.1

TEXT

चतस्समुद्रातिक्रांत्तकीतिर्तिः प्तापानुरागोपनतान्य राजो वर्ण्णाश्रमण्य वल्थापनप्रवृत्तचक्रश्चक्रधर इव प्रजानामार्त्तिहरः श्रीमहाराजहरिवर्म्मा तस्य पुत्रस्तत्पादानुद्ध्चातो जयस्वामिनीभट्टारिका देव्यामुत्पन्नः श्रीमहाराजादित्यवर्म्मा तस्य पुत्रस्तपादानुद्ध्चातो बर्षगुप्ताभट्टारिकादेव्या मुत्पन्नः श्रीमहाराजेश्वरवर्म्मा तस्य पुत्रस्तत्पादानुद्ध्चात उपगुप्ताभट्टारिकादेव्या मुत्पन्नः महाराजाधिराजश्रीईशानवर्म्मा तस्य पुत्रस्तत्पादानुद्ध्चातो लक्ष्मीवतीभट्टारिकामहादेव्या मुत्पन्नः परममाहेश्वरो महाराजाधिराज श्रीशर्व्ववर्म्मा मौखरिः (॥*)

Summary

Mahārāja Harivarman whose fame stretched out beyond the four oceans; who had brought other kings to subjection by his prowess; who was like (god) Chakradhara (Vishṇu) in using his sovereignty for regulating the castes and stages of life *(Varṇāśrama)* and who removed the distress of his subjects. The contents of the following lines are given an under;

mahārāja Harivarman= Jayasvāminī (Bhaṭṭarikā)^2
Mahārāja Ādityavarman = Harshagupta ''

Mahārāja Īśvaravarman = Upaguptā[3] ''

Mahārājadhirāja Iśānavarman[4] = Lakshmīvati ''

Mahārājādhirāja Śarvavarman Maukhari[5]

best devotee of Śiva (Paramamāhēśvaraḥ)

Notes

1. Fleet prepared the text and translation on the basis of a photograph of a drawing as the original seal was not traceable. The seal bearing the inscription is oval in shape measuring 4 3/4" by 5 11/16". The upper part shows the emblem of a well-decorated bull with two attendants on either side. The humped bull carries a unique umbrella (ekachchhatra) signifying the royal sigh of soverignty. The attendante on the front facing the bull seems to lead. He bears an axe with its head in the middle in his right hand and bears a long pole topped by a disc with eight orbs (chakra?). The attendant behind the bull with a flagged stick on the right hand in the posture of driving the bull and with an axe in his left hand.

2. Bhaṭṭarikā is a feminine form of Bhaṭṭraka usually prefixed to the name of an overlord in inscriptions as Parama-bhaṭṭāraka. It is used mainly in the inscriptions of feudatories of the Guptas where the name of the overlord is not mentioned.

3. See above No. 283 for an inscription of this king.

4. Note the title *Mahārājādhirāja Iśānavarman indicating the change in the status of the family. This is significant when it is connected with the account of one Iśānavarman mentioned in the inscription of Ādityasēna (CII,* I. No.42, pp.205-208 and plate) as the vassal of the later Gupta king Kumāragupta. It is possible that the assumed this title as an independent king on account of his achievements.

5. See the inscription of this king from Sirōlī (No. 283) in Chamoli District of Uttar Pradesh. The present record from a place in Madhya Pradesh would point to an extensive area under this king. The dynastic name is given at the end of the present record.

No. 300

MALLĀR PLATES[1] OF VYĀGHRARĀJA

Date : Regnal year 41[2] : C. 590 A.D.
Script and : Southern Characters (Nail-headed)
Language : Sanskrit
Donor/King : Vyāghrarāja/Pravara I
Dynasty : Rulers of Śarabhapura
Location : Mallār, Raipur District, Madhya Pradesh
Reference : Sircar and Bhattacharya, *Ep.Ind*, XXXIV, pp.45 ff. and plate.

TEXT

Metres:

स्वस्ति

प्रसन्नपुराद्

उपवनवनराजिराजितादमरपुरकीतिर्ति विजयिनः प्रवरकामिनीनितम्ब विम्बाभिघातभिन्नाम्भसा च स्रोतस्वत्या मिड़िलया पवित्रीकृताद् अमरार्य्यकुलाम्बरशशिनः सकलकलाकलाप निलयस्य जिततमसो जननयनोत्सवस्य श्रीजयभट्टारकसूनुः श्रीप्रवरभट्टारकस्य पृथोरिव पृथुभुजयुगलबलार्ज्जितोर्ज्जित सकलमहीमण्डलमण्डनयशसो मनोरिव मनुजपतेरनुजः श्रीव्याघ्रराजदेवो वर्त्तमानान्भविष्यतश्च ब्राह्मणान्सम्पूज्य हाज्ञः सुमान्यराजपुरुशान्समाज्ञापयति

विदितमस्तु वो यथास्माभिरयं पूर्व्वराष्ट्रीयकुन्तुरपद्रकग्रामो मातापित्रो रात्मनाश्च पुभिवृद्धये बह्वृचकाप्याङ्गिरस होप्रदीक्षितदुर्ग्गस्वामिसूनवे दीक्षिताग्नि चन्द्रस्वामिने दत्ता इत्युपलभ्य भवद्भि रप्यनुमन्तव्यः पालयितव्यश्चेति

बहुभि............. इति ॥

प्रवर्द्धमानविजयराज्यसंवत् 40 ।

पौष दि 20 ।

ज्येष्ठसिङ्हेन कर्म्म कृतम्

Summary

Seal

(of) Srī Vyāghrarāja

Be it well

(Issued from) Prasannapura[3]

Vyāghrarājadēva, younger brother of the king Pravara-bhaṭṭāraka who is like Manu and whose fame encompasses the entire earth conquered by his strong arms like Pṛithu, son of Jaya-bhaṭṭāraka whose fame excelled that of Amarapura (city of god Indra) radiant with gardens and forests, who is a Moon in the firmament of Amarāryya family sanctified by the waters of (the river) Niḍilā[4], who is a connoisseur of all arts, who had dispelled darkness and who is an object of pleasant vision for the people, commanded the respectable noblemen under the king, after duly honouring brāhmaṇas.

Be it known that Kunturapadraka[5] in the eastern country (Pūrva-rāshṭra) was given to Dīshita[6] Agnichandrasvāmi, son of Dīkshita[16] Durggasvāmi of Bahvricha branch and Kāp-Āngirasa gōtra for the merit of (my) parents.

On the 27th day in the month of Pausha in the 41st year of reign.

Engraved by Jyēshṭhasingha.

Notes

1. This set of three plates bears writing on the inner sides on the first and third and on both sides of the second plate. The seal bears on the upper part above a line in the middle three symbols wheel *(chakra)*, an animal (lion?) and a conch-shell. The legend below the line reads ‘Śri . Vyāhgrarājaḥ. This seal is totally unlike the seals of other kings of Śarabhapura.

2. The two numerical symbols could be read as 4 and 1 which will be unusual. The second symbol looking like just a very short horizontal line cannot be considered to be a punctuation mark as it

is not necessary. The figure looking like 4 has been understood by the editors as 40 and 1 (i.e. 41). According to them this has resulted in a shorter reign of Pravara (I) 's immediate successors.

3. Prasannapura was obviously named after Prasannamātra, the king's grandfather for whom only a coin has been discovered.

4. This section of the preamble contains a passage 'Pravara-Kāminī....a-mbasā' the import of which is not clear

5. None of the places mentioned here could be identified, though the region where they are located is known i.e. eastern part i.e. Chhattisgarh area.

6. The epithet Dīkšhita for a brāhmana occurs here for the first time. See also Arang plate of Mahā-Sundevaraja (No. 306) below dated C. 597 A.D.

No. 303

CHARTER OF VISHṆUSĒṆA

Date : Vikrama 649 : 605 A.D.

Script and : Southern Characters (Western variety)

Language : Sanskrit

Donor/King : Vishṇusēṇa

Dynasty : . . . . (unknown)

Location : Findspot not known : Impression in the office of the Director, Epigraphy, Mysore

Reference : Sircar, *Ep.Ind*, XXX, pp.163-181 and plate

TEXT

Metres :

स्वस्ति

लोहाटावासकात्

यत्रादौ तावत्प्रथममपुत्रकम् न ह्राह्यम् उन्मर भेदो न करणीयो राजपुरपषेण । उद्भावकव्यवहारो न ग्राह्यः । शङ्कया ग्रहणम् नास्ति । पुरुषापराधे स्त्री न ग्राह्या । क्षेमाग्निसमुत्थाने छलोन ग्राह्यः । स्वयं हूसिते कणर्णे छलो न ग्राह्यः । अर्त्थिप्रत्यर्त्थिना विना व्यवहारो न ग्राह्यः । आपणे आसमस्थस्य छलो न ग्राह्यः । गोशकटम् न ग्राह्यम् । सामन्तामात्यदूतानामन्येषाञ्चाभ्युपगमे शयनीयासनसिद्धान्नम् न दापयेत् । सर्व्व श्रेणीनामेकापणको न देयः । सर्व्वश्रेणिभिः खोवादानम् न दातव्यम् । राजकुलेधिकरणस्य च राजार्ग्घिका देया । अन्येषामदेया । वारीकस्य हस्त्वे न्यासको न स्थापनीयः । परविषयात् कारणाभ्यागतो वाणिजकाः पररेषे न ग्राह्यः । आवेदनकेन विना उत्कृष्टी न ग्राह्या । वाक्पारुष्य दण्डपारुष्ययोः साक्षित्वे सारी न ग्राह्या । देङ्क कङ्कनीलडुम्फकाश्च विष्टिं न कारयितव्याः । प्रपापूरकगोपालाः राजग्रहेण न ग्राह्याः । गृहापण स्थितानाम् मुद्रापत्रकदूतकैः साहसवर्ज्जमाह्वानम् न करर्णयम् । परेणार्थभियुक्तानाम् वादप्रति समासने यज्ञरात्रविवाहादिषु आह्वानम् न कारयेत् । ऋणादानाभिलेखितव्यवहारे अकाष्ठ लोहबद्धेनकृतप्रतिभुवा गुप्तिरुपास्या । वरहासु स्वमिषयात् बीजार्त्थमाहतककर्बकाः स्वामिना न ग्राह्याः । आषाढमासे पौषेच द्रष्टव्यम् मानपौतवम् । आदानेरूपकः सपादः सह घार्म्मिकेण । असम्वाद्यव्यवहारतः शुल्कादिकञ्च धान्यादिप्रवेशयतो निश्काशयतो वा शुल्क मष्टगुणन्दाप्यः ।

पैटविकवारिकेण पञ्चरात्रके पञ्चरात्रके कर्त्तव्य मर्ग्घमिवेदनम् । अनिवेदयतो विनये रूपकाः षड्धार्म्मिकि पादः । उत्तरकुलिकवारिकैः मान भाण्डमेयहतो बहिर्न्न हन्तव्यम् । उत्तरकुलिक वारिकाणामेव करणसन्तिधौ छत्रेण त्रिपुराघुषितानाम् निरुरस्थानाद् विनये रूपकद्वयम् सपादम् सह धार्म्मिकेण । व्यवहाराभिलोखितककरणसेवकस्या मध्याह्नादूर्ध्वंनिरुपस्थितस्य विनये रूपकाः षट्पादस्सह धार्म्मिकेण । आमध्याह्नादूर्ध्वम् उत्तरकुलिकवारिकाणाम् छलोनास्ति । अर्ग्घवञ्चने रूपकत्रयम् सपादम् सह घार्म्मकेण ।

मुद्रापचारे विनये रूपकाः षट्सपादः सह धार्म्मिकेण । स्थावरव्यवहारे सामन्तैः अवसितस्य विनयो रूपकशतमष्टोत्तरम् 100 8 । सम्वदने रूपकाः चतपष्पञ्ताशत् । जयिके भाषा फालावने चा (च ?) रूपकत्रयम् सपादम् ।

उल्लम्बने कर्ण्णत्रोटने च विनयो रूपकाः सप्तविंशतिः । वाक्पारूष्यदण्डपारुष्ययोः विनये रूपकाः षट्सपादाः । क्षतदर्शने रूपकाः अष्टाचत्त्वारिंशत् ।

गवाम् तौण्डिके विंशोपकाः पञ्च । महिष्यास्तद्विगुणम् ।

मद्यभाजनस्यावलोक्ये रूपकाः पञ्च । प्रथम भाजने धाम्मकि आधिकरणस्य रूपकद्वयार्धम् रू $2^{1}/_{2}$ । अनापृच्छ्य सन्धयतो द्वितीयेहनि तद्द्विगुणम् धाम्मिकि रूपकाः सपादः राजार्घिकया मद्यचातुर्त्थद्वयम् 2 । कांस्यदोस्यायुधाना माषादीपौर्ण्णमासी भरोलकनिरेधेन ग्रहणक प्रविष्टमभवति । ग्रहणकेषु दण्डको नानुसरणीयः । राजकीयगञ्जे कल्वपालवाराकेण चातुर्त्थ शोटीहस्तेन मेयमुक्त्वा नान्यत्किञ्चित् करणीयम् ।

नीलकपट्यादानन्दुम्फलकेन देयम् रूपकत्रयम् 3 । इक्षुवाटादीनाम् रूपकाः द्वात्रिंशत् 30 2 । धाम्मकि रूपक द्वयम् सपादम् रू $2^{1}/_{4}$ । अल्लवाटस्यातो द्धादानम् । यन्त्रकुट्दानम् रुपकत्रयम् रू 3 धाम्मिकि रूकः लपादः

वर्षपर्युषिता वणिजः प्रावेश्यम् शुल्कातियात्रिकम् न दापनीयाः नैर्गमिकन्देयम् । भाण्डभृतवहिप्रस्य शुल्काति यात्रिके रूपकाः द्वादश रु 10 2 । धाम्मिकि रूपकाः सपादः रू $1^{1}/_{4}$ । महिषोष्ट्रभरकस्य रूपकाः पञ्च सपादाः रू $5^{1}/_{4}$ । सहधाम्मिकण । बलीवर्द्दादानम् रूपकद्वयमर्द्धम् रू $2^{1}/_{2}$ धाम्मिकि पादः । $1^{1}/_{4}$ । गद्र्दभभरकादाने रूपकः सपादः रू $1^{1}/_{4}$ सह धाम्मिकिण । अतोर्द्धेन पोट्टलिकासङ्काचितका दानम् । अवलम्बकस्य विंशोपकाः पञ्च $1^{1}/_{4}$ । पलशतस्य विंशोपकद्वयम् सह धाम्मिकिण ।

यथोपरिलिखित भाण्डदानात् धार्म्यस्याद्धादानम् । आर्द्रकलकटायाः शुल्कातियात्रिके रूपकः सपादः सह धाम्मिकिण रू $1^{1}/_{4}$ । वंशभृतवहित्रस्य रूपकाः षट्सपादाः लह धाम्मिकिण रू $6^{1}/_{4}$ । स्कन्धवाह्यन्धान्यम् शुल्कम् न प्रदापयेत् । कणिक्काकुस्तुम्बरीराजिकाप्रभृतीनाम् वर्ण्णिका ग्रहणे लोतिका ग्राह्या ।

विवाहयज्ञोत्सवसीमन्तोन्नयनेषु च शुल्कम् न प्रदापयेत् । वरयात्रायाम् शुल्कातियात्रिके रूपकाः द्रादश रू 102 । पट्टकधाम्मिकि रूपक द्वयम् सपादम् रू $2^{1}/_{4}$ ।

मद्यवहनकस्यादाने रूपकाः पञ्च । ध्म्मकि रूपकः सपादः रू $1^{1}/_{4}$ । खल्लभरकस्य रूपकः लपादः सह धाम्मिकिण रू 1/4 । केलायाः सङ्काचितकस्य च अतोर्द्धादानम् । पादधटस्य विंशोपकाः पञ्च सह धाम्मिकिण । कटुमद्ये सीधु चातुर्त्थत्रयम् 3 ।

छिम्पककोलिकपद काराणाम् यथानुरुपकर्म्मणः जनुदमूल्याद्राजकुलेद्धादानम् । लोहकार रथकारनापितकुम्भकारप्रभृतीनाम् वाराकेण विश्टीङ्करणीया ।

ये चान्ये पूर्व्वबलमानका चारास्तेपि मया समनुज्ञाताः । यतोन्यराजभिरपि अस्मद् वंशजैरन्यैर्व्वा सामान्यमाचन्द्रार्क्कार्ण्णवग्रह नक्षत्रक्षितिस्थितिसमकालीनम् पत्रपौत्रान्वयम् यशः कीर्त्तिफलमभिवाञ्छद्भिरिदमस्मत्प्रदत्ता नुग्रहस्थितिपत्रम् अनुमोदनीयम् प्रतिपालनीयम् चेति ।

दूतकोत्र सन्धिविग्रहाधिकरणाधिक्रत भड्डकः ।

सं 600 40 9 श्रावण शु 5 ।

स्वहस्तः श्रीलिष्णपसेणस्य ।

स्वस्ति

दर्पपुरात्सामन्तावन्तीः कुशली

सर्व्वोनिवात्मीयानन्यां श्च यथा सम्बध्यमानकाबोधयति

अस्तु वो विदितं यथा मयैषाम् वणिग्ग्रामस्य लोहाटकग३मे प्रतिवसतो येयमुपरिलिखिता स्थितिव्यवस्था श्रीविष्णुभटेन दत्ता सा मयाप्यनुमता । यत एषामुपरिलिखित स्थितिपात्रव्यवस्था प्रतिवसताम् स्वपण्येन चात्मानम् वर्त्तयताम् न केनचित् परिपभना कार्य्येति ।

सं 300 50 7 कार्त्तिक ब 7 ।

Summary

Be it well !

Issued from the residence at Lōhāṭa[3]

Mahārāja Vishṇushēṇa[4] devoted to the great lord Srī-Bhāva is well. He commands the following subordinates : kings *(rāja)*, princes *(rājaputra)*, governors *(Rājasthānīyas)*, superior officers *(āyuktaka)*, superintendents *(viniyuktaka)*, customs officers *(śaulkika)*, theft preventing officers *(chōroddharaṇika)*, watching officers *(drāṅgika)*, policemen *(chāta)* servants *(bhaṭa)* and also the concerned executives and the collectors of the king's share of the produce

Be it known to you that on the supplication made by the community of merchants *(vaniggrāma)*[5] for a charter of customary laws *(āchārastithi-pātram)* in the present as well as in the future and that accordingly the charter is issued:

To begin with firstly

The property of a childless person should not be taken away. A house locked should not be broken open by the royal officer. No case should be taken up on the basis of a (mere) allegation.

No arrest should be made on suspicion.

No woman should be held for her husband's guilt.

Conflagration should not be ascribed to the sacred fire (in a house)

Oral complaints should not be considered

No case should not be taken up except in the presence of both the parties in the complaint.

An allegation made by a person who was then seated in a shop should be considered.

Nobody should be compelled to supply bed, couches and ready food *(siddhāṅnam)* to the touring officers like chief *(sēmanta)*, minister *(amātya)* and messenger *(dūta)*. Nor should carts be supplied.

All merchant-guilds should not be in the same market-complex.

Nor should they be compelled to pay cess? (Khōvā).

Periodical offerings to the king should be presented at the office authorised to collect them; not elsewhere

Deposits (of cash or kind) intended for the king should not be placed with particular class of officials called vārika.

A merchant from another district *(vishaya)* should not be accepted as a witness in a case of personal injury (to a person). Mere wailing without a formal complaint should not be accepted. A frowning person *(sārī)* could not be allowed as a witness in cases of defamtion or assault.

Drawers of water for fields and juice or dye pressers should not be asked to work free. People manning water-tanks *(prapā)* and milkmen should not be asked to work free for the king.

People working at homes or shops should not be summoned by the court except when they are involved in criminal cases. Those engaged in sacrificial or feeding or marriage rites should not be summoned in cases of civil disputes.

Protection should be given to a debtor for whom a bond *(pratibhū)* has been furnished and who is not therefore handcuffed.

Cultivators coming from their area to proucure seeds durinĝ the rainy season should not be apprehended. The store-house where measured grains are stocked should be inspected in the months of Ashāḍha (July-August) and Pausha (December-January). In case of taking out for sale one and one fourth (silver) coin *(rūpaka)* and one fourth in case of free distribution. If the store-house collected fees, stored and disposed of grains without informing the royal officials it had to pay eight times the usual tax (*śulka* i.e. ten silver coins).

The officials of the trading centres *(pēṭavārika)* should communicate the values of commodities every five days. If not they will pay a fine of six silver-coins. (If the commodities are meant) for charity the fine will be one fourth silver coin. The officials in charge of weighing or measuring heaps of grains should not stir out in case of related disputes. If the officials did not present themselves before the superior executive even after being called thrice by an attendant they should pay a fine of two silver coins and one fourth silver coin in the case of sufficient justification. If the reporters (or recordists) of these proceedings are absent after mid-day a fine of six silver coins will be imposed and a fine of one-fourth silver coin if the absence is sufficiently justified. No excuse for absence of the officers in charge of grains can be accepted. In case of fraud in valuing grains is three silver coins unless otherwise proved. If counterfeit coins are used a fine of six silver coins should be imposed. In case of innocence one-fourth silver coin should be collected.

In cases of dispute in transactions of immovable property when disposed of by the boundary officers *(sāmanta)* the fine .to be imposed is 108 silver coins. The party which raised the dispute but failed to prove should be fined 54 silver coins. The winning party should be given a deed *(b)hāshā)* on payment of three and one fourth silver coins.

A fine of twenty seven silver coins shall be imposed on persons charged with having caused one to hang or having cut off one's ear or part therof. The fine for the offence of defamation and assault is six and one fourth silver coins. Causing injury or wounds will attract a fine of forty eight silver coins.

If crops are grazed by cows the fine is five *vimśōpakas* i.e. one fourth silver coin and if by buffalo twice i.e. ten *vimśōpakas* i.e. one-half silver coin.

If one caught with a vessel full of wine (distilled illegally!) the fine will be five silver coins. If it is the first offence proving the innocence the fine will be $2^{1}/_{2}$ silver coins. When so doing for a second time without prior intimation the fine will be double. When caught in the course of distilling liquor the fine is three silver coins. If the motive is not bad the fine will be $1^{1}/_{4}$ silver coins. One-half measure of wine (chāturtha-dvayam) should be paid as periodical offering to the king. Bronze and other metal vessels and also the tools should be deposited safely on the full-moon day of the month of Āshāḍha when the distillery is closed and therefore no proceeding shall lie (against the distillers). The officer in charge of the distilled liquor section should not be disturbed when he is measuring the wine with the measuring pot in hand.

The dye-presser in the indigo factory should pay three silver coins for one (unit of) indigo. The tax on one field of sugarcane plantation is 32 silver coins. But if it belongs to an institution of charity the tax will be $2^{1}/_{4}$ silver coins. So also half the tax is due from a ginger (alla) field. Oil-mill will be charged a tax is meant for a charity. Loads of merchandise on buffaloes and camels are to be charged $5^{1}/_{4}$ silver coins and $1^{1}/_{4}$ only if for charity. Bulls for sale are to be charged $2^{1}/_{2}$ silver coins, if for gift $1^{1}/_{4}$ silver coins. Loads on asses for sale are to be charged $1^{1}/_{4}$ silver coins, if for gift no charge (?) Packets of head load are to be charged half of $1^{1}/_{4}$ silver coins and loads hanging (on shoulders) are to be charged $^{1}/_{4}$ silver coin. A bundle (of goods) weighing 100 palas the to be charged at two *viśōpakas* (i.e. $^{1}/_{2}$ silver coins). For grains the tax will be half of the amount prescribed above for a boat full of vessels. The cess on ginger pieces (per load) is $1^{1}/_{4}$ silver coins. A boat full of bambooos (for sale) is to be charged $6^{1}/_{4}$ silver coins, if for gift $^{1}/_{4}$ silver coins. No tax is to be levied on gran is carried on the shoulder. Only two handfuls are to be collected from loads of commodities like cummin seed, corander seed and black musterd taken out as samples.

No tax should be levied on ceremonies like marriages and ceremonial parting of the hair (observed by women in the fourth, sixth or eighth month of pregnancy). For goods taken on the occasion of procession of a bridegroom the charge is twelve silver coins. Free gifts on such occasion are to be charged $1^{1}/_{4}$ silver coins.

Conveyors of wine (for sale) should be charged five silver coins, if for charity $1^{1}/_{4}$ silver coins. Leather container will be charged $1^{1}/_{4}$ silver coins. Banana bunch is taxed half of $1^{1}/_{4}$ silver coin. The tax for a jar of wine is five vimśōpakas (i.e. $1^{1}/_{4}$ silver coin). One unit of strong liquor is to be charged three quarter measures of the same.

Dyers of clothes, weavers, hawkers on foot (or footwear sellers?) etc. should pay half of the price of (one unit of) the commodities produced and sold.

Blacksmiths, carpenters, barbers, potters, etc. can be drafted for free service by the executive officers.

This favourable deed of state of the art conventions anugraha-stithi-patram and other conventions (āhāras) handed down from ancient times shall be observed by future rulers.

Bhaḍḍaka,an officer of the ministry of war and peace shall be the executor of the deed.

Year 600 40 9, 5th day in the bright fortnight in the month of Śrāvaṇa (July-Aughst).

Under the signature of Vishṇushēṇa

Be it well ![7]

General (Sāmanta) Avanti from Dattapura[8] instructs all concerned that the above deed *(sthiti-vyavasthā* issued by Vishnubhaṭa to the merchant community of Lōhāṭaka is agreed to by me and it shall be observed.

Year 300 50 7, 7th day in the dark fortnight in the month of Bhādrapada (September-October).

Notes

1. The inscription is engraved on the inner sides of two rectangular plates with two holes appropriately made below at the bottom of the first side and at the upper part of the second side apparently for holding the plates with two rings. This is a characteristic feature of nearly all the copper-plates of the Maitrakas of Valabhī.

2. The find spot is suggested to be somewhere in Gujarat. See notes 1, 3-·

3. Lōhāṭa may be identified with Rohar on the Gulf of Cutch, the chief sea-port of Anjar District in Gujarat.

4. This chief is endowed with four other titles Mahākārttākṛitika, Mahādaṇḍanāyaka, Mahāpratīhāra, Mahāsamanta besides Mahārāja. These five titles which seem to point to a gradual rise of the person along the hierarchy are sometimes collectively referred to as pañchamahāśabda which was also borne by Matiraka Dhruvasēna I (525-545 A.D.), Nos. 218-221, 236 etc.,

5. It will be pertinent to note here that the word Vaniggrāma is found used in Tamil inscriptions of a later period as Maṇikkirāmam in the same context.

6. The entire passage recording the rules of the law does not admit of easy rendering. The summary given here is based on a proper consideration of Sircar's attempts to discuss elaborately each and every rule in relation to the occurrence of most of these terms in such works like Yājnyavalka-smriti, Vishṇu-smṛti, Nārada-smṛiti and also Artha-Śastra. Since most of the terms are not listed in lexicons, scholars will be well-advised to read Sircar's attempts in Ep.Ind, if they want to improve upon them. Therefore we have avoided giving cumbersome notes for all these terms.

7. The passage commencing here is· engraved on the plates in slightly smaller characters about thirteen years later confirming the renewal of the effect of this charter.

No. 310

URAJĀM PLATES OF INDRAVARMAN

Date : Gaṅga Year 97^2 : C. 595 A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Indravarman
Dynasty : Gaṅgas of Kalinga (Eastern)
Location : Urajām, Srikakulam District, Andhra Pprdesh
Reference : P.R.Srinivasan and R.Subramanyam, Ep.Ind, XXXVII, pp.159-162 and palte

---

TEXT

Metres:

सिद्धम्

स्वस्ति

सर्व्वर्त्तुसुखरमणीयाद्विजयकलिङ्गनगरात्

सकलभुवननिम्र्म्माणैकसूत्रधारस्य गोकर्ण्णस्वामन ………………

र्हेश्वर श्रीमहाराजेन्द्रवम्र्म्माक्रोष्टुकनर्त्तन्यां हेञ्ज्ञोरिग्रामे सर्व्वसमवेता न्कुटुम्बिनस्समाज्ञापयति

विदितमस्तु वो यथास्मिन्ग्रेमे मातृयन्द्र शर्म्मणा वसति लहित होञ्ज्ञोरि ग्रामाग्रहारिक सकाशात (या) भूक्क्रीता सा भट्टारकभुजो (भोगाय ?) वत्ललगोत्राय छन्दोगसब्रह्मचारिणे मातृचन्द्रशम्मर्ण महाकातिर्तिक पौर्णमास्यां उदकपूर्व्व मस्माभिस्सभ्प्रत्ता

तद्विदित्वा न केनचित् परिबाधा कार्य्येति

सीमालिङ्ग चात्र कारुडसीमावेताळ्यां सष्ट वालमीकास्ततोत्तरेण झोलिका तस्योत्तरेण तण्डिकुप्पकछ तदुत्तरेण हलद्युग्मवाल्मीकः तस्य पश्चिमेन सूरन्नतटवासकं यावच्छिला तस्दक्षिणेन दोम्व(ब) कुप्पककृष्यमानक वेताल्यन्तः

निवेशनसहिता अन्तरिक दीर्धिकड़ण्डस्य सीमन्तिका लिङ्गानि हलद्रयुग्मकमादिङ्क्त्वा उत्तरेण वालमिक पंक्तिः तस्याः पश्चिमेन कपाटसान्धि कक्रमेण कुष्जतिन्तिटिका त्रिकं तस्य दक्षिणेन तिन्तिटिकापंक्तिस्ततो वटवृश्रः ततो नन्दितरुः तदख्यतटशिला याच

भविष्यद्राजभिश्चायन्दान धर्म्मोनुपाल्यः

पुवर्द्धमानविजयराज्यसंवत्सराः सप्तनवतिः 97

इदं विनयचन्द्रस्य सूनुनादित्यमाश्चिना ।

शासनं राजसिंहस्य विखितं स्वमुखाज्ञया ॥

आज्ञा रविचन्द्रमहत्ततल्वामि

Summary

Success! Hail!

(Issued) from Kalinganagara[3]

Mahārāja Indravarman[4] commands the householders and all others of the village of Hōñjēri village in Krōshṭuka varttan[5] (district) as follows:

'Be it understood that the land in this village along with a house which was purchased by Mātṛichandraśarman from a resident of the agrahāra is granted for the enjoyment of the deity (bhaṭṭāraka)[6] to Mātṛichandraśarman[7] of Vatsa gōtra, a student of Chhandōga (Sāmavēa) on the occasion of the full-moon of Mahā-Kārttika[8]

No obstruction shall be caused

The boundaries are: Seven ant-hills in the site of the demoness (vētal) in the boundary of (the village of) Kāruḍa,[9] north of that swing-site (jhōlikā) north of that Taṇḍikuppaka north of that two and hills (in the site of) turmeric, west of that, habitation site of Sūrannataṭa upto the rock, south of that, Dōmbakuppaka upto the cultivable land of the demoness and the house-site therein boundary marks of which (?) are : proceeding from the twin turmeric (fields) to the north ant-hill, west of that, three short tamarind trees near the crossing of the roads (kapāṭa-sandhi); south of that row of tamarind trees, thereafter a fig (vaṭa) tree, a Nandi tree and rock in the forest area

This charity shall be protected by future kings[10]

In the year ninetyseven 97

Verse 4 This edict of Rājasimha has been written by Ādityamañfchi[XII], son of Vinayachandra according to the oral command (of the king)

Ravichandra-mahattarasvāmi is the executor of the grant.

Notes

1. This set of three copper-plates bears writing on all sides except on the first side of the first plate. The ring and the seal are lost. The second and the third plate are now in the Government Museum, Madras. The first plate is not traceable now.

2. See note 8 below.

3. Kalinganagara is Mukhalingam is Srikakulam District in Andhra Pradesh.

4. The preamble introducing the dynasty and the king is not repeated here as it is the same occuring in Nos. 292 and 293 and therefore its summary also is not given.

5. The district of Krōṣhṭukavarttanī includes the area around Narasanapeta in Srikakulam district.

6. The identity of the deity is not revealed.

7. The Mātṛichandraśarman is the same as his namesake mentioned earlier as the purchaser of the land. This means that Mātṛichandraśarman himself made theland available for being bestowed upon the deity and he himself received it on behalf of the deity. He is virtually the donor. It is possible that the king who approved this transfer of property made it also tax-free, though the record does not say so.

8. The occasion of the grant was Mahākārttika-Paurṇamāsī which is called so when Moon and Jupiter are in the constellation of Kṛittikā. The prefixing of 'Mahā' to the name of any lunar month implies the conjunction of Jupiter and Moon on the full-moon day in the particular constellation after which the month is named.

The editors have equated the Mahākārtika-paurṇamāsī day of this record with Monday, 23rd October, 595 A.D. This date coupled with the 97th yearof the Gāṅga era will yield the initial year 498 A.D. See Ep.Ind,. XXVI, pp.326-336 for a discussion of the beginning of the Gāṅga era on the basis of later records.

9. None of the villages mentioned in this section has been identified.

10. This section is followed by the usual ending verses.

11. The suffix manchi is obviously a Telugu expression recalling a similar name Mañchyaṇṇa-bhaṭṭāraka (see No.177 and 310). Vinayachandra, the father of Ādityamañchi was the writer of the preceding records.

12. Mahattars often met with in the Gupta records (Nos.63, 81, etc.,) is rarely used in South Indian records.

In Public domain. Digitized by Muthulakshmi Research Academy

No 311

ĀBHŌṆA PLATES[1] ŚANKARAGAṆA

Date	:	Year 347[2]: 595 A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Dono/King	:	Śankaragaṇa
Dynasty	:	Kaṭachūri (Kalachuri)
Location	:	Ābhōṇa, Nasik District, Maharashtra
Reference	:	K.B.Pathak, Ep.Ind, IX, pp.296-300 and plate

TEXT

Metres:

स्वस्ति

विजयस्कन्धावारादुज्जायनीवासकात्

शरदुपगमप्रसन्नगगनतलविमलविपुले विविधपुरुषरत्नगुणकिरणनिकरावभासिते
महा सत्त्वापाश्रयदुर्ल्लङ्घे गाम्भीर्य्यवतिस्थित्यनुपालन परे महोदधाविव
कटच्चूरीणामन्वये सकलजन मनोहरया चन्द्रिकयेव कीर्त्त्या भुवनमव भासयन्ना
जन्मन एव पशुपतिसमाश्रयपर कलङ्कदोषरहित कलकुमुदवनल
क्ष्मीविबोधनचन्द्रमा इव श्रीकृष्णराजो यस्संश्रयविशेषलोभादिव
सकलैरभिगामिकैरितरेश्च गुणैरुपेतस्सम्पन्नप्रकृति मण्डलो
यथावदात्मन्याहितशाक्तिलिद्धिर्य्येन च रुचिखंशशोभिना नियतमस्खलितदान
प्रसरेण प्रथितबलगपिम्णा वनवारणयूथपे नेवाविशङ्क विचरता वनराज्य
इवावनमिता दिशो यस्य च शस्त्रमापन्नत्राणाय विग्रहः पराभिमान भङ्गाय
शिक्षितं विनयाय विभवार्ज्जनं पॅदानाय प्रदानं धर्म्माय धर्म्मः श्रेयोवाप्तये

तस्य पुत्रः पृथिव्यामप्रतिरथश्चतु रुदधिसलिलास्वादितयशा धनदवरुणेन्द्रा
न्तकसमप्रतापः स्वबाहुबलोपात्तो र्ज्जितराजश्रीः प्रतापातिशयोपनतसम
ग्रसामन्तमण्डलः परस्परापीडितधम्माज्ञ र्त्थकामनिषेवो प्रणति मात्रसुपरितो
षगम्भीरोन्नत हृदयस्समय क्प्रजापालनाधिगत भूरिद्रविणविश्राणनावाप्त
धर्म्मक्रियश्चिरो त्सन्नानां नृपतिवंशानां प्रतिष्ठापयितात्युच्छ्रितानामुन्मूलयिता

दीनान्ध कृपणसमभिलषितमनोरथा धक निकामफलप्रदः पूर्व्वापरसमुद्रान्तादिदेश स्वामि मातापितृपादानुध्यातः परममाहेश्वरः श्रीशङ्करगणः सर्व्वानिव राडसामन्त भोगिक विषयपतिराष्ट्रग्राममहत्तराधिकापिकादी न्समाज्ञापयति

अस्तु वो विदितमस्माभिः भोगवर्द्धन विषयान्तर्ग्गतवल्लिसिका ग्रामे उभय चत्त्वारिशकनिवर्त्तनिन भूमेर्न्निवर्त्तनशातम् सर्व्वदानसंग्राह्यं सर्व्वादित्यविषिटि प्रातिभोदिका परिहीणं भूमिच्छिद्रन्यायेनाचाटभट प्रावेश्य माचन्द्रार्क्कार्म्णवाक्षिति स्थितिसमकालीनं पुत्रपौत्रान्वय भोग्यं कल्लावनवास्तव्य गौतमसगोत्रतैत्तिरीयस ब्रह्मचारी आह्मण स्वामिने बविचरुवैश्वदेवा ग्निहोत्रादि क्रियोत्सर्प्पणाय मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये गोग्गाविज्ञापनया उदकातिसर्ग्गेणातिसृष्टम्

यतोस्मद्वंश्यैरन्यैर्व्वागामिनृपति भोगपतिभिः प्रबलपवन प्रेरितोदधिजल तरङ्गचञ्चलं जीवलोकमभावानुगता नसारान्विभवान्दीर्ग्धकालस्थेयसश्च गपणानाकलय्य भोगसामान्य भूप्रदान फलेप्सुभिः शशिकररुचिरं चिराय यश श्चिकी र्षुभिरयमस्मद्दायोनु मन्तव्यः पालयितव्यश्च

योवाज्ञानतिमिरपटलावृतमति राच्छिन्द्यादाच्छिद्यमानं वानुमोदेत स पञ्चभिर्म्महापातकैल्लंयुक्त स्स्यात्

इत्युक्तश्च भगवता वेदव्यासेन व्यासेन ।

षष्टिं वर्षसहस्राणि....................

.... पुनराददीत

संवत्सरशतत्रये सप्तचत्त्वारिंश दुत्तरके श्रावणशुद्धपञ्चदश्यां महापिलु पतिपाशुपतदूतकं विखितमिदं महासन्धि विग्रहाधिकरणाधिकृत वाट्चलिनेति ॥

सं 300 40 7 श्रा शु 10 5

Translation[3]

Om Hail !

(Issued from) the residence at the camp of Ujjayanī.[4]

In the lineage of the Kaṭachchutris-which, like the great occean, is extensive and spotless as the vault of the sky clear on the advent of autumn; illumined by the mass of the rays of the excellences of many jewels of men (as the ocean is by those of its gems); difficult to be crossed because it is the home of men of great vigour (as the ocean is of large animals); endowed with profundity

(and) intent on observiig the limits of what is right (as the deep ocean is on keeping within its proper limits) - (there was) the glorious Krishṇarāja who illumined the world with his fame that charmed all mankind as the Moon (with his light), who from his very birth was devoted to the servioe of Paśupati (Śiva) as the Moon (seeks refuge in Śiva), who, faultless as he was, promoted the fortunes of his family, even as the moon having a spot revives the beauty of night lotuses. From a desire, as it were, of securing a choice resting-place, he was resorted to by all the qualities that attract men towards a king and also by other qualities. He had all the constituent elements of royalty, and duly reaped the beneficial results (of his management) of the regal powers. As the chief in a herd of wild elephants distinguished by its splendid backbone, with the (ceaseless flow of its) rutting-juice, displaying the might of its strength, fearlessly roams about and breaks down rows of forest-trees, so he, who was illustrious by his splendid lineage, and the stream of whose liberality was never failing and the might of whose power was well-known, marched about without apprehension and brought to subjection the regions. He wielded the sword to protect people in distress, made war to break the conceitof adversaries, engaged in study to learn modesty, gathered wealth to make donations, made donations for the sake of religious merit, and acquired religious merit to obtain the bliss of final emancipation.

His son Śankaragaṇa who on the earth had no antagonist equal to him; whose fame was tasted by the waters of the four oceans; whose might was like that of Dhanada (Kubēra), Varuṇa, Indra, and Antaka (Yama)[5]; who by the strength of his arms acquired the fortune of powerful kings; before whose pre-eminent prowess there bowed down the circle of all the neighbouring princes; who engaged in the pursuit of religious merit, wealth and pleasure, without allowing them to encroach upon one another; whose profound and elevented mind was well pleased only by submission; who performed religious rites by distributing in charity the ample wealth acqured by properly protecting his people; who reinstated families of princes long subverted, and uprooted the exalted who granted to the afficted, the blind and the poor the object of their desire, more fully even that their hearts longed for, who meditated on his parents' feet, (was) the devout worshipper of Mahēśvara (Śiva), who was the lord of the countries bounded by the eastern and western seas and of other lands commands all kings, feudatories, bhōgikas, heads of provinces, districts and villages, elders and officers etc.

Be it known to you. For the increase of the religious merit and fame of our parents and ourselves we have granted at the request of Gōggā[6], with pouring out of water, a hundred nivarttanas of land, - by a nivarttana measuring forty on both sides, - in the village of Vallisika situated in the province of Bhōgavarddhana, together with all receipts, free from all ditya, forced labour and prātibhēdikā, according to the maxim of bhūmichhidra, not to be encroached upon by rogues and servants who tell lies, to be enjoyed by a succession ofsons and sons' sons for as long as the moon, the sum, the ocean and the earth endure, -to Āmhaṇasvāmin, a resident of Kallāvana belonging to the Gautama gōtra, and a student of the Taittirīya branch for the maintenance of bali, charu, vaiśvadēva, agnihōtra and other rites, -wherefore future kings and governors, whether of our own family or others, reflecting that this world of of living beings is as unstableas a wave of the waters of the ocean, moved by a strong gale, that riches are perishable and unsubstantial, and that virtues endure for a long time, -wishing to participate in the fruit of a gift of land, which is an object of enjoymentby all, and desiring to accumulate fame as bright as the rays of the moon for a long time, should consent to this our gift of land and preserve it. Whoever with his mind covered by the veil of the darkness of ignorance should take it away, or allow it to be taken away, shall be guilty of the five great sins.

This charter was written by Vāṭchali, an executive officer of the Ministry of war and peace

in (the year) three hundred, and fortyseven on the fifteenth day in the bright half of the month of Śrāvaṇa

Year 300 40 7 Śrāvaṇa, śu.10.5

Notes

1. These are two plates, both bearing writing on the inner faces. There are two holes along the left margin so that with the help of a ring (since lost) the first plate can be opened, exposing the written matter on the inner faces.

2. The era year is not mentioned. On the basis of the dynastic name Kaṭachchūri (i.e. Kalachuri) the year has to be placed in the era named after them, which is known to have begun in 248-49 A.D. The details given in the text below correspond to 27th July 8, 595 A.D.

3. Since the language of the eulogistic portion introduring the dynasty is figurative employing the double entedre *(ślēshā)* the translation of passages given by the editor is given here with a few revisions.

4. Ujjayanī is identified with Ujjani near Sinnar in Nasik District. It is no doubt tempting to identify it with the more famous city of that name (spelt also as Ujjayinī) in view of the fact that Śankaragaṇa's son and successor Buddharāja issued a grant from Vaidiśa (i.e. Vidiśa, modern Besnagar in ancient Eastern Mālwā.

5. For the identity of these divinities see *USVAE*, Vol.I, pp.135 ff and Vol.II, Index.

6. Gōggā, obviously a lady whose status or relaṭionship is not given in the text is considered to be the queen of Śankaragaṇa, (by the editor (op.cit,p.299, note 3).

No › 314

GAVE-TEMPLE[1] INSCRIPTIONS OF MAHĒNDRAVARMAN

Date	:	C. 600[2] A.D
Script and	:	Grantha[3]
Language	:	Sanskrit
Donor/King	:	Mahendravarman
Dynasty	:	Pallava
Location	:	No.1 From Mandagappaṭṭu, South Arcot District, Tamil Naḍu
	:	No.2 from Sīyamangalam, North ArcotDistrict,Tamil Nadu
Reference	:	No. 3 from Mahēndravādi, North Arcot District, Tamil Nadu
		No. 1 Gopinatha Rao, *Ep.Ind*, XVII,pp.14 ff. Photograph of eye-copy opp.p.12; No.2 Hultzsch, *ibid*, VI, p.320 andplate; No. 3 Hultzsch,ibid, IV,p. 152 and plate

TEXT

Metres: Gīti, Aryā and Kōkilaka

No.1

एतदनिष्टकमद्रुममलोहमसुधविचित्रचित्तेन ।
निर्म्मापितन्नृपेण ब्रह्मेश्वरविष्णुलक्षितायतनम् ॥

No.2.

ललिताङ्कुरेण राज्ञावनिभाजनपल्लवेश्वरन्नाम ।
कारितमेतत्स्वेच्छाकरण्डमिव पुण्यरत्नानाम् ॥

No.3

महिततमं सतामुपमहेन्द्रतटाकमिदं
स्थिरमुरु कारितं गुणभरेण विदार्य्यशिलाम् ॥
जननयनाभिरामगुणधाम महेन्द्रपुरे
महतिमहेन्द्र विष्णुगृहनाम मुरारिगृहम् ॥

Translation

No.1

This brickless,timberless metalless and mortarless ideal (Lakshita)[4]. temple for (gods) Brahmā, Īśvara and Vishṇu was established by king 'Variegated-minded' *(Vichitra-chitta).*

No.2

This temple (as if it were)a casket with the jewels of meritorious deeds, Avanibhājana-Pallavēśvaram[6] by name, was made by king Lalitāṇkura

No.3

(This) solid and spacious abode for (god) Murāri (Vishṇu) called Mahēndra-Vishṇugriham[7] which is praised by good people and which is an abode of beauty pleasing the eyes of men was made in the great city of Mahēndrapura[8] after splitting the rock (on the banks of the tank called) Mahendra-taṭāka by Guṇabhara.

Notes

1. The word 'temple' is used here for convenience. The excavated area of the caves is in the form of a maṇḍapa without the openness of the latter. The caves have normally cells, one or more, as the description of the deity or deities point, behind the frontal portion of the pillars. See K.R. Srinivasan, *Cave-Temples of The Pallavas,* plates. The inscriptions are engraved on the front beam or pillar.

2. The date given here is very tentative as none of the inscriptions given any date. For Mahendravarman's period seegenealogical Table.

3. The usual expression of Pallava-Grantha given by scholars as the name of the script is avoided here as the corresponding names Choḷa-Grantha or Pāṇḍya-Grantha are not used at all. However it is true that the Grantha script designed from southern characters (prevalent in Andhra Pradesh from where the Pallava started their career) for the extra letters of the Sanskrit alphabet and some letters of the Tamil alphabet was a creation of the Pallavas.

4. This word *lakshita* is interpreted here as ideal. Lakshita was also one of the numerous such epithets of Pallava Mahēndravarman. For these epithets see SII, XII Nos. 8 and 10 from Tiruchirappalli No. 13 from Pallavaram, Chengalpet District and 14 from Kāñchīpuram.

5. For this title give also elsewhere see Note 4. This inscription is significant in more than on way. This record reflects on the contemporary situation in whic the use of stone for building temples was avoided. None of the Pallava temples was honoured by the hymns of Śaiva saints. On the other hand there are numerous hero-stone records in Vaṭṭeluttu script and in Tamil language dated in the reign of Pallava king Simhavarman, Simhavishṇu and Mahendravarman. Further, this is the only temple dedicated to the Trinity called Trimūrti Brahmā,Vishnu and Śiva. The deities seem to have been represented in painting with provision to insert bas-reliefs for the deities. See K.R.Srinivasan, ibid, pp.49-51 and plates.

6. See No. 2 which names that cave-temple as Lalitānkara-Pallavēśvara--gṛiham.

7. This is a temple entirely devoted to god Vishṇu pointing to the contemporary situation in which there was a transition from the concept of *trimūrti* worship to the worship of either Vishṇu or Śiva.

8. See references in note 4 for its use also elsewhere. This inscription is perhaps the only one where the entire complex is named after the Pallava king's coronation name Mahēndravarman.

In Public domain. Digitized by Muthulakshmi Research Academy

No, 323

INSCRIPTION OF BUDDHAGUPTA FROM MALAYSIA

Date : 5th century A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Buddhagupta/.....
Dynasty : ......
Location : Stone-slab,[1] Northen District, Wellesley Province, Malaysia, now in the Indian Museum, Calcutta, India
Reference : B.Ch.Chhabra, *Expansion of Indo--Aryan Culture During Pallava rule* (as evidenced by inscriptions), pp.20-26 and plate

---

TEXT

Metres: Verse 1 *Āryā;* Verse 2 *Anushṭubh*

ये धर्म्मा हेतुप्रभवा तेषां हेतुं तथागतो(ह्यवदत) ।

तेषां च यो निरेध एवं वादी महाश्रमणः ॥1॥

अज्ञानाच्चीयते कर्म जन्मनः कर्म कारणम् ।

ज्ञानान्न चीयते कर्म्म कर्म्म भावान्न जायते ॥ 2 ॥

महानाविक बुद्धगुप्तस्य रक्तमृत्तिकवा (स्तव्यस्य दानम्)

सर्व्वेण प्रकारेण सव्व्रस्मिन् सर्व्वथा सर्व्व.... सिद्धयात्राः सन्तु

Summary

Verse 1 Thus spoke Tathāgata, the great ascetic[2], of the cause of the conditions arising from a cause: He also spoke about their destruction.

Verse 2 Through ignorance result-oriented action *(karma)* is accumulated. The cause of birth is *karma.* Through knowledge *karma* is not accumulated. Through absence of karma one is not (re)born.

By all means, in all, in all respects....all

......be they successful in their voyage.[5]

Notes

1. The stone bears the figure of a stūpa arising out of a base on a spherical dome supported by an inverted lotus showing three petals, which in turn is held on a circular drum-like pedestal showing three pilasters. The *stūpa* consists of a huge column with a series of superposed parasols.

2. The verse containing a Buddhist creed comparable with a verse at the end of the last chapter in a work called *Saddharmapuṇḍarīka*, appears frequently on Buddhist votive tablets or pedestals of Buddhist statues.

3. The word *mahānāvika* of the text may mean a great boat-man evidently implying the possession of many such boats or ships by one capable of being a captain of ships.

4. Kern who edited the record first identified *raktamṛittika* with Ch'in-tu (red earth), a port on the coast of the Gulf of Siam on the basis of Chinese sources. Chhabra draws our attention (in op.cit. p.23, note 1) to the occurrence of pāṇḍu-mṛttikā, dhavaḷa-mṛittikā and śukla-mṛittikā (all meaning 'white earth'. Cf. also Rāmāyaṇa II, 71, 20, where the word pāṇḍu-mṛittikā is used in describing Ayōdhyā. It is now believed that raktamṛittika is to be identified with the monastery called Lo-to-mo-chi found by Hiuen-Tsang near Karṇasuvarṇa. This monastery is identified, in turn with Rāngāmāti, 12 miles to the south of Murshidābād, West Bengal. 'Red Earth' can be traced, however, in the names of numerous places along the east coast of India (Cf. Chennilam-red earth in Ramanathapuram District, Tamil Nadu).

5. This passage seems to be a benediction praying and wishing success for all mariners. For more details on *siddhayātra* see Chhabra, op.cit, pp.24-26.

In Public domain. Digitized by Muthulakshmi Research Academy

No. 324

GOLD-PLATE INSCRIPTIONS FROM MYANMAR

Date : 6th century A.D.
Script and : Southern Characters
Language : Pāli
Donor/King : ....
Dynasty : ....
Location : Two gold plates[1] dug up in a building site at Maunggun near Hmawza, Prome District, Myanmar
Reference : *(Burma), now in the British Museum, London Maung Tun Nyein, Ep.Ind*, V, pp.101-2 and Plate.

TEXT

Metres:

ये धम्मा हेतुपभवा तेसं हेतु तथागतो आह ।
तेसञ्च यो निरोधो एवं वादि महासमनोति ॥
इुत पि सो भगवा अपहम्
सम्मासम्बुद्धो विढ़जाचरणसम्पन्नो सुगतो
लोकविदु अनुत्तरो पुरिसदम्मसारथि सत्था
देवमनुस्सान् बुद्धो भगवाति ।
स्वाख्यातो भगवता धम्मो सन्दिट्ठिको अकालिको
एबिपस्सिको ओपणायिको पच्चत्तं वेदितव्वौ विञ्जूहीति ॥

Text Sanskritized

सिद्धम् ॥
ये धर्म्मा हेतुप्रभवाः तेषां हेतुं तथागतः आह ।
तेषां च यः निरोधः वं वीदी महाश्रमणः ॥ इति ॥
इति अपि सः भगवन् अर्हन् सम्पक्सम्बुद्धछ
निद्याचरणसम्पन्नः सुगतः, लोकविद्, अनुत्तरः पुरुषदम्यसारथिः, शास्ता

देवमनुष्याणां, बुद्धः भगवान् इति । स्वारण्यातः भगवता धर्म्मः सान्दृष्टिकः अकालिकः ऐहिपश्यिकः औपनयिकः प्रत्युक्तं वेदितव्यः विज्ञैः इति ॥

No.2

स्वस्ति ।

ये धम्मा हे तुपभवा .... महासमनोति ॥

चत्तारो इद्धिपादा

चत्तारो सम्मप्पधाना चत्तारो सति - पठ्ठाना चतारि अरियसच्यानि चतुवेसरज्ञानि पञ्चिन्द्रियाणि पञ्च चक्खूनि ॥

असद्धारणानि सत्त बोज्झङ्गा अरियो अट्ठङ्गिको मग्घो नव लोकुत्तरा धम्मा दस बलानि चुद्दस बुद्धयोनि अठ्ठारसबुद्धम्मानि ॥

सिद्धम् ॥ स्वस्ति ॥

ये धर्म्माः .... महाश्रमणः ॥ इति ॥ चत्वारि ऋद्धिपदानि, चत्वारि सम्यक्प्रधानानि चत्वारि स्मृत्युपस्थानानि, चत्वारि आर्य्यसत्यानि चत्वारि वैशारद्यानि, पञ्च इन्द्रियाणि, पञ्च चक्षूंषि, षट् असाधारणानि सप्त बोध्यङ्गानि आर्यः आष्टाङ्गिकः मार्गः नव लोकोत्तराः धर्म्माः दशबलानि चतुर्दश बुद्धयोनयः अष्टादश बुद्ध - धर्म्माः ॥

Summary

No.1

Whatever laws are produced from cause, the cause of these the Tathāgata (Buddha) expounded, as well as the cessation of both the cause and the effect. This is the teaching of the great ascetic

For these reasons (vis. previously acquired virtues) the Blessed one (Buddha) is called the Venerable one, the truly and perfectly enlightened Being, one endowed with knowledge and conduct, the Happy one, one knowing the universe, the Pre-eminent one, the Bridler of men's wayward passions, the master of gods and men, and the blessed Buddha.

The Blessed one has well expounded his law, whose benefits are evident to the eye, which is advantageous at all times and seasons, which can boldly invite criticism, which can, if closely observed, lead up to Nirvāṇa, and with whose details, severally, the wise should be acquainted.

No.2

Whatever laws.....ascetic.

(He has also explained) the four means of obtaining supernatural power *(iddhipāda)*[2]; the four kinds of right exertion *(sammappadhāna)*; the four kinds of earnest meditaion *(saśipatthāna)*; the four sublime truths *(ariyasachcha)*; the four subjects of fearlessness *(vesārajja)*; the five moral qualities *(indriya)*; the five kinds of visiion *(chakkhu)*; the seven requisites for attaining supreme knowledge *(bojjhaṇga)*; the sublime eightfold path; the nine transcendent conditions *(lokkutarādhammā)*; the ten forces *(bala)*; the fourteen requisites for the attainment of Buddha hood; the eighteen attributes of a Buddha.

Note

1. Each of these two plates bear writing on one side only.

2. The 4 iddhipādas, by which iddhi is attained are chhanda (determination), virigam. (exertion). chitta (preparation of the hear) and vimaṃsā (investigation). The 4 sammā-padhānās are exertion (1) to prevent sinful conditions arising, (2) to put away sinful not yet in existence, and (3) to retain meritorious states not yet in existence, and (4) satipaṭṭhānas are meditaion (1) on the impurity of the body, (2) on the evils of sensations, (3) on the evanescenee of thought, and (4) on the condition of existence. The 4 sublime truths are (1) duhkha, (suffering), (2) duhkha samudayṃ (cause of suffering), (3) duhkha-nirodha, (cessation of suffering, and (4) dhkhanirodha gāmini paṭipadā (the path leading to the cessation of suffering). For a Buddha's 4 vesārājjas (subjects of confidence of fearlessness), see p.423, note 5. The five indiriyas (qualities) are saddhindiriya, (faith), viriyin (energy), satin (recollection), samādhin (contemplation) and paññin (wisdom). The 5 chakkhas (kinds of vision) are mamsa-chakkhu (human eye), dibba (divine eye), paññā (eye of wisdom), ṣamānta (eye of universal knowledge) and buddha (the eye of a Buddha). Six asādhāraṇas are noticed above, p.491, note 3. The 7 requisites for attaining the supreme knowledge of a Buddha are recollection investigation energy, joy, calm, contemplation and equanimity. For the sublime eight fold path, see supra, Bk.II. No. 101, notes. The lokkuttaradhammas (transcendent conditions) are the 4 maggas (noble paths), the 4 phalas (fruitions of the paths) and Nirvāṇa. The ten balas or forces belonging to a Buddha consist of his comprehension in ten fields of knowledge; sometimes they are given as consisting in the knowledge of the paṭichchasamuppāda. The 14 buddhayonis (requisites for the attainment of Buddhahood) are however not enumerated in the lexicons; but a Buddha's ñāna is sometimes referred to as 14 in number. The 18 buddhadhammas (conditions or attributes of a Buddha) are the same as the docṇika-dhaṃmas (p.423, note 7) which are (1) seeing

all things, past, (2) present and (3) future; (4) propriety of actions of the body, (5) speech, and (6) thought; (7) firmness of intention, (8) memory, (9) samādhi, (10) energy, (11) contemplation, (12) wisdom; (13) freedom from fickleness, (14) noisiness, (15) confusedness, (16) hastiness, (17) heedlessness and (18) inconiderateness.

No. 325

ARAKAN GRANT OF KIMMĀJUVDĒVI

Date : Regnal year 11 : C. 507 A.D.
Script and Language : Northern Characters : Sanskrit
Donor/King : Kimmājuvdēvi/(Bhūtichandra)
Dynasty : Chandras of Arakan
Location : Vēsāli area near Mrohaung, Arakan, Myanmar (Burma).
Reference : Sircar, *Ep.Ind*, XXXI, pp.61-66 and plate

TEXT

Metres:

......(परममाहेश्वरो महाराजाधिराज श्रीद्वेङ्चनद्रस्तस्य पुत्रस्तत्पादानुध्यातः) (परममाहेश्वरो महादेव्यां श्री.... देव्यामुत्पन्नो महाराजाधिराजश्री राजचन्द्र) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्री........ रदेव्यामुत्पन्नो महाराजा (धिराजश्रीकालचन्द्र) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्रीकिम्तों देव्यामुत्पन्नो महा (राजाधिराजश्रीदेवचन्द्र) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्रीकिम्दल्देव्यामुत्पन्नो (महाराजाधिराजश्रीयज्ञचन्द्र) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्रीसुकन्यादेव्यामुत्पन्नो (महाराज़ाधिराजश्री चन्द्रबन्धु) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्रीक्यौदेव्यामुत्पन्नो महा (राजाधिराज-) (श्रीभूमिचन्द्र) स्तत्पादानुध्यातः परममाहेश्वरो महादेव्यां श्रीकल्याणदेव्यामुत्पन्नो (महाराजाधिराजश्रीभूतिचन्द्रः) स्वपरकुलसमुद्भवान्नरेन्द्रा स्तदनुचरांश्च भविष्यतो यथार्हमनुनयति बोधयति कुशलयुतं सहितश्च वक्ति सर्वान् । विदितमेतदस्तु वो

यथापरेण..... स्वकारितविहारे रत्नत्रयोपयोगाय चतुष्प्रत्ययनिमित्तं भग्नस्फुटितसंस्कारार्थं च श्रीकिम्माजुव्देव्या

आगतानागतजेतवनवासि स्थविरचातुर्द्दिशार्य्यभिक्षुसंघ.... संप्रदानो डेङ्गुत्त नामा त्रिसाहस्रिको ग्रामो निसृष्ठो यस्य सीमा पूर्व्वेण.... (दक्षिणेन) श्रीलक्काजोला शिलापंक्तिराम्रवृक्षश्च पश्चिमेन वंगेङ्खल्ल: .... उत्तरे(ण) तद्भवद्भिर्धर्म्माभिलाषादस्मद्बहुमानाच्च परिपालनीयोपि च (।*)

.... महामन्त्रिरेङ्गादित्यादास: राज्यसंवत्सरे (10 1 आषाढ शु).....

Summary

Mahārājādhirāja Śri Bhūtichandra[1], (Paramamāhēśvar)[2] enquires, informs and requests (the concerned persons) the kings of his own family and other families and their followers, thus:

Let it be understood that Śrī Kimmājuvdēvi[3] bestowed the village of Ḍēngutta three thousand[4] to provide for the fourfold requirements[5] of venerable monks visiting from all quarters and residing at Jētavana[6] in the monastery constructed by her and also to provide for the use of the three jewelled (seat of worship) and for repair works etc. The village is bounded by . . . . . on the east, by Śrīlakkājōlā, rows of stones and mango trees on the south, by Vangēṇ-khalla (canal) on the west and . . . . .on the north. You should protect and maintain the gift out of desire for *dharma* and of consideration for us.

Conveyed by the great minister *(mahāmantrī)* Rēṇgādityabāsa (On the . . . . day in the month of Āshāḍha in the regnal year 11)[7]

Notes

1. Due to damage in the record the genealogy given in the record is not complete. But the passages when conjecturally restored as shown in the texts within square brackets and when compared with later records andcoins of the dynasty (See *Ep.Ind*, XXXII, pp.7-8) yields the following genealogy (App.)

(Dvēṅgchandra =
(370-425 A.D.)

Rājachandra = . . .
(445-54 A.D.)

Kālachandra = Kimtomdēvī
(445-54 A.D.)

Dēvachandra = Kimdala dēvī
(454-76)

Yajñachandra = Sukanyādēvī
(476-83)

Chandrabandhu = Kyaudēvī
(489-89)

Bhūmichandra = Kalyāṇadēvī
(489-96)

Bhūtichandra = (Kimmājuvdēvī?)
(496-520)

It may be noted that some of the names given here and some other names of places belong to the then local language probably early Khmer and not Sanskrit.

2. Note that in spite of the damage the inscription gives this epithet 'Paramamāhēśvara' (best devotee of Śiva) to every king mentioned in this record.

3. Kimmājuvdēvī was possibly a queen of Bhūtichandra.

4. Ḍeṅgutta cannot be identified. The numeral that follows may stand for the income in local coinage according to Sircar.

5. The four-fold requirements are clothing *(chīvara)*, food *(piṇḍapāta)*, bedding *(śayanāsana)*, and medicine *(bhaishajya or glāna)*.

6. The reference to Jētavana seems to point to a locality around the monastery, which was probably so called after the original Jētavana in the suburbs of Śrāvasti (modern Set-Mahet on the borders of the Gonda and Bahraich Districts of Uttar Pradesh where tha banker Anāthapiṇḍika built a monastery for the use of the Buddha himself.

7. The date, as restored, is supplied by the general editor of Epigraphia Indica.

No. 326

VĒSĀLI INSCRIPTIONS OF CHANDRAS OF ARAKAN

Date : 6th century A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : A. Chandraśriyā/Nītichandra[1]
B. Virachandra
Location : Slabs in the ruins of a *stūpa* on the Unhissaka hill at Vēsāli, Akyab District, Arakan, Myanmar
Reference : D.C.Sircar, *Ep.Ind*, XXXII, pp.103-09 and plates

---

TEXT

Metres: Verse 1 *Āryā*, 2 and 3 *Anushtubh*

A

ये धर्म्मा हेतुप्रभवा हेतुं तेषां तथागत आह ।
तेषांच यो निरोध एवं वादी महाश्रमणः ॥ 1 ॥
श्रीनीतिचन्द्रस्य चन्द्रवत्प्राश्र्यमानस्य) देव्याः सावीतां चन्द्रश्रिया नाम परमोपासिकायाः देयधर्म्मोऽयं सर्व्वसत्त्वानामनुत्तम (ज्ञानाय)

B

सत्यधर्म्मानुरोगण कृतं स्वार्थेन भूभुजा ।
परार्थघटनोद्योगसम्यन्निहितचेतसा ॥ 2 ॥
श्रीवीरचन्द्रदेवेन महीमण्डलमण्डनम् ।
धर्म्माधिगतराज्येण बुद्धस्तूपशतं कृतम् ॥ 3 ॥

Summary

A

The Sentient Being (the Buddha) spoke of the cause of the conditions arising from a cause. The Great ascetic spoke also about their destruction.

This (structure bearing the slab) is the pious gift of the queen of 'Nītichandra who is . . . . queen by name

Sāvitāṁ-Chandraśrīyā, a devout lay worshipper (of the Buddha), for (the acquisition of) the best knowledge by all creatures.

B

One hundred *stūpas* for the Buddha, the ornaments of the earth were raised by king Vīrachandradēva who obtained kingdom through righteousness *(dharma)* and who had set his heart on exertions to do good to others on account of his love for truth *(satya)* and piety *(dharma)*.

Notes

1. On the basis of a later king's (Ānandachandra's) record Sircar assigned tentative dates to kings of the dynasty, according to which Nītichandra's reign is placed in a period form 520-575 A.D. and Vīrachandra's reign is placed from 575-78 A.D.

No. 327

INSCRIPTION OF GUṆAVARMAN

Date	:	5th century A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Donor/King	:	Guṇavarman/ . . . .
Dynasty	:	Kauṇḍinya
Location	:	Stone-slab, Proasat Pram Loven temple, Thup Muoi or 'Plains des Jones', Cochin-China, Cambodia
Reference	:	Coedis, BEFEO, XXXI, pp.1 ff; R.C.Majumdar, Inscriptions of Kambuja, pp.2 ff

---

TEXT

Metres; Verses 2-3, 5-9 *Vasantatilaka, 4 Anushṭubh,* 10, 11 *Śārdulavikrīḍita;* 12 *Ardhasama-Mālabharanī*

....
.... ।
.... विदिव ..... तग..........
तस्य पप्रसादज ....
.... नृपतिर्ज्ञ....... ।
यस्याग्रहस्तपरिमृष्टजलस्समुद्रः
क्षीरोदकोऽप्यमृतवद्द्रहमभ्य .... ॥ 2 ॥
जाराङ्ग .... युधिवीर .....
नाम्ना नराधिपतिना सह यु .... ।
श्री ....
व्योनौ ..... परि चतुर्भुज ..... ॥ 3 ॥
क .... त ..... ।
स्वहृदि .... हन्तिं निर्द्धग्धाराम .... मा ॥ 4 ॥
पद्म ... यो भुवि .... सर्व्व
..... रिपुगणास्स्व .... जा.... येन ।
स ..... वतश्च जगत्यनेका
.... धनै ... परितोषिताश्च ॥ 5 ॥
तस्यावनी ... तेर्गुणवर्म्मनामा
.... णबुद्धिरभून्महात्मा ।
से .... सङ्क्रमचारुकाञ्ची
येने .... दयिता जनिता मनोज्ञा ॥ 6 ॥
यः श्रीमता विजयविक्रमिविक्रमेण
कौण्डन्यवंशशाशिना वसुधाधिपेन ।
जन्बात्तभोजकपदे नृपसूनू .....
बालोऽपि सन्नधिकृतो गुणशौर्य्ययोगात् ॥ 7 ॥
तेनेदमात्मात्मजननी कर - संप्र.....
संस्थापितं भगवतो भुविपादमूलम् ।
यसेयैवरूपमतुलद्युति येन ....
..... स नेच्छति परि प्रतिमाः .... पृथिव्याम् ॥ 8 ॥
यस्याश्टमेह्नि विचितैरुपवेदवेद -
वेदाङ्गविद्भिरमपप्रतिमैर्द्विजेन्द्रैः ।
संस्कारितस्य कथितं भूविचक्रतीर्थ
स्वामीति नामविदधुः श्रुतिषु प्रविणाः ॥ 9 ॥
स्थानं यो गुणवर्म्मणा हुणवता श्रद्धावता त्यागिना

पुण्यश्चित्र ... कतमिदं श्रीचक्रतीर्त्थस्य ह ।
तद्भक्तोऽधिवसोद्विशेदपि चवातुष्टान्तरात्माजनो
मुक्तो दुश्कृतकर्म्मणस्स परमङ्गच्छेत्पदं वैष्णवम् ॥ 10 ॥
दत्तं यदगिणवम्मणा भगवते धर्म्मार्त्थिना शक्तितो
विप्रैभागवतैरनाथ कृपणैस्तकर्म्मकोरेस्तथा ।
तत्सर्व्वैरुपयुज्यतां समयतो यैरन्यथा भुज्यतो
युज्यन्तां नरके यमस्प पतितास्ते पञ्चभिः पातकैः ॥ 11 ॥
अभिवर्द्धयतीह यो महात्मा
भगवद्द्रव्यमिदं गुणाह्व .... ।
सतु यत्कुशलं लभेत विष्णोः
परमं प्राप्य पदं महद्यशश्च ॥ 12 ॥

Summary

Verses 1-2 (damaged)

Verse 3 Seems to refer to a war with Vīravarman

Verses 4-5 (damaged)

Verse 6 King Gunavarman, a great soul *(māhātmā)* of good qualities and wisdom . . . whose queen (Kāñchī ?) of an understanding disposition . . .

Verses 7-8 The prince . . . . son of the king, though only a boy, was installed as a governor *(bhōjaka)* of Jambātta by the king , ...a moon of the Kauṇḍinya lineage. A temple *(pādamūla)* of god Vishṇu was raised by him (the prince)

Verse 9 The brāhmaṇas well-versed in Vēda, Upavēda and Vēdāngas consecrated and named the god as Chakra-tīrthasvāmi on the eighth day (after the construction of the temple?)

Verse 10 This sacred place Chakra-tirtha was created by Guṇavarman of good qualities, who was (interested in pious acts) and who was also self-abnegating. May he reach the status (abode) of vishṇu (Vaishṇavam) being pleased and released from the bonds of action.

Verses 11-12 May this endowment and charities given by Guṇavarman be enjoyed by the brāhmaṇas, the devotees of Bhagavat (Bhāgavatas), the destitute and also the workmen (karmakāras) of the temple. Others trying to enjoy them shall be condemned in the hell. Whoever maintains the wealth of Bhagavat will reach the abode of Vishṇu.

Notes

1. Though the inscription is damaged considerably the available text and the summary rather sketchy, are given on account of the importance of their contents now studied afresh, as the following notes will show.

2. The reference to this Vīravarman has been missed by all scholars except D.C.Sircar. But its significance has been missed. Vīravarman, otherwise known to us as the king of Champā seems to have fought with the rulers of Kambuja represented by Guṇavarman at the time, who was followed by Rudravarman. The confusion arising out of this war was cleared only when Vīravarman's son Bhavavarman established his rule in this region immeditely after Rudravarman (see *Inscriptions of Kambuja*, No.3).

No•328

VEAL KANTEL INSCRIPTION OF BHAVAVARMAN

Date : 6th century A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Sōmaśarman/Bhavavarman

Dynasty : Kauṇḍiṅya

Location : Stone in the temple called Prasat Ba An near Mekong river, cambodia

Reference : Barth and Bergaigne, *Inscriptions Sanscrities du Cambodge*, No.28, Plate; R.C.Majumdar, *Inscriptions of Kambuja*, No. 13, pp.18-19.

TEXT

Metres: all Verses Anushṭubh

श्रीवीरवर्म्मदुहिता स्वसा श्रीभववर्म्मणः ।

पतिव्रता धर्म्मरता द्वितीयारुन्धतीव या ॥ 1
हिरण्यवर्म्मजननी यस्तां पत्नीमुपावहत् ।
द्विजेन्दुराकृतिस्वामी सामवेदविदग्रणीः ॥ 2
श्रीसोमशर्म्मार्कियुतं स श्रीत्रिभुवनेप्यवरम् ।
अतिष्ठिपन् महापूजामतिपुषंकलदक्षिणम् ॥ 3
रामायणपुराणाभ्यामशेषं भारतं ददत् ।
अकृतान्वहमच्छेद्यां सच तद्वाचनास्थितिम् ॥ 4
यावत् त्रिभुवनेशस्य विभूतिखतिष्ठते ।
यो य ए .... ॥ 5
धर्म्मां शस्तस्य स्यान्महासुकृतकारिणः ।
.... ॥ 6
हतस्तु हती दुर्बुद्धिर्य एकमपि पुस्तकम् ।
.... ॥ 7

Verses 1-3 Śrī Sōmaśarman, a Moon among the brāhmaṇas, the foremost among the scholars in Sāmavēda and the husband of the daughter of Vīravarman who was the sister of Bhavavarman and the mother of Hiraṇyavarman[1] set up (the image of God) Tribhuvanēśvara along with (that of God) Sun, arranging for the worship and bestowing numerous gifts.

Verse 4 He (Sōmaśarman) gave (the texts of) Rāmāyaṅa, Purāṇas and Bhārata (i.e. Mahābhārata) and arranged for their daily exposition

Verses 5-6 May this charity last as long as the deity (Tribhuvanēśa)'s prosperity endures. Those who destroy.

Notes

1. Note the differences in the name of the lady's father Vīravarman who was a king (vide No. 327 where he is described as nṛipati), in the name of the lady's husband Śōmaśarman, a brāhmaṇa and in the name of her son Hiraṇyavarman, again a name of a king on account of its ending suffix varman. The syntax of the second verse where Śōmasarma is said to have married the mother of Hiraṇyavarman is not in order, though the intended meaning is clear.

The reference to Hiraṇyavarman is interesting as it occurs in no other inscription except the label inscription below the row of sculptural representations of events leading to the accession of Nandivarman

Pallavamalla in C.731 A.D. at Kāñchi, found on the walls of the *prākāra* around the central shrine in the Vaikuṇṭhaperumāḷ temple at kāñchi. It is possible that this Hiraṇyavarman was an ancestor of Pallavamalla in the collateral line of Bhīmavarman (vide *The Pallavas of Kāñchi* in South-East Asia by T.N.subramaniam, pp.91-94).

No. 329

INSCRIPTIONS OF CHITRASĒNA-MAHĒNDRAVARMAN

Date : 6th century A.D.

Script and : Southern Characters

Language : Sanskrit

Donor/King : Chitrasena Mahēndravarman

Dynasty : Kauṇḍinya

Location : Rocks at Thma Kre and Phu Lokhon[1] on the banks of Mekong river, Cambodia

Reference : Finot, *BEFEO*, III, 21; Barth, ibid, 442

TEXT

Metres: All verses *Anushtubh*

A

भक्त्या भगवतश्शम्भोर्म्मातापित्रोरनुज्ञया ।
स्थापितश्चित्रसेनेन लिङ्गञ्जयति शाम्भवम् ॥

B

नप्ताश्रीसार्व्वभौमस्य सूनुश्श्रीवीरवर्म्मणः ।
शक्त्याऽनूनः कनिष्ठोपि भ्राता श्रीभववर्म्मणः ॥ 1
श्रीचित्रसेननामा यः पूर्व्वमाहतलक्षणः ।
सश्रीमहेन्द्रवर्म्मेति नाम भेजेऽभिषेकजम् ॥ 2
जित्वेमन्देशमखिलङ्गिरीशस्येह भूभृति ।
लिङ्गन्निवेशयामास जयचिह्नमिवात्मनः ॥ 3

C

यश्श्रीमहेन्द्रवर्म्मेति महेन्द्र इव विश्रुतः ।
स शङ्करतटारण्याञ्चखानेमञ्जलाशयम् ॥

Summary

A

Victory to the *liṅga*[1] of Śambhu (Śiva) set up by Chitrasēna out of devotion to Śambhu on approval of his parents

B

Chitrasena, grandson of Sārvabhauman,[2] son of Vīravarman, who was not less powerful though younger to Bhavavarman had assumed the name of Mahēndravarman on his coronation.[3] Having conquered this territory *(dēśa)* he set up herer the *liṅga*[4] for the Lord of the Mountain (Girīśa i.e. Śiva) as a symbol of his victory

C

He (Chitrasēna) who is famous as Mahēndra like god Indra excavated this reservoir called Śaṅkara-taṭāka

Notes

1. King Chitrasēna had set up liṅgas, tanks and bulls at different places in the newly conquered territory. Stones or adjacent rocks bear similar inscriptions near such spots. They contain identical versions except in the third *pāda* of the verse where the reference is made to the liṅga, bull or tank as the case may be. See Majumbar's *Inscriptions of Kambuja*, p.20 in which a list of such places is given.

2. Sārvabhauma may be an epithet or the coronation name of the concerned person.

3. The name Mahēndravarman assumed by Chitrasēna is significant. For, at about the same time or a little earlier Pallava Mahēndravarman was ruling from Kāñchī. This coincidence cannot however be extended further for want of more details though the close connection between the east coast of peninsular India and South-East India can never be doubted. The script, the spread of Vedic culture and the names reminding their Indian counterparts-all put together strongly attest to the contact, cultural if not political. For more on this see No. 328 note 1; No. 330 note 1 etc.

4. The third quarter of the third verse of this section is substituted by the following verse inscribed on a stone at Tham Prasa :

विजित्य निखिलान्देशानस्मिन्देशे शिलामयम्

बृषभं स्थापयामास जयचिन्हमिवात्मनः

'Having conquered all the countries (he-Chitrasēña) set up the bull made of stone in this locality as a symbol of his victory'

See note 1 above.

No.330

MY-SON INSCRIPTION OF ŚAMBHUVARMAN

Date	:	6th century A.D.
Script and	:	Southern characters
Language	:	Sanskrit
Donor/King	:	Śambhuvarman alias Praśastadharma-Diṇḍika
Dynasty	:	Gaṅgēśa-vaṁśa or Gaṅgarāja-vaṁśa
Location	:	Stone set up in front of a Śiva temple at My-Son, Quang Nam District, Viet-Nam
Reference	:	M.Finot, *BEFEO*, III, p.206 and plate; R.C.Majumdar, *Champā*, Inscription No.7.

TEXT

Metres: Verses 2, 3 and *Mandākrānta*, Verse 5 *Māḷinī*, Verse 6 *Upajāti* (or Upendaavajrā).

.... तिः ॥
गंगेशस्य ...... र ....
.... (स्य) गुणानाम् ।
बिभ्रद् गुर्वी धुरमनवरात् (मा) ....
.... (श्रीम)द्रवर्म्मानरेन्द्रः ॥ 2

तस्मिन् ब्रह्मक्षत्रियकलतिलके श्रीरुद्रवर्म्मणि ...... युत्तरेषु चतुर्षु वर्षशतेषु

शकानां व्यतीतेष्वग्नि दग्धं देववेवालयम् ....
स्थित्युत्पत्तिप्रलयवशिनश्शूलिन(स्सा)मराणां
संस्थानानां अदहद् नहि .... ।
.... यममलिनो वेद्यवेत्तृस्वभावः
कृत्स्नंवेत्ति त्रिभुवनगुरुः कारणंस्थाणुरेव ।। 3

.... परिमाणे शककाले स्वपुण्याति
शयाद् दिवं अधिरूढस्य श्रीरुद्रवर्म्मणो .... ति
गुणा विमव .... ग्रमहान्यशास्यमलि.......
रता स्वकृत्यमतिहानसात्म्यं सू... वे समस्तं
इह यस्य तृ ....
.... लप्रसृतो
नितान्तोर्ड्डितश्श्रीशम्भुवर्म्माभिषेकनामा ।।
धृतसुचरि .... धाम्ना प्रकाशः
वसतिखनिसूर्य्यस्सम्पदा शण्यातवीर्य्यो
.... श्रीप्रशस्तधर्म्मदिण्डिकनामा ।।5

प्रकृष्ट धर्म्मसगुणो नृ ....
श्रीशरतप्रदोषेन्दुरिवाभ्युदेति ....
इन्द्रयोगे भार्ग्गवदिवसे स्थिरहोरा द्रक्काणनवांशकत्रिंशद्रागमौरिका .... लग्ने
सुविशुद्धे तृतीयादित्यकेतुचतुर्थासुरगुरुजाव बुधषष्ठराहु .... मस
सप्तचत्त्वारिंशत् कुड़वासु सप्तशन(ना)लिकासु पुरस्कृतगोपस्य .... ब्रह्मदुर्व्वीलि
रम्भसामि जातरूपाग्रासनिकसहितेन ब्राह्मणेस्वतिशयाचार्य्य ..... न श्रीशम्भु
वर्म्मणा प्रतिष्ठापितः ततश्शम्भुभद्रेश्वरः ।।

सृष्टं येन त्रितयमखिलंभूर्भुवस्स्वस्वशक्त्या
येनोत्खातं भुवनदुरितं वह्निनेवान्धकारम् ।
यसयाचिन्त्यो जगति महिमा यस्यनादिर्नतचान्त
इचम्पादेशे जनयतु सुखं शम्भु द्रेश्वरोऽयम् ।।
अपि च
भद्रवर्म्मणा राज्ञा येयं अक्षयिणी भूमिः सकुदुम्विजना दत्ता तस्याः पूर्व्वेण सुल्लहपर्व्वती
दक्षिणेन महापर्व्वतः पश्चिमेन कुचकपर्व्वतः .... भूमौ ये कुटुम्बिनो निवसन्ति तैर्द्दशमौ
भागो दातव्यो राजाधिराजे .... स्थितिमनुपालयद्भिर्न

विनाशयिनृभिः

....

Summary

Verse 2 Mentions Gaṅgēśa (as the founder of the dynasty)[1] and his descendant (Bha) dravarman[2]

When Śrī Rudravarman[3] born as an ornament of the Brahmakshatra[4] family *(kula)* was ruling in the Śaka years four hundred[5] and . . . . . had elapsed the temple of the God of Gods (Dēvadēva i.e. Śiva) was burnt by fire.[2]

Verse 3 The God with trident, the controller of creation, maintenance and dissolution, who, though not unfriendly yet burnt (i.e. destroyed) all forms including Gods; who is unblemished and by nature both a knower as well as an object of knowledge, is one fixed cause of the universe, the preceptor of the three worlds and knower of all things.

In the Śaka year . . . . when Rudravarma had ascended the heaven on account of his meritorious deeds . . . . .came king who had the coronation name of Śambhuvarman

Verse 4 (Śambhuvarman) who, as a Sun in earth was famous for his prowess . . . had the name Praśatadharma-Diṇḍika[6] .

Verse 5 Possessing excellent qualities he shines like the moon of autumn evening. . . . . .

On Friday, when Mahēndrayōga was current, when fixed *hōra, drekhāṇa, navāmśaka, trimaśat-bhāga. . . . etc., was current, when the langna. . . was current, when sun and kētu were in the third house,* Venus *(asuraguru),* Jupiter (Jiva) and Mercury (Budha) were in the fourth house and when . . . in the sixth. . . . . when Moon (has passed across the contellation of. . .) at fortyseven Kuḍavas (for Ghaṭikas) and seventeen *nālikās*[7]

Śambhuvarman honoured the priest Brahma-Durvvalirambhasāmi (?) with a golden *(Jātarūpa)* seat of honour and consecrated god Śambhu-Bhadrēśvara

Verse 6 May this Śambhu-Bhadrēśvara by whom the three worlds *bhūh, bhuvah* and *svaḥ* have been created by his prowess, by whom the sin of the world has been removed even as darkness is expelled by fire, whose glory is unthinkable in this world, who has neither beginning nor end, cause happiness in the kingdom of Champā

Further, the land with its agriculturists which was given as a perpetual endowment *(akshayiṇī bhūmiḥ)* by king Bhadravarman, bounded by sullaha mountain on the east, the great mountain on the south, Kuchaka mountain on the west . . . a tenth part (of the produce) should be given by the agriculturists living in this land. . . . by Rājādhirāja (Śambhuvarman).

This endowment is to be maintained and not destroyed.

Notes

1. The name Gaṅgēśa occurs also as Gaṅgarāja or Gaṅgēśvara in some later records of this dynasty. It easily recalls to us the name Gaṅga, of the dynasty of Western Gaṅgas in Karnataka, who started ruling sometime in the later half of the fourth century A.D.

2. See *Inscriptions of Bhadravarman* (No. 335) which refers to the installation of Bhadrēśvara.

3. The relationship of Rudravarman to Bhadravarman is not stated in the record. But a recrod (Majumdar, op. cit. No.12) of a descendant Prakāśadharma dated Śaka 579 (657 A.D.) mentions that Rudravarman is the son of an eminent brāhmaṇa and the daughter's daughter of Manōrathavarman of Gaṅgarāja's dynasty.

4. The word Brahmakshatra has been examined by several authors from various points of view. S.Sankaranarayanan *(The Vishṇukuṇs and their times)*, pp.24-26 and pp.211-12) has considered elaborately all the views expressed so far. It seems that this word is used in the cases of progeny born out of intercaste marriage between a brāhmaṇa and kshatriya or by adoption of a brāhmaṇa by a kshatriya family. See note 3 above. Rudravarman was born of a kshatriya woman and a brāhmaṇa. See also Veal Kantel Inscription of Bhavavarman (No. 328, note 1) where it is found that brāhmaṇa Sōmaśarma's son born to the daughter of Ksha triya Vīravarman was called Hiraṇyavarman, a kshatriya name.

5. The other digits of the numeral are lost. It however indicates that the event on that date will have to be placed anytime between 478 to 577 A.D.

6. Praśastadharma-Diṇḍika was the king's name. The first part of the name is in agreement with such other names given to the later members of the family as Kandarpadharma, Prabhāsadharma and Prakāśadharma. The second part of the name Diṇḍika recalls the same name assumed by some of the members of the ruling family of the Western Gaṅgas of Talakkāḍ (Talavanapura). T.N Subrahmaniam who has considered these in detail has come to the conclusions that the royal family of Champā commencing from Gaṅga (see note 1) was connected with the royal family of Gaṅgas of Talakkāḍ and that very likely both of them were branches of the same stock.

7. The astronomical and astrological details given in this section suffer from the lacuna of gaps in the most important details of the year, the month, the constellation, the *lagna* (i.e. that part of Zodiac arising at the appointed time), the planets in some of the houses etc., making it impossible to calculate the date. But this is the only instance in the whole range of epigraphy in India and in South-East Asia where such wealth of details were recorded at such an early period of about the times of Varāhamihira (5th-6th century A.D.) See Astrological Magazine, February 1999, P. 214.

8. It is exactly this grant which has been recorded in the Inscriptions of Bhadravarman (No.335, note 2).

No. 331

YUPA INSCRIPTION OF MŪLAVARMAN FROM BORNEO

Date : 5th century A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Mūlavarmaṅ
Dynasty : Kuṇḍuṅga (Kauṇḍinya)
Location : Stone shafts, Moera Kaman, Koe-tai, Borneo (Malaysia) now in Batavia Museum, Borneo
Reference : B.Ch.Chhabra, *Expansion of Indo-Aryan Culture During Pallava rule* (as evidenced by inscriptions), pp. 48-51, pp. 85-92 and plate.

TEXT

Metres: all verses except[3] A2 *Anushṭubh;*[3] A2 *Āryā*

श्रीमतः श्रीनरेन्द्रस्य
कुडुङ्गस्य महात्मनः
पुत्रोऽश्ववर्म्मा विख्यातः
वङ्शकर्त्ता यथाशुमान् ॥ 1 ॥
तस्य पुत्रा महात्मानः
त्रयस्त्रय इवाग्नायः
तेषान्त्रयाणाम्प्रवरः
तपोबलदमान्वितः ॥ 2 ॥
मूलवर्म्मा राजेन्द्रो
यष्ट्वा बहुसुवर्ण्णकम्
तस्य यज्ञस्य यूपो(ऽ)यम् (यं)
द्विजेन्द्रैस्सम्प्रकल्कितः ॥ 3 ॥

No.2

श्रीमतो नृप्मुरयस्य
राज्ञश्री-मूलवर्म्मणः ।
दानं पुण्यतमे क्षेत्रे
यद्दत्तम्वप्रकेश्वरे ॥ 1 ॥
द्विजातिभ्यो(ऽ)ग्निकल्पेभ्यः
विङ्ळतिङ्गोसहस्रिकम् ।
तस्य पुण्यस्य यूपोऽयम्
कृतो विप्रौरिहागतैः ॥ 2 ॥

No.3

A. जयत्यतिबलः श्रीमान्श्री-मूलवर्म्मभूपतिः ।
यस्य लिखितानि दानान्यस्मिन्महति (स्थानके) ॥ 1 ॥
जलधेनुङ्घृतधे(नुं) कपिलादानन्तथैव ति (लदानम्) ।
वृषभौकादशम (पियो) ऽदात् विंप्रषु राजेन्द्रः ॥ 2 ॥
B. श्रीमूलवर्म्मणा राज्ञा यद्दन्तन्तिलपर्व्वतम् ।
स (सु) दीपमालया सार्द्धं यूपोऽयंलिखितस्तयोः ॥
C. श्रीमूलवर्म्म राजेन्द्र सम(व) जित्य पार्त्यि(वान्) ।
करदां (दान्) नृपतीश्चक्र यथा राजा युधिष्ठिरः ॥
चत्त्वारिंशत्सहस्राणि स ददौ वप्रकेश्वरे ।

या .... विंशत्सहस्राणि पुनर्द्दौ ॥
...... मानां स पुनजीवदानं प्रि(पृ)थग्विधम् ।
आकाशदीपं धर्म्मात्मा पार्त्थिनेन्द्रस्वकेपुरे ॥
.... महात्मना ।
यूपो(ऽ)यं स्था (पितो) विप्रैर्न्नानादेशादिहा(गतैः) ॥

Summary

No.1

Aśvavarman, the initiator of the dynasty *(vaṁśa)* even as the Sun *(aṁśumān)* was, the son of the great king Kuṇḍuṅga (Kaṇḍinya). His sons were three like the three fires.[2] The best among the three was king Mūlavarman distinguished by austerity, strength and self-restraint performed the sacramental sacrifice called bahusuvarṇṇaka[3] and this is the pillar *(yūpa)*[4] erected in memory of the same by brāhmaṇas

No.2

Mūlavarman gave twenty thousand kine to brāhmaṇas resembling the sacrificial fire at the most sacred place called Vaprakéśvara and this is the pillar *(yūpa)* erected by brāhmaṇas who had come here from different countries.[5]

No.3-A

Victorious is Śrī-Mūlavarman whose gifts are recorded in this great place, and who has bestowed water, ghee and tawny cows and sesame seeds as well as eleven bulls.

No.3-B

Mūlavarman gave away sesame seeds together with a multitude of (connected) lamps[7]. This pillar *(yūpa)* is erected in memory of the same.

No.3-C

Mūlavarman, having conquered kings in the battlefield made them his tributaries as did king Yudhishṭhira (Dharmaputra). He donated at Vaprakēśvara[8] forty-thousand.... again thirty thousand. He also gave away a multitude of (lamps-), gift of lives (Jīva-dāna)[9] and also a high post looking towards the sky for a lamp (akāśadīpa)[10] at his own city ...... This pillar *(yūpa)* is erected by the brāhmaṇas who had come here from different countries.

Notes

1. Kuṇḍuṅga seems to be a corrupt form of Kauṇḍinya as suggested by Sircar (*SI*, I, p.498) or the name of a local prince. The name of his successor suggests the process of Sanskritisaion, the first step towards the adoption of Indian culture among the local population.

2. The three fires are *gārhapatya, āhavanīya* and *dakshīṇāgni* (see *USVAE*, II, No. 107, note 4).

3. The name bahusuvarṇaka seems to suggest that this is a gift of numerous gold pieces, though this name does not find place in the list of such grat gifts *(mahādānas)*. As it is described as a sacrifice it may mean a *Sōma* sacrifice.

4. For *yūpa* see *USVAE*, II, Nos.106, 107, 169, 173 and 203. More *yūpa* inscriptions of this king have come to light. As they are repetitive, they are not given for want of space.

5. The reference to 'different countries' may include the different parts of the Indian sub-continent.

6. The terms denoting the gifts of water and ghee are suffixed with the word *dhēnu* meaning cow even as two of the great gifts are named *hiraṇya-Kāmadhēnu* (golden cow) and *ratna-dhēnu* (jewels heaped in the shape of a cow).

7. These refer to chains of lamps or lamps in different shapes.

8. Vaprakēśvara may stand for the area around a Śiva temple, so named after an individual devotee called Varaka, comparable with numerous such names in Tamil Nadu like Rājarājīśvara, Jambukēśvara, Kāriśvara, Pāriśvara etc. These names stand for the names of the deities and in some cases of the temples also.

9. This is perhaps a reference to a well known ancient Indian practice of releasing condemned prisioners on occasions of king's birthday, marriage etc.

10. *Akāśadīpa* is comparable to the practice of lighting a huge lamp on the tops of hilocks as is done annually at Tiruvaṇṇāmalai in Tamil Nadu.

No. 332

ROCK INSCRIPTION OF PŪRṆAVARMAN

Date : Regnal Year 22 C. 6th century A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : Pūrṇavarman
Dynasty : .....
Location : Tugu, east of the port of Batavia, West Java now in Jakarta Museum.
Reference : B.Ch.Chhabra, *Expansion of Indo--Aryan Culture*. pp.92-97 and plates

---

TEXT

Metres: *Anushṭubh*

1. पुरा राजाधिराजेन गुरुणा पीनवाहुना ।
(खा) ताख्यातां पुरी प्राप्य चन्द्रभागाण्र्णवं ययौ ॥ 1 ॥
2. प्रवर्द्धमानद्वाविङ्शद्वत्सर श्रीगुणौजसा ।
नरेन्द्र - ध्वज - भूतेन श्रीमता पूर्णवर्म्मणा ॥ 2 ॥
3. प्रारभ्य फाल्गुने मासि खाता कृष्णाष्टमीतिथौ ।
चैप्रशुक्लत्रयोदश्याम् दिनैस्सिद्धैकविङ्शके ॥
4. आयता षडसहस्रेण धनुषा (.) स-शतेन च ।
द्वाविंशे नदी रम्या गोमती निर्मलोदका ॥
5. पितामहस्य राजर्षीर्व्विर्य्य शिबिरावनि(म) ।
ब्राह्मणैर्ग्गोसहस्रण प्रयाति कृतदक्षिणः ॥

Summary

Verse 1 (The canal called) Chandrabhāgā[1] formerly dug by the king of kings (Rājādhirāja)[2], father Pīnabāhu[3] passing along the famous city flowed into the sea

Verses Now flows the beautiful river (for canal) Gōmatī[4] having dirtless water dug within twenty-one days[5] from the eighth day in dark fortnight of the month of Chaitra[6] in the twentysecond year of king Pūrṇavarman measuring six thousand one hundred and twentytwo *dhanus*[7], cutting across the cantonment (śibir-āvanī) of grandfather, a sanitly king and the king gave also one thousand kine to brāhmaṇas.

Notes

1. The name Chandrabhāgā recalls to us the name of an Indian river Chenab in Punjab.

2. This epithet Rājādhirāja occurs in contemporary inscriptions of this period in Northern parts of India.

3. The word Pīnabāhu (stout-armed) seems to be an epithet and not a proper name.

4. Gōmatī reminds us of the name of the river joining the Gaṅgā on its left bank after Vārāṇasī.

5. Note the short duration of 21 days for the excavation of this canal for a distance of about 7 miles.

6. The reckoning of the date of commencement of the excavation as a day in the dark fortnight of the month of Phālguna and of the date of completion as a day in the bright fortnight in the month of Chaitra spanning over a short period of twenty-one days points to the fact that the lunar month followed in that locality was Amānta i.e., ending with Amāvāsyā, a practice which was and is still prevalent in Andhra Pradesh and Karnataka in India. This is one other factor. besides the script of the record that reflects the south Indian connection. The eastern seaboard right from the shores of northern Andhra Pradesh upto the land's end in Tamil Nadu was then under the influence of the Pallavas.

7. The measurement of the length of the canal is to be understood as follows: 1 dhanus = 4 hastas or cubits : 6122 dhanuses = 24488 cubits = 12244 yards = a little less than 7 miles. The canal of this length was excavated in 21 days. See note 6 above.

No. 333

FOOT-PRINT INSCRIPTION OF PŪRṆAVARMAN

Date : C. 6th century A.D.
Script and : Southern Characters
Language : Sanskrit
Donor/King : . . . . ./Pūrṇavarman
Dynasty : . . . ..
Location : Rocks in West Java, Indonesia
Reference : B.Ch.Chhabra, Expansionof Indo-Aryan Culture, During Pallava Rule, pp.93-96 and plate

---

TEXT

Metres: Verses 1 and 4 *Anushṭubh;* Verses 2 and 3 *Sragdharā*

विक्रान्तस्यावनिपतेः श्रीमतः पूर्णवर्म्मणः
तारूमनगरेन्द्रस्य विष्णोरिव पटद्वयम् ॥ १ ॥

श्रीमान्दता कृतज्ञो नरपतिरसमो यः पुरा(ता)रुमाया ।

नाम्ना श्रीपूर्ण्णवर्म्मा प्रचुरिपुशरामे द्यविरव्यतवर्म्मा ॥ २ ॥

तस्येदम्पादबिम्बद्वयमरिनगरोत्सादने नित्यद्वयम्

भक्तातनां यन्नृपानाम्भवति सुखकरं शल्यभूतं रिपूणाम् ॥ ३ ॥

1 ॥
(भुवि) जयविशालस्य तारुमेन्द्रस्य हस्तिनः
(राज्ञ) एरावतामस्य विभार्तादिम्पदद्वयम् ॥ 4 ॥

Summary

Verse 1 This pair of foot-prints, like that of Vishṇu, belongs to king Pūrṇavarman, the lord of Tārūma[2] city

Verses 2 and 3 This is the pair of foot-prints[3] of Pūrṇavarman who ruled from Tārumā, who used to be very liberal in giving gifts who was grateful for and appreciative of the services rendered to him and who was a mighty ruler; which (the foot-prints) were capable eliminating the enemies and protecting the faithful beings.

Verse 4 Here shines for the the pair of foot-prints of Jayaviśāla, the elephant *(hasti)*[4] of the lord (Indra) of Tāruma, equal in splendour to Airāvata.

Notes

1. Verses 1, 2 and 3; 4 each as summarised here are engraved on rocks lying close to each other in the hilly country called Buitanzog in West Java called locally Ci-Arutan, Jambu and Keobon-Kopi respectively. The first and the second inscriptions are engraved very close to the human foot-prints, while the third is engraved very near the life-size foot prints of an elephant.

2. Tārūma or Tārumā seems to derive its name from a river nearby called Ci-Tarum.

3. There is writing above the foot-prints in Shell-characters (i.e., a form of cursive ornamental writing in which the main characters are somewhat compressed) which is supposed to read Śrī Pūrṇavarmā

4. Sircar (*SI*, I, p.501, note 4) suggests that the reference to Hasti seems to be to another king of Tārumā whose name was Hastin. But the compound word 'Airāvatābhasya' precludes this possibility.

No. 334

VO-CANH ROCK INSCRIPTION[1]

Date	:	5th century A.D.
Script and	:	Southern Characters
Language	:	Sanskrit
Dynasty	:	. . . .
Location	:	Granite block, Khānh Hoa District, Annam, Viet-Nam
Reference	:	A Bergaine, *Inscriptions Sanscrites de Camp et du Cambodge*, No.XX pp.16-18 (196-98); Finot, *BEFEO*, XV, 2, p.3; Majumdar, *Campā*, Book III, pp.1 ff; G. Coedes, *IHQ* XVII, pp.484 ff; Sircar, *SI*, I. pp 503-05

TEXT

Metres Verse 1 and 2 not determinable; Verses 3-4 *Vasantatilakā*, Verse 5 *Śārdūlavikrīḍita*

....
प्रजानाङ्करुणा .... प्रथम-विजय ...
....
.... ॥ 1 - 2 ॥
.... पूर्ण्णमस्याम्
आज्ञापितं सदसि राजपरेण (लोकाः)
सामन्तराजगणवागमृतं पिबन्तु ॥ 3 ॥
श्रीमारराजकुल (वंश) विभूषप्पेन
श्रीमारलोकनृपतेः कुलनन्दनेन
आज्ञापितं स्वजनसज्ञनसङ्गमध्ये
वाक्यं प्रजाहितकरं करिणोणेरेण ॥ 4 ॥
लोकस्यास्य गतागती वि ......
.... सिंहासनाद्वयासने
पुत्रे भ्रातरि नान्यकेस्वसमके राजच्छदावाप्तिषु
यत्किञ्चिद्रजतं सुवर्ण्णमपि वास स्थावरञ्जङ्गमं
कोष्ठागारकतो धनं प्रियहिते सर्व्वंविसृष्टं मया ॥ 5 ॥
तदेवं मयानुज्ञातं भविष्यैरपि राजभिरनुमन्तव्यम् ।
विदितमस्तु च मे भृत्यस्य वीरस्य ......

Summary

Verses 1 & 2 . . . . .compassion towards the subjects

. . . . first victory

Verses 3-5 It was ordered by the best among kings, the ornament of the royal family *(rājakula)*[2] of Śrī-Māra[3], the darling *(nandana)* of Srī-Māra's family in the learned assembly that he had given away all his possessions including silver, gold, immovable and movable (assets), stores, wealth etc,[4] . . .

Thus whatever I have ordered to be given away should be guaranteed. Be it known that . . ..

Notes

1. In spite of its incompleteness as deciphered, the record is presented after considering all possible restorations made conjecturally by various scholars including B.ch.Chhabra (in *Expansion of Indo-Aryan Culture during Pallava Rule*, pp.58-61).

2. The word rājakulạ (of. Rājula) is followed by vaṁśa. The former seems to imply that Śrī-Māra was a *kshatriya* and the latter points to the fact that the king of the record, whose name is not traceable, was a descedant of Śrī-Māra.

3. The reference to Śrī-Māra is very interesting Coedes identifies him with Fan-She-Man of the Chinese annals who was the king of Fou-nan (an ancient kingdom comprising Cambodia and the adjoining regions) about the end of the 2nd or the beginning of the 3rd century A.D. It is only a cognomen and not a name. There is no other person in the entire range of contemporary Indian scene with whom this king can be identified than to a Pāṇḍya king. But our identification is reinforced by a solitary reference among others to Kanakapāṇḍya (See JESI, XVIII, 1992, pp.122-124) in an inscription from Laos, evidently the gold-ornamented Pāṇḍya (Paśumpūṭpāṇḍya) known to classical Tamil literature of the period before the third century A.D.

4. B.Ch. Chhabra (loc.cit) draws our attention to the fact that the gift of all his possessions by the king demands comparison with the sacrifice called Visvajit-atirāta which is itself a part of the sarvamēdha (entire sacrifice) as mentioned in Śatapatha-brāhmaṇa, X, 2, 5, 16), said to have been performed by king Raghu, an ancestor of Rāma (Raghuvaṁśa, IV, 86).

No. 335

INSCRIPTIONS OF BHADRAVARMAN

Date : C.5th century A.D.
Script and Language : Southern Characters[1] Sanskrit
Donor/King : Bhadravarman
Dynasty : Gangeśavarman (Gangaraja)
Location : A Rock (Nhan Thap) near Cho Dinh, Phu-yen district north of Cape Varella, Annam, North Viet-Nam, B Stele at My-son, Quang Nam District, Annam, North Viet-Nam.
Reference : Finot, *BEFEO*, Ii, p.187 and plate; R.C.Majumdar, Champa, Book III, p.4

TEXT

Metres: B-Verse 1 *Ārya*, Verse 2 *Upagīti*

नमो देवाय । भद्रेश्वरस्वामिप्रसादात्
अग्नये त्वा जुष्टं करिष्यामि ।
धर्म्ममहाराज श्रीभद्रवम्म्रणो यावच्चन्द्रादियौ तावत्पुत्रपौत्रमभोक्ष्यति ।
पृथिवीप्रसादात्कम्म्रसिद्धिरस्तु ।
सिद्धम्
नमो महेश्वरं अमाञ्च प्रतिब्रह्माणं विष्णुमेव च ।
मनो पृथिवीं वायुमाकाशमपरे ज्योतिञ्च पञ्चमम् ॥ 1 ॥
मनस्कृत्वाहमिच्छामि सर्वं विशेषैरनूध्यातुम् ।
दुष्कर्म्म व्यपोहन्तु सुकृतो नयुतन्तुदा ॥ 2 ॥
भद्रेश्वरस्वामि पादानुध्यातेन चास्माकं
महाराजेन भद्रवर्म्मणा मानुष्यमध्वानं ज्ञात्वा
भद्रेश्वराय अक्षयी नीवी दत्ता
यथा पूर्व्वेण सुलहुर्व्वतो दक्षिणेन महापर्व्वतः पश्चिमेन कुचक पर्व्वत उत्तरेण महानदी परिमाणाभ्यन्तरा सकुटुम्बिजना भूमिदत्ता ।

जनपदमर्य्यादा षङ्भागोऽपि अस्माकं स्वामिना दशभागेनानुगृहीता देवस्य देया इति ।

तदेवं यथालिखितमकुर्व्वतो देवस्य जन्मनः प्रभृति धर्म्मप्रसवो यः तत्फलं भद्रवर्म्मणः कश्चिदाक्रम्य हरति विनाशयति वा मुक्तदोषाः कुटुम्बिनः तस्योपरि अधर्म्मः स्यात् । चातुर्वैद्यं राजानं राजमात्रं वा सहकुटुम्बिभिः विज्ञापयामि ममानुकम्पार्थ यन्मया दत्तं मा विनाशयत यदि विनाशयथ जन्मनि जन्मनि वो यत्सुकृतं तन्मम स्थात् । यच्च मम दुष्कृतं तद्युष्माकं स्यात् अथ सम्यक्परिपालयथ तद्युष्माकमेव धर्म्मः स्यादिति भूयो विज्ञापयामि । य इह प्रभवति देवबलिकारकाः तेषाङ्कर्म्म न कारयितव्यं स्यादोर .... रत्ररतं वा राजकुल कार्य्यमनुष्ठेयं ..... अथ गुरोऽस्माकं राजानो .... यत्किञ्चित् .... फलाद्येषु पदेषु पदितव्यमिति ।...........

कुशलायतनाः बहुल रत्न च .... अयन्न स्वरतो धर्म्म भव .... पालयति तस्येव धर्म्मः । यो न तु
पालयति अभिनाशयति अथ विनाशति .... तस्य भद्रेश्वर स्वामी जानाति

Summary

A

Homage to God! Through the favour of Bhadrēśvarasvāmi[2] Thee, agreeable to Agni, I shall do by sprinkling[3]

The sons and grandsons of Dharma-mahārāja Bhadravarman shall (enjoy or) protect the earth till the Sun and the Moon last.

May there be success in their affairs through the grace of the Earth (goddess) !

B

Success

Verse 1 Obeisance to (Gods) Mahēśvara, Umā, Brahmā and Vishṇu and also to the five elements, i.e., mind, earth, wind, sky and fire

Verse 2 I bow and desire that all the good deeds undertaken here may ward off all that is bad.

Having understood the impermanence of human life a perpetual endowment *(akshayī nīvi)*[4] was set up in favour of (God) Bhadrēśvara by Mahārāja Bhadravarma, devoted to (god) Bhadrēśvara.

The agricultural land *(kutumbi-janā)* bounded by Sulaha mountain on the east, Mahāparvata (big mountain) on the south, Kuchaka mountain on the west and the river Mahānadī (?) on the north

One-tenth of the produce reduced by the king from one-sixth received according to the convention of the State *(janapada)* should be given to the deity.

The fruits of observing and preserving this charity shall go to Bhadravarman. The sin of defaulting shall accrue to the agriculturists[5] . . . . The lord Bhadrēśvara knows . . ..

Notes

1. The beginning of each letter bears a head-mark of a box (i.e. box-headed) like the central Indian inscriptions of the Vakāṭakas who flourished during this period.

2. The naming of the deity after the king suggests that the temple was found and built by Bhadravarman comparable to the later

Rājarajēśvaram-uḍaiyār of Thanjavūr built by Chōla Rājarāja I (acc. 985 A.D.) Naming the deity after the person who constructed is an ancient Indian practice.

It is this temple (Bhadresvara) which was destroyed by fire and was reconsecrated under the name of Sambhu-Bhadreśvara and the grant was also renewed by Sambhuvarman, a descedant of Bhadravarman See Myson Insciption of Śambhuvarman (No. 330. note 2 and 8)

3. The correspoinding expression in the text agnayētvā jushṭam karishyami recalls to us the passages "Kṛishṇasy-ākharēshṭhō-'gnayēatvā jushṭam prōkshāmi, vēdir-asi barhishētva jushṭam prōkshāmi ... "in the Vājasanēya-samhita, 2, 1 and also in the Śatapatha-brāhmaṇa, 1, 1, 3, 11.

4. For akshaya-nīvī see *USVAE*, II, 239, note 4.

5. This section contains further a long passage nearly repeating the main theme of this section.

No. 336

INSCRIPTION OF THE QUEEN OF JAYAVARMAN[1]

Date	:	5th century A.D
Script and	:	Southern Characters (Box-headed)
Language	:	Sanskrit
Donor/King	:	. . . . . /Jayavarman
Dynasty	:	Kauṇḍinya[2]
Location	:	Neak Ta Dambang Dek attached to the village of Khvoo, Prei Sandek District, Treang Province, Cambodia (Kambuja)
Reference	:	G.Coedes, *JGIS*, IV, pp. 117-21, R.C.Majumdar *Inscriptions of Kambuja* pp.1 ff

TEXT

Metres: Verses 1, 3-5 *Sārdūlavikrīdita*, 2 *Anushṭubh*,

युञ्जन्योगमतर्कितङ्कमपि यः क्षीरोदशय्यागृहे
शेते शेषभुजङ्ग भोगरचना पर्य्यङ्कपुष्ठाश्रितः ।
कुक्षिप्रान्तसमाश्रितत्रिभुवनो नाभ्युत्थिताम्भोरुहो
हाज्ञी श्रीजयवर्म्मणोऽग्रमहिषी सस्वामिनीं रक्षतु ॥ 1

कुलप्रभावतीनाम्ना प्रभावात्कुलवर्द्धिनी ।
रष्टिरेकेव या हष्टा जयेन जयवर्म्मणा ॥ 2

विप्राणां भवने कुरुम्बनगरे प्रा ....
कृत्वा यां प्रतिमां सुवर्ण्णरजितां ....
कार्य्याणां व्यसने निमग्नमनसा ....
भोगे सत्यपि नैव भोगरहिते (व) ...... ॥ 3

शक्रस्येव शची नृपस्य दयिता स्वाहेव सप्तार्च्चिषः
स्द्राणीव हषस्य लोकविदिता सा श्रीरिव श्रीपतेः ।
भूयस्सङ्गतमिच्छती नृपतिना श्री ....
लौल्यं वीक्ष्य भुवि श्रियाश्च बहु(धा)चा..... ॥ 4

राज्ञश्श्रीजयवर्म्मण - प्रियतरा........
कृत्वा बन्धुजनश्च सौख्यसहितं वि ..... ।
ज्ञात्वाभोगमनित्य बुद्बुदस्मं स ....
आरामं स तटाकमालययुतं .... ॥ 5

Summary

Verse 1 May the Lord (Vishṇu) recumbent in a sleeping Yogic posture on the couch of the Śēsha serpent on the ocean of milk, from whose navel in the stomach sprouts the lotus in which the three worlds are reposed, protect the lady, the chief queen of Jayavarman

Verse 2 She, Kula-Prabhāvatī by name, who is perceived by the Victorious Jayavarman as his own eye,[3] really increases the family by her quality *(prabhāva)*

Verse 3 She installed an image in gold . . . . at Kurumba-nagarī,[4] the abode of brāhmaṇas who is engrossed in diverse affairs and who, though not devoid of (opportunities of) enjoyment lived like a dutiful wife (?) . . .

Verse 4 Like Sachī (Indrāṇī) to Indra (Śakra), like Svāhā to Fire-God, like Rudrāṇī (Pārvatī) to Hara (Śiva) and like Śrī (Lakshmī) to Śrīpati (Vishṇu) She was known to be dear to the king (Jayavarman) . . . . desirous of union again with him . . . . . . having seen the fluctuating fortunes in this earth . . . .

Verse 5 She, dear to king Jayavarman . . . . . having made relatives comfortable . . . . having realised the impermanence of the pleasures of life. . . . created garden, tank with a temple. . .

Notes

1. The tenor of the inscription which is entirely in verse suggests that the inscription appears to be a posthumous eulogy (Verse 4) on the queen of Jayavarman. The details of the author of this composition or the dates are not available.

2. This name is found in the inscription of Guṇavarman (see No.327)

3. Sircar (SI, I, p.510, note 2) renders this as "Jayavarman regarded the queen as precious an object as the single eye is to a one-eyed man".

4. Kuṛumba-nagarī was obviously founded in the name of Kurumbar who are believed to have occupied the regions watered by Palār and Peṇṇār in Northern Tamil Nadu in ancient times. For further information on Kurumbar see the article entitled "Kurumbas in South-East Asia" in Studies in South Indian Histroy and Epigraphy, pp.166-168, by K.G.Krishnan

No. 337

CHĀNGU-NĀRĀYAṆA TEMPLE INSCRIPTION OF MĀNĀDĒVA[1]

Date	:	(Śaka) Year 386[2] : 464 A.D.
Script and	:	Northern Characters
Language	:	Sanskrit
Donor/King	:	Mānadēva
Dynasty	:	(Dēvas of Nepal)[3]
Location	:	Two pices of a pillar set up in front of Chāṇgu Nārāyaṇa temple on a hill, near Kāthmaṇḍu, Nepal.
Reference	:	Sircar, SI, I,p.378;[4] Regmi, Inscriptions of Ancient Nepal, I, pp.1-5 and plate in Volume III, I a, B, C and D

TEXT

Metres: All verses Sārdulavikrīḍia

संवत् ३०० ८० ६ ज्यैष्ठमासे शुक्लपक्षे पआतिपदि १
रोहिणीनक्षत्र.युक्ते चन्द्रमरा मुहूर्त्ते प्रशस्तेऽभिजिति ॥

श्रीवराङ्कितदीप्तचारुविपुलप्रोद्वृत्तवक्षस्थलः
श्रीवक्षस्तनपद्मबाहुयुगलः सम्यक्प्रवृद्धोत्सवः ।
त्रैलोक्यभ्रमयन्त्रवर्तिसकलव्यासङ्गनित्योऽव्ययः
दोलाद्रौ निवसन् जयत्यनिमिषैरभ्यचयमानो हरिः ॥ 1 ॥
... त्सा ... यप्रतापविभवैर्व्यायामसंक्षेपकृ
द्राजाभूत्वृषदेव इत्यनुपमः सत्यप्रतिज्ञोदयः ।
यो रेजे सवितेव दीप्तकिरणैः सम्यग्वृतः स्वैः सुः
विद्वद्भिर्बहुगर्विनैरचपलैः ख्यातैर्विनीतात्मभिः ॥ 2 ॥
तस्याभूत्तनयः समृद्धविषयः संख्येष्वजेयोऽरिभिः
भूपः शङ्करदेव इत्यप... तिप्रदः सत्यधीः ।
- याविक्रमदानमानविभवैर्लष्ध्वा यशः पुष्कलं
.... ररक्ष गामभिमतैर्भृत्यैर्मृगेन्द्रोपमः ॥ 3 ॥
तस्याप्युत्तमधर्मकर्मय ..... विद्धार्मिकः
धर्मात्मा विनयेप्सुरुत्तमगुणः श्रीधर्मदैवोनृपः ।
धर्मेणैव कुलक्रमागत .... राज्यं महत्
स्फीतीकृत्य नयैर्नृपर्षिचरिनैः संभाव्य चेतो नृणाम् ॥ 4 ॥
रेजे स - शुभिः सुरानु ...ः सम्पन्नमन्त्रर्द्धिभिः
नामावाप्तविशुद्धदेहहृदयश्चन्द्रद्युतिः पार्यिवः ।
पत्नी तस्य विशुद्धवंशविभवा श्रीराज्यवत्त्युत्तमा
प्राणानामभवत्प्रिया कुलगुणैर्लक्ष्मीरिवागनयहरेः ॥ 5 ॥
.... रतेर्यशोंशुभिरिदं व्याभास्य कृत्स्नं जगत्
याति स्म त्रिदिवह्वला लये नरपनावुधानयात्रामिव
प्रम्लाना ज्वरविहला कुलज ... नेकमन्दा तदा
देवाहारविधिक्रियास्वभिरता तद्विप्रयोगात्पुरा ॥ 6 ॥
देवी राज्यवती तु तस्य नृपतेर्भार्याभिधाना सती
श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी ।
यस्यां जात इहानवद्यचरितः श्रीमानदेवो नृपः
कान्त्या शाश्दचन्द्रमा इव जगत्प्रह्लादयन् सर्वदा ॥ 6 ॥
प्रत्यागत्य सगद्गदाक्षरमिदं दीर्धं विनिश्वस्य च
प्रेम्णा पुत्रमुवाच साश्रुवदना यातः पिता ते दिव्रम् ।
हा पुत्रास्तमिते तवाद्यपितरि प्राणैर्वृथा किं मम
राज्यं पुत्रक कारयाहमनुयाम्यद्यैवभर्तुर्गतिम् ॥ 8 ॥
किं मे भोगविधानविस्तरकृतैराशामयैर्बन्धनैः
मायास्वप्ननिभे समागमविधौ भर्त्रा विना जीवितुम् ।

यामित्येवमवस्थिता खलु तदा दीनात्मना सुनुना
पादौ भक्तिवशान्निपीड्य शिरसा विज्ञापिता यत्नतः ॥ 9 ॥
किं भोगैर्मम किं हि जीवितसुखैस्त्वद्विप्रयोगे सति
प्राणान् पूर्वमहं जहामि परतस्त्वं यास्यसीतोदिवम् ।
इत्येवं मुखपङ्कजान्तरगतैर्नेत्राम्बुमिश्रैर्हदृदम्
वाक्पाशैर्विहगीव पाशवशगा बद्धा ततस्तस्थुषी ॥ 10 ॥
सत्पुत्रेण सहौर्ध्वदेहिकविधिं भर्तुः प्रकृत्यात्मना
शीलत्यागदमोपवासनियमैरेकान्तशुद्धाया ।
विप्रेभ्योऽपि च सर्वदा प्रददती तत्पुण्यवृद्ध्यै धनं
तस्थै तद्हृदया सती व्रतविधौ सक्षदिवारुन्धती ॥ 11 ॥
पुत्रौऽप्यूर्ज्जितसवक्रिमधृतिः क्षालः प्रजावत्सलः
कर्त्ता नैव विक्त्थनः स्मितकथः पूर्वाभिभाषी सदा ।
तेजस्वीन च गर्वितो न च परां लोकज्ञतान्नाश्रितः
दीनानाथसुहृत् प्रियातिथिजनः प्रत्यर्थिनां माननुत् ॥ 12 ॥
अस्नापास्तविधानकौशलगुणैः प्रज्ञातसत्पौसषः
श्रीमच्चारुभुजः प्रमृष्टकनकश्लक्ष्णावदातज्छविछ ।
पीनांसो विकतासितोत्पलदलप्रस्पर्द्धमानेक्षणः
साक्षात्काम इवाङ्गवान्नरपतिः कान्ताविलासोत्सवः ॥ 13 ॥
यूपैश्चारुभिरुच्छ्रितैर्वसुमती पित्रा ममालङ्कुता
क्षात्रेणाजिमखाश्रयेण विधिना दीक्षाश्रितोऽहं स्थितः ।
पात्रा प्रत्यरिसंक्षयाय तरसा गच्छामि पूर्वां दिशं
ये चाज्ञावशवर्त्तिनो मम नृपाः संस्थापयिष्यामि तान् ॥ 14 ॥
इत्येवं जननीमपेतकलुषां राजा प्रणम्योचिवान्
नामबानृपयमहं तपोभिरमलैः शक्नोमि यातुं पितुः ।
किन्त्वाप्तेन यथावदस्त्रविधिना तत्पादसंसेवया
यास्यामीति ततोऽम्बयातिमुदया दत्ताम्यनुतो नृपः ॥ 15 ॥
प्रायात्पूर्वपथेन तत्र च शठा ये पूर्वदिशाश्रयाः
सामन्ताः प्रणिपातबन्धुरशिरः प्रयुष्टमौलिस्रजः ।
तानाज्ञावशवर्त्तिनो नरपतिः संस्थाप्य तस्मात्पुनः
निर्भीः सिंह इवाकुलोत्कटसटः पश्चाद्धुवं जग्मिवान् ॥ 16 ॥
सामन्तस्य च तत्र दुष्टचरितं श्रुत्वा शिरः कम्पयन्
बाहुं हस्तिकरोपम् स शनकैः स्पृषुवाब्रवीद्गर्वितम् ।
आहूतो यदि नैति विक्रमवशादेष्यत्यसौ मे वशं
किं वाक्यैर्बहभिर्वृथात्र गदितैः संक्षेपतः कथ्यते ॥ 17 ॥

अद्यैव प्रियमातुलोरुविषमक्षोभार्णवस्पर्द्धिनीं
भीमावर्ततरङ्गचञ्चलजलानवं गण्डकीमुत्तर ।
सन्नद्धैर्वरवाजिकुञ्जरशतैरन्वेमि तीर्त्वा नदीं
त्वत्सेनामिति निश्चयान्नरपतिस्तीर्णप्रतिज्ञस्तदा ॥ 18 ॥
जित्वा मल्लपुरी ततस्तु शनकैरभ्याजगाम स्वकं
देशं प्रीतमना स्तदा खलुधनं प्रादाद्द्विजेयो क्षयम् ।
राज्ञी राज्यवती च साधुमतिना प्रोक्ता दुढं सुनुना
भक्त्यामब त्वमपि प्रसन्नहृदया दानं प्रयच्छस्व तत् ॥ 19 ॥

On the stump

.... वर्षबन्ध ....
.... भट्टारकपूजा ....
.... खकम्प्रिङ्ग्रोमिप्रदेशे मानि
.... दोम्मानमानि

Summary

At the auspicious time of Abhijit[5] on the first day in the bright fortnight in the month of Jyēshṭha when the star was Rōhiṇī in the year 386

Verse 1 God Hari (Vishṇu) resides Victoriously at Dōlādri,[6] whose broad and beautiful chest is adorned with the mark of Śrīvatsa, whose festive mood is caused by his arms embraced by the breast of Śrī (goddess Lakshmī), who is ever engaged in making the three worlds move constantly, and who is worshipped by the unwinking (gods)

Verse 2 There was King Vṛishadēva who was unequalled, who was bent on utilising his powers of consel, enthusiasm, tact and valour, who was intent on observing truth, who was like the Sun dazzling in rays of radiance and who was well supported by his sons and also by learned people who were proud, consistent, famous and humble

Verse 3 His son was Śankaradēva who was like a lion and who protected the earth well by dint of his qualities like invincibility, wide knowledge, learning, charitable disposition, pride etc.

Verse 4 His son was Dharmadēva who was, true to his name, Dharma personified in all aspects

Verse 5 Rājyavatī born of a spotless lineage was the queen of Dharmadēva who had a blemishless body and mind, true to his name, purified by the recital of sacred texts. She was like goddess Lakshmī for god Hari (Vishṇu) and was kind to all souls.

Verse 6 The queen was engaged in duties in connection with the establishment of temples when she heard of the king's departure to the heavens as if he was strolling into the garden. She was overwhelmed with grief and fever (of separation).

Verse 7 Queen Rājyavatī who was like goddess Lakshmī accompanying her husband also in the next birth was the mother of king Mānadēva who was irreproachable in conduct and who was beautiful as the autumnal Moon.

Verse 8 & 9 The queen sobbing and heaving addressed her son thus : "Son ! Of what use is life for me bereft of your father. Therfore I will follow him. Please prepare. It is like a dream of illusion. But her son (Mānadēva) fell at her feet and appealed

Verse 10 'What will do with these pleasures if you also go away. I will die before you do this statement from his lotus-like mouth made the queen look like a bird caught in a net unable to fly off.

Verse 11 The queen accompanied by her son got the rites for her husband's higher existence performed. She, as a faithful wife (satī) having always her husband at heart like Arundhatī lived a lonely life cleansing it by character, renunciation, abstinence, fasting etc. spent her fortunes on brāhmaṇas for the increase of merit for her husband.

Verse 12 Her son (Mānadēva) was endowed with qualities like strength, piety, valour, resoluteness, patience, love of subjects, acting without speech, speaking with a smile and speaking as anticipated. He had no pride, though energetic and worldlywise though not depending on the world. He was a friend of the poor, orphans and friends and he respected the wishes of the supplicants.

Verses 13, 14 and 15 The king who was skilled in the use of offensive and defensive arms, who had majestic and graceful shoulders, who was resplendent as pure refined gold, who was like god Kāma (Cupid) beautiful on account of his wide chest and blue lotus-like eyes, causing the coquetry of loved ones, spoke to his mother thus: "My father had embellished earth with elegent sacrificial pillars (yūpas); I too had been initiated (dīkshā) in the duties of kshatriyas by participating in sacrifices of battles. Hence I would go out to the east to reinstate those who recognise my authority. I can repay my debt to father only in this way and not by observing austerities."

Verses 16-19 The king then departed along the eastern road and like a roaring lion brought all the princes in the east to subjection and reinstated them. Having heard of an intrasingent ruler he shook his head and said proudly by touching his shoulder looking like the trunk of an elephant that if he did not answer his call to submit, why waste words (i.e. would show in action). He addressed his dear maternal uncle and advised him to cross the turbulent river Gaṇḍakī assuring him that he would follow him forthwith. He did so and returned after conquering Mallapurī and celebrated his victory by donating liberally to brāhmaṇas. He requested Queen Rājyavati to give away riches.[7]

Another piece of a pillar[8]

For the annual festival of the Lord (god Nārāyaṇa) 54 māni of land.....dommāna māni 20 .....in the village Khamping.

Notes

1. Chāngu means bird. Hence Nārāyaṇa on bird points to god Vishṇu on Garuḍa as the image inside the temple was

2. The palateography of the record stands comparison with the characters of inscriptions of the Guptas in eastern India assignable to the latter half of the fifth century and hence the era not mentioned in the record should be considered as that of the Śaka era which began in 78 A.D.

3. The name 'Devas of Nepal' is our choice based on the sole consideration of the fact that all the name of kings of this line end in 'dēva'. The tradition of associating this line of kings with the Lichchavis in Northern Bihar is not borne out by the early inscriptions of these kings. Note the abrupt beginning of introducing Vṛṛshadēva in Verse 2.

4. Refer also to Fleet, CII, III, p.95; S.Levi La Nepa II p. 126; III, pp.10-14 and Gnoli, *Nepalese Inscriptions in Gupta characters.*

5. A verse quoted in Śabdakalpadruma praises a gift made in (the noon or) afternoon when the star Rōhiṇī is current. The eighth of the fifteen muhūrttas of a day (about midday) is called *abhijit.*

6. Dōlādri is the hill on which the temple stands.

7. Mānadēva set up for the merit of his mother two images of Trivikrama (Vikrānta-mūrti-god Vishṇu, one at Lazimpat and another in the bed between the river Bagmatī and the channel called Tilagangā south of the Paśupati temple. Both bear identical inscriptions bearing date year 389, Vaiśākha su.2 (467 A.D.). It seems that the king's mother had passed away on the date of is inscription.

8. Since the main pillar does not contain any reference to grants, it is possible, as Regmi states, that the grant recorded in this piece of pillar was made by the queen.

No. 338

LAZIMPAT INSCRIPTION OF KSHĒMASUNDARĪ

Date : (Śaka) 390 : 468 A.D.
Script and : Northern Characters
Language : Sanskrit
Donor/King : Kshemasundarī/Mānadēva
Dynasty : (Dēvas of Nepal)
Location : Pedestal of a Śivaliṅga near a wall on a small hill at Lazimpat, Khathmaṇḍu
Reference : Regmi, Inscriptions of Ancient Nepal, I, p.8,V, p.8, and; III, plate.

TEXT

Metres: Verses 1 and 2 śārdūlavikriḍita

कान्त्या कान्तिमत: सुरानिह महैर्ण्विद्धत्तया पण्डितान्
शूरान्शूरतयार्त्थिनोपि वसुभिश्शुद्धचैर्यशोभिर्न्नृपान् ।
दाक्षिण्येन च दक्षिणानरमयत् सर्व्वांश्च सर्व्वैगुणै:

य: श्रीमान्स विशुद्धकाञ्चनवपुश्श्रीमानदेवो नृपः ॥ 1 ॥
पत्नी तस्याब्जपत्रामलशुभनयना श्लाध्यसौभाग्यरूपा
सञ्चिन्त्य क्षेमसुन्दरयनुपमगुणधीर्द्धर्म्मकार्य्यैककार्य्या ।
श्रीमत्संस्थानरूपम्भवनमिह द्दढङ्कारयित्वानुरूपम्
एशानं लिङ्गमग्रयं विधिवदनुपमं स्थापयामास भक्त्या ॥ 2 ॥
संवत् ३०० ६० ज्येठठमासे शुक्लपक्षे दिव ७

Summary

Verse 1 King Mānadēva having a pure golden body pleased the brilliant by his lustre, gods and divinities by devotion, learned men by learning, warriors by his courage, kings, by pure wealth and fame, clever people by dexterity and all by relevant qualities.

Verse 2 His wife Kshēmasundarī who had pleasing eyes like lotus petals, pleasant and admirable personality, and unequalled qualities and intelligence was always engaged in pious acts, constructed a suitably strong abode endowed richly with lustre and installed with devotion a liṅga for *īśāna* (Śiva) duly performing rituals

On the 7th day in bright fortnight in the month of Jyēshṭha in the year 300 (+)90.

No 339

ŚIVALINGA INSCRIPTION OF MĀNADĒVA

Date : (Śaka) 395 : 473 A.D.
Script and : Northern characters
Language : Sanskrit
Donor/King : Mānadēva
Dynasty : (Devas of Nepal)
Location : Around the water-course of a Śivalinga near the shrine of Budhanīlakaṇṭha on the banks of the Vishṇumatī river
Reference : Regmi, *Inscriptions of Nepal*, I,VI, p.9 and III

TEXT

Metres: Verses 1 and 2 *Vasantatilaka;* 3 *Mandākrāntā*

.... स्स्वतकृतेह यस्मात् त्वत्त
स्तस्माज्ञगदविहतञ्जायते लीयतेच ।
भक्तिप्राणैरमलमतिभिस्त्वम्मुनीन्द्रारनिर्न्द्यै:
देवैस्सेन्द्रैरपि च भगवन्स्तूयसे वन्द्यसे च ॥ 1 ॥
.... कुमतिग्रस्तघारान्धकारे
नानाकारे प्रचुरनरकप्रेततिर्य्यक्प्रतिष्ठे ।
ये सेवन्ते न खलु भगवंस्त्वां जना भक्तियुक्ता:
ते सेवन्ते जननमरणव्याधिदु:खान्यभीक्ष्णम् ॥ 2 ॥
श्रीमानदेवनृपतिः प्रणतो जगाद
यत्स्थापनाजनितमस्ति यदत्र पुव्यम् ।
तत्सर्व्वलोकसहितस्य विवृद्धमूलम्
दु:खक्षयाय भगवन्मम सर्वथास्तु ॥ 3 ॥
(संवत् ३००) ६० ५२ प्रथमाषाढे शुक्ल दिव ९२

Summary

Verse 1 . . . . From you arises the cosmos and also disappears. O ! Lord ! you are praised and saluted by pure sages with devoted mind and spotless intellect and also by gods including Indra.

Verse 2 O! Lord ! In the deep darkness wholly engrossed by evil thoughts different kinds of evil spirits cross the hell; but people are not devoted to you, do not pray and (therefore) undergo suffering arising out of birth, death, disease and other serious calamities.

Verse 3 King Mānadēva prays the merits obtained by the installation of this (your linga) may lead by all means to dispel the sorrows and to increase to benefits and prosperity of the entire world and also of myself.'

No. 340

CHABAHIL BUDDHIST INSCRIPTION

Date : C. 500 A.D.[1]
Script and : Northern Characters
Language : Sanskrit
Donor/King : . . . . /Mānadēva
Dynasty : (Dēvas of Nepal)
Location : Stone slab used as a supporting prop to the right pillar in a local structure at the village Chabahil near Kāthmaṇḍu.
Reference : Regmi, Inscriptions of Nepal, I, No.XII; plate, vol III

TEXT

Metres: Verses 1-6 *Anushtubh*

दुर्द्धैरिन्द्रियैः कृत्वा वा(झ)ते यैरियं प्रजा
दासवत्तानि सन्धार्य कृपया परिपीड्य ता (1)
सम्प्राप्यानुत्तरं ज्ञानं प्रजा दुःखात्प्रमोचिता
प्रमोच्य सर्व्वदुःखेभ्यो योसौ शान्तम्पदङ्गतः (2)
सङ्घिंद्य सुचिरङ्कालम्भवनमभवविच्छिदः
किन्नरीजातकाकीर्ण्णान्नानाचित्रविराजितम् (3)
चत्त्वारिंशच्छपञ्चेह यत्र धान्यस्य मानिकाः
वर्षे वर्षेथ जायन्ते क्षेत्रन्तत्ताहशन्ददौ (4)
भूयः सङ्घस्य भक्तार्थं पूजार्थञ्च महामुनेः
क्षेत्रन्दत्तन्तया यत्र ह्यष्टाविंशति मानिकाः (5)
विचित्रं देयधर्म्मम्मे कारयित्वेव यच्छुभम्
स्त्रीभावं हि विराग्याहं पुरुषत्वमवाप्य च(6)

.... माघवर्षे कोले आषाढ शुदिव 10 अस्यान्दिवसपूर्व्वाया
म्भट्टारकमहाराजश्री ....

Summary

Verses 1 and 2 Unrestrained senses hold all people as slaves, but He could subjugate them without causing any injury. Having obtained the best knowledge He released all people from misery and himself reached the abode of peace.[2]

Verse 3 Now this structure[3] having stood for a long time was embellished with various paintings (or sculptures) of stories including that of Kinnarī-jātaka[4]

Verses 4 and 5 There is an endowment of land yielding fortyfive mānikās of grains annually (for the maintenance of the structure). Also another grant of land yielding twentyeight mānikās of grain for the enjoyment of the Saṁgha and also for the worship of the great sage.[5]

Verse 6 'I have made this strange gift *(dēyadharma)* with a feeling of distress on being a woman in order to become a male.'[6]

......on the tenth day in the bright fortnight of the month of Āshāḍha in the Māgha year[7]....when Lord Mahārāja is ruling....

Notes

1. The inscription does not bear any date. The date given here is based purely on palaeographical grounds. However Dhanavajra Vajrācharya is quoted by Regmi as suggesting that this is the first available inscription of Ancient Nepal.

2. The manner of description of the person given there suggests that the Buddha is referred to

3. This was obviously a memorial building (stūpa) erected in honour to Buddha.

4. Several Jātaka tales dealing with the birth and life of Buddha are available in Pali Buddhist works. Kinnari Jātaka is one such dealing with the birth of Buddha.

5. The reference to Saṁgha and great sage also point to the Buddhist character of the record. See note 2 above.

6. Note that the urge to change sex (especially to a male) as in the case of Śikhaṇḍi in Mahābhārata is given vent to in this Buddhist record in the form of a prayer.

7. The reference to Māgha year is interesting though it is difficult to fix the particular year when Jupiter's heliacal rising occurred in the constellation of Magha. See insciptions of Kadamba Ravivarman (Nos.124 and 134) for the mention of Pausha and vaiśākha year.

APPENDIX - A

ADDITIONAL INSCRIPTIONS

The thirteen inscriptions (Nos. 106A, 106-B, 113-A, 170-A, 174-A, 174-B, 174-C, 212-A, 224-B, 224-C, 239-A, 336-A, 340-A) included in this Appendix were left by oversight. Hence they are given here separately. They have been given sub-numbers like 106-A, 113-A etc. so that their place in the chronologically arranged main texts will be clearly understood.

No. 106A

HYDERABAD PLATES OF DEVASENA

Date : Regnal year 5 : C. 450 A.D.
Script and : Southern Alphabet (Box - headed)
Language : Sanskrit
Donor / King : Dēvasēna
Dynasty : Vākāṭaka of Vatsagulma
Location : Set of three iron plates, a replica of original copper-plates, in the Birla Archaelogical and Cultural Research Institute, Hyderabad;
Reference : Findspot not known
P.V. Parabrahma Sastry, *JESI* XIII, 1986, pp.72-75 and plate.

TEXT

वाकाटकानाम्महाराजश्रीदेवसेन

सिद्धम्

नमः

वत्सगुल्माद्वाकाटकानामादिधर्ममहाराजश्रीविन्ध्यशक्तेः पुत्रस्य अग्निष्टोमाप्तोर्यामवाजपेयज्योतिष्टोम बृहस्पतिसवसाध्यस्क्रतु चतुरश्वमेघयाजिनः सम्राजो विष्णुवृद्धसगोत्रस्य हारितीपुत्रस्य धर्ममहाराजश्रीप्रवरसेनपुत्रप्रपौत्रस्य महाराजश्रीसर्व्वसेनपुत्रप्रपौत्रस्य महाराजश्रीविन्ध्यसेनपुत्रप्रपौत्रस्य महाराजश्रीप्रवरसेन पुत्रस्य महाराजश्रीसर्व्वसेनपुत्रस्य वाकाटकानाम् धर्म्ममहाराजश्रीदवसेनस्य वचनात्

पसपलकल्लस्स अपरपस्से सिरिमन्दापकस्स उत्तरपस्से क्रेरिञ्चकल्लस्स पुव्वपस्से दोणिथोमस्स दक्खिनपस्से वेलपकोंडा नाम ग्रामः रद्दोच्छचातुवेज्जस्स चरुकनिमित्ते सामिल्लदेवेन अहिरण्यधान्यादिप्रदेयः अविष्टिकरमनुष्यबलीवर्द्दः सोपरिसर्व्वबाधापरिहृतः ऐहिकामुष्मिक निश्श्रेयसार्थं दत्तिरदत्ता तदेतस्य विषयपरिविषयवासिभिस्सञ्चरन्तकुलपुत्रकैश्चादिभटैश्च राजाज्ञामनुपालयद्भिः स्वैरेण रक्ष्यः परिहर्त्तव्यश्च यो वा राजशासनमप्रमादीकृत्य लोभादन्यथा प्रवर्थेत तस्यैभिर्ब्राह्मणैः बिषच्चगोत्रजैः राज्ञा च बन्धोनिपात्यतेपञ्चमहापातकसंयुक्तश्च

स्यादिति
लिखितमिदं शासनं स्वमुखसादिष्टेन भमस्वामिपुत्रेण स .... सव्वच्च ५
वास ८ दिवस (७)

Summary

Seal

Of Mahārāja Dēvasēna of the Vākāṭaka (family)

Success.

Obeisance

On the orders of Dharmmamaharāja Dēvasēna

The village Vēlpakoṇḍā situated to the west of Pasāpallaka, to the north of Sirimandāpaka, to the east of Kr̄eriñchakalla and to the south of Dōṇithōma was granted to Raddochchachāturbēdtya[2] (i.e. Chaturvēdi) for purpose of performing *charuka* (oblation in fire) by Svāmilladēva[3] exempted from dues like gold, grain, supply of labour and bullocks and futher imposts, for prosperity in this and the other world.

The residents of this and the surrounding districts, the touring officers, the nobles and other servants shall protect and secure the exemptions.

If anybody disregarding this royal edict interferes out of greed or otherwise he will be imprisoned by these brāhmaṇas or the king and shall incur the result of committing the five great sins.

This was written by Sa .... son of Bhama (for Bhava ?)svāmi, as orally dictated by the king.

The year 5, 8th (fortnight) of the rainy season, 7th day.

Notes

1 The king's ancestry is traced from Vindhyaśakti through Pravararasēna I, Sarvasēna I, Vindhyasēna, Pravarasēna II and Sarvasēna II with the relationship of father and son expressed by a compound phrase *putra-prapautra* after Pravarasēna I and Sarvasēna I. Pravarasēna I is described as having performed Agnishṭōma, Aptōryāma, Vājapēya, Jyōtishṭōma, Bṛihaspatisava,

Sādhyaskratu and Chatur-Aśvamēdha sacrifices. Pravarasēna I and Dēvasēna are described as *dharma-mahārāja.*

2 The portion up to this word in this section is couched in Prākrit forms.

3 See Hisse Borala Inscription (No. 116) where this person figures.

No 106 B

INDIA OFFICE PLATE OF DEVASENA

Date : C. 450 A.D.
Script and : Southern characters (Box - headed)
Language : Sanskrit
Donor / King : Dēvasēna
Dynasty : Vākāṭakas of Vatsagulma
Location : India Office, London
Reference : D.H.N. Randle, *New Indian Antiquary* II, pp. 177 f and plate; Mirashi, *CII*,V, pp. 101-2 and plate.

TEXT

स्वस्ति

वात्स्यगुल्मात्

वाकाटकानाम्महाराजश्रीदेवसेनस्य वच्नात्

उत्तरमार्ग्गे नाङ्गरकटके अस्मत्सन्तकभट भोजकदण्डनायकाद्याः संचरन्तः कुलपुत्रा वक्तव्याः यथैषोस्माभिर्ग्रामः शाण्डिल्यसगोत्रस्य धर्म्मस्वामिने भवस्वामिने(च) यप्पज्जस्स

Summary

Hail !

Issued from Vatsagulma[2]

Under orders from Mahārāja Dēvasēna[3] of the Vākāṭakas our touring officers of noble birth *(kulaputras), Bhōjakas Daṇḍanāyakas* and soldiers (*bhaṭas*) in the northern division at Nāṅgara - kaṭaka[4] are to be informed that

This village Yappajja (?) (is granted) to Dharmasvāmin of Śāṇḍilya *gōtra* and to Bhavasvāmin

Notes

1 This is only one, the first, plate of the set engraved on one side only. The rest are lost. Hence the details are lost.

2 This is modern Basim in Akola District, Maharashtra. See Basim Plates of Vindhyaśakti (No. 18)

3 Dēvasēna is mentioned in Ajaṇṭā cave inscription of Varāhadēva (No. 174-A)

4 This place cannot be identified.

No. 113 A

BAMHANI PLATES OF BHARATABALA

Date : Regnal Year 2 : C. 457 A.D

Script and : Southern characters (Nail-headed)

Language : Sanskrit

Donor / King : Bharatabala

Dynasty : Pāṇḍavas of Mēkalā

Location : Bamhanī, Sohagpur Tahsil, Former Rēwā state

Reference : B. Ch.Chhabra, *Ep.Ind,*, XXVII, pp. 132 ff and plate; Mirashi, CII, V, pp.83-88 and plate.

TEXT

Verses 1, 10, 11, *Sragdharā* ; Verse 2, *Vasantatilakā* ; Verse 3, *Upajāti*; Verses 4 and 9, *Mālinī* ; Verse 5, *Indravajrā*; Verses 6 and 7, *Śārdūlavikrīḍita* and verse 8, *Āryā*.

सिद्धम्

स्वस्तिः

आसीद्यः पाण्डवानां सुविमलयशसामन्वये भूरिधाम्नां
राजाभून्मेकलायां क्षितिपतितिलकः संप्रसूतोरुकीर्त्तिः
श्रीमान् श्रीसंविधाता जयबल इति यः ख्याप्यते स्वैर्य्यशोभिः
लोकेस्मिन् सर्वदेवप्रवरगुणगणालङ्कृतश्चारुमूर्त्तिः (॥१॥*)

तस्याहवाहृतजयः प्रथितोदयावान्
    वत्सेश्वरप्रतिसमो गुणान्विधिज्ञः
पुत्रोभवद्रिपुगृहोपवनानि येन
    वन्यैर्मृगैः प्रचुरतामुपपादितानि (॥२॥*)
महानुभावः सुकृतप्रशंसी गुणान्तरज्ञः पुरुषोपभोग्यः
सद्धर्म्मशीलः सुनयप्रधानः श्रीवत्सराजो नृपतिर्ब्बभूव (॥३॥*)
तस्य पुत्रस्तत्पादानुध्यातः परममाहेश्वरः परमब्रह्मण्यः
परमगुरुदेवताधिदैवतविशेषः श्रीमान् श्रीमत्यां देव्यां
द्रोणभट्टारिकायामुत्पन्नः श्रीमहाराजनागबलः
तुरगखुरनिपातक्षुण्णमार्ग्गा धरित्री
मलिनयति दिगन्तान् पांसुरूक्षाकुलान्तान् [।*]
मदमलिनकपोला वारणा यस्य यातः
प्रशममुपनयन्ते शीकरार्द्रान् क्षणेन [॥४॥*]

ततस्तस्य पुत्रस्तत्पादानुध्यातः परममाहेश्वरः परमब्रह्मण्यः परमगुरुदेवताधिदैवतविशेषः श्रीमत्यां देव्यां इन्द्रभट्टारिकायामुत्पन्नः श्रीमहाराजभरतः

इन्द्रो दयाशीलगुणान्विताया औदार्य्यचातुर्य्यसमन्वितायाः।
पुत्रःप्रसूतोमलचारुकान्तिः शैलेन्द्रपुत्र्या इव कार्तिकेयः (॥५॥)
इन्द्रो दारणिसंभवेऽथ हुतभुक्तेजोज्ज्वलः स्नेहवा-
न्सद्वृत्तस्थितिविप्रमन्त्रविधृतप्राप्त प्रमाणोन्नतिः।
दृष्टः साधुसुखोदयाय हि नृणां धर्म्मार्थसंपादकः
वेद्यामध्वरसंस्थिते वसुहुतः पूज्यः सतां सर्व्वदा (॥६॥)
येनोत्तुङ्गरिपुद्रुमैरविरलैर्भग्नैः समस्ता दिश-
श्छन्ना दिग्वरदन्तिनेव गुरुणा व्याकृष्य विस्फूर्ज्जितैः।
यस्यैवं विधचेष्टितस्य नृपतेः कृत्स्ने महीमण्डले
सौराज्यश्रियमादधातु विपुला धर्म्मार्थकामप्रदाः (॥७॥)
श्रीभरतः क्षितिनाथः क्षितिपतिलकः सुरेन्द्रसमवीर्य्यः
विनिहतरिपुगणलक्ष्मीं दधार यः संश्रितां स्वभुजे (॥८॥)
स्फटिकविमलशुभ्रं बिभ्रती शीलतोयम्।

यमनियमतटान्तप्रान्तशुद्धप्रवाहम् (।)
प्रशमगुणगणोर्मिर्या जनं पावयन्ती
स्वयमिह सुरलोकादागता जाह्नवीव (॥९॥)

श्रीमच्चन्द्रांशुकीर्तेर्भरतबलनृपस्योत्तमा राजपत्नी
जाता या कोसलायाममरजकुलजा कीर्तिमुच्चैर्दधाना।
शश्वद्धर्मार्थकामप्रतिविहिततमातीव लोकप्रकाशा
याता पौत्रैः प्रपौत्रैर्नयविनयरतै राजसिंहैः प्रतिष्ठाम् (॥१०* ॥)

योसौ संपूर्णशक्तित्रयविनिपतितानेकसामन्तमूर्द्ध
प्रोद्घृष्टोत्फुल्लपद्मद्युति चलनयुगाक्रान्तदिक्चक्रवालः।
सौम्यः सोऽयश्च वंशः प्रभव इति जने कीर्त्यते..........
स श्रीमान् सार्वभौमप्रथितगुणगणोदीर्णवैरो नरेन्द्रः (॥११*॥)

ततः मेकलायां उत्तरराष्ट्रे पाञ्चगर्त्ताविषये वर्द्धमानके ग्रामकूटद्रोणाग्रकनायकदेववारिकगण्डकप्रमुखान्

सर्वानेव यथा प्रतिवासिनः समाज्ञापयति विदितमस्तु महैयपादैरयं ग्रामः सोद्रङ्गः सोपरिकरः अचाटभटप्रवेश्यः सनिथिः सोपनिधिश्चोरदण्डवर्जम्

चतुःसीमापर्यन्त आचन्द्रार्कक्षितितारकानिरोधेन मातापित्रोरात्मनश्च पुण्याभिवृद्धये वत्ससगोत्रश्रीमाद्ध्यन्दिनलोहितसरस्वामिने प्रतिपादित इत्यवगम्य यथोचितभागभोगेनाज्ञाश्रवणविधेयैर्भवितव्यमिति स्वयमाज्ञापना

ये चास्मद्वंशे समुत्पद्यन्ते राजानस्तैरपीयं दत्तिरनुमोदनीयानुपालनीया च
यश्चैमांदत्तिं विलोपमापादयिष्यति स पञ्चभिर्महापातकैः संयुक्तस्यादिति

बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभि। [।*]
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥१२॥]

षष्टिं वर्षसहस्राणि...........
.... [॥१३*॥]

स्वदत्तां परदत्तां.............
.... पालनम् [॥१४* ॥]

समाप्तं चेदं शासनम् [॥*)

प्रवर्द्धमान विजयराज्यसंव्तसरे २ भाद्रपदकृष्णत्रयोदश्यां पुष्यनक्षत्रेण (।*) लिखितश्चेदं शासनं राहसिकेशानपुत्रेण शिवेनोत्कीर्णश्च सुवर्ण्णकारेश्वरपुत्रेण

मिहिरकेणेति ॥

Summary

Success !

Hail !

(Verse 1) There was king Jayabala, the lord of Mēkalā[1], in the Pāṇḍava family of spotless fame and abundant lustre, who was a charming person; who was famous by his glorious deeds, who had excellent qualities and who was a disposer of prosperity

(Verses 2 and 3) His son was Vatsarāja, like the lord of Vatsa (i.e. Udayana), who won victories in battle; who had compassion and (other) excellent qualities; who laid waste his enemies, laid gardens, who has magnanimity, tact and good conduct; who could distinguish merits and who extolled the good deeds of others.

(Prose Passage) His son was Mahārāja Nāgabala born of queen Drōṇa-bhaṭṭārikā, who being devoted to his father, was a devotee of Śiva; who was a good patron of brāhmaṇas and was devoted to the preceptor and all the deities

(Verse 4) The dust thrown about in the farthest regions by his fleeting horses get settled by the rutting juice flowing from the temples of his elephants marching behind.

(Prose passage) Then came his son Mahārāja Bharata (bala). born of Indra - bhaṭṭārikā

(Verses 5-8) This son (also known as) Indra was like Kārttikēya born from Pārvatī, the daughter of lord of mountains. He was like the god Indra iin destroying the enemies and like fire in lustre ....

This king Bharata resembles Indra In valour in giving shelter to the fortune of his foes when their earth resorted to his arm.

(Verses 9-10) Lōkaprakāśā; Bharatabala's queen, like the Gaṅgā ḍescending from the celestial world, was endowed with excellent qualities including tranquility, purifying people by her character and constant pursuit of *dharma artha* and *kāma*; she dispelled the darkness of ignorance and she attained an eminent status with her sons and grandsons devoted to justice and discipline

(Verse 11) This king (Narēndra) of the lunar race endowed with many excellent qualities, whose pair of feet are rubbed by the heads of several feudatory princes subdued by his triad of powers (*śaktitraya)*[2]

(Prose passage) orders all the residents led by the headman of the village (*grāmakūṭa),* the head of the (nearest) principal village (*drōṇāgraka-nāyaka*), the head of police (*dēvavārika* for *dauvārika*)[3] and the soldier (*gaṇḍaka*) in the village of Vardhamānaka[4] in the district (*vishaya*) of Pañchagartā in the northern division (*uttara-rāshṭra*) of Mēkalā as below:

Be it known to you that we have donated this village, for the merit of ourselves and our parents, along with the income from land as tax (*udraṅga*) and other miscellaneous taxes (*uparikara*) to Lōhitasarasvāmin of Vatsa *gōtra* and of the Mādhyandina-śākhā. The village is not to be entered by the soldiers (*chāṭa*) and policemen (*bhaṭa*) except for punishing thieves.

Knowing this you should obey and offer him the revenue (*bhāga* and *bhōga*)[5] according to custom.

This command had been given personally.

The charter is concluded.

(Issued) on the thirteenth day with Pushya star in the dark fortnight of Bhādrapad-in the year 2 of (our) reign. Written by Śiva, son of the confidential secretary *(rāhāsika)* Iśāna and engraved by Mihiraka, son of the goldsmith Iśvara.

Notes

1 Mēkalā is the name of the country around Amarakaṇṭaka hill where Narmadā rises.

2 The three Śaktis are lordship (*prabhu*), counsel (*mantra*) and enthusiasm (*utsāha*). See Index.

3 It is possibly the same as *pratīhāra*.

4 Vardhamānaka is identified with Bamhanī, the findspot of the inscription.

5 *Bhāga* is the share of the Government and *bhōga* is the share of the owner of the land.

No. 170 A

NALANDA CLAY SEAL OF NARASIMHAGUPTA

Date	:	C. 490 A.D.
Script	:	Eastern variety of Northern characters
Language	:	Sanskrit
Donor/King	:	Narasimhagupta
Dynasty	:	Gupta
Location	:	Nālanda, Patna District, Bihar
Reference	:	Hirananda Sastri, *Memoir* No. 66 of the *Archaeological Survery of India, Nālanda and its Epigraphic Material*, p.65 and plate; Bhandarkar, CII, III (Revised) No 354-55 and plate.

TEXT

Metres :

……… (व्याम(प्र)(ति)रथस्य महाराजश्रीघटोत्कचपौ……
जश्रीच(न्द्र)गुप्तपुत्रस्य (कि)च्छविदौहित्र(स्य महादे(व्यान्कुमारदेव्यामुत्पन्न….
जश्रीसमु(द्र*)गुप्तस्य पुत्र(स्त)त्परिगृहीतो महादेव्यान्दत्तदेव्यामुत्पन्न…. (:)
परमभागवतो महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य पुत्रस्तत्पादानु….
ध्रु(व)देव्यामु(त्प)न्नो महाराजधिराजश्रीकुमारगुप्तस्तस्य पुत्रस्तत्पा….
(दे)व्यांमनन्तदेव्यामुत्पन्नो महाराजाधिराजश्रीपुरुगुप्तस्तस्य पु…. महादेव्यां
श्रीच(न्द्र)देव्यामुत्पन्नः परमभाग….. राजश्रीनरसिन्हगुप्तः

Summary

Contains the genealogy of the king as found in the Clay Seal inscription (No. 150 above) of Budhagupta who is described there as the son of Purugupta born of queen Mahādēvī. Narasimhagupta is stated in this record to have been born of Chandradevī.

Note.

1 Two seals bearing the same text were found in the excavation.

No. 174 A

AJAṆṬĀ CAVE INSCRIPTION OF VARĀHADEVA

Date	: C. 495 A.D.
Script and Language	: Southern characters (Box - headed) Sanskrit
Donor / king	: Varāhadēva / Harishēṇa
Dynasty	: Vākāṭaka of Vatsagulma
Location	: Left wall at the extreme end outside the verandah of cave XVI, Ajaṇṭā, Aurangabad District, Maharashtra.
Reference	: Mirashi, *CII*, V, pp.103-11 ff and plate; Sircar SO I 449-55.

TEXT

Metres : Verses 1-5, 10-14, 16, 22, 25 and 30 *Upajāti*; verses 6-9 *Mātrāsamaka* or Gītikā ; verse 15 *Upēndravajra* ; verses 17, 19, 21, 23, 27-28 *Aupachchhandasika* ; verses 18, 24 *Vaṁśastha*;verse 20 *Indravajrā* ; verse 26 *Praharshiṇī*;verse 29 *Vasantatilakā* ; verse 31 *Śārdūlavikrīḍita* ; verse 32 *Mālinī*

उदीर्ण्णलोकत्रयदोषवह्निनिर्व्वापणं............. ।
.... यतिं प्रणम्य पूर्व्वां प्रवक्ष्ये क्षितिपानुपूर्व्वीम् (॥१ ॥)
महाविमर्द्देष्वभिवृद्धशक्तिः ऋुद्धस्सुरैरप्यनिवार्य्यशक्तिः ।
.... रणदानशक्तिः द्विजः प्रकाशो भुवि विन्ध्यशक्तिः (॥२ ॥)

पुरन्दरोपेन्द्रसमप्रभावः स्वबाहुवीर्य्यार्ज्जितसर्व्वलोकः ।
.... धृतकंटकानां बभूव वाकाटकवंशकेतुः (॥२॥)
रणेषु हर्य्युद्धतरेणुजालसञ्छादितार्क्कस्स च कर्म्म... ।
... नरातीन् कृत्वाभिवाद ? प्रवणांश्चकार (॥४॥)
विनिर्जितारिस्सुरराजकार्य्ये चकार पुण्येषु परं प्रयत्नम् ।
... (॥५॥)
अरिनरेन्द्रमौलिविन्यस्तमणिकिरणलीढक्रमाम्बुजः (।)
प्रवरसेनस्तस्य पुत्रोभूद्विकसन्नवेन्दीवरेक्षणः (॥६॥)
रविमयूरव .... (।)
सर्व्वसेनः प्रवरसेनस्य जितसर्व्वसेनस्सुतोभवत् (॥७॥)
सत्पुत्रः पार्त्थिवेन्द्रस्य प्रशशास धर्म्मेण मेदिनीम् ।
कुन्तलेन्द्रं विजित्य ... श्रीविंध्यसेनः नृपोभवत् (॥८॥)
प्रवरसेनस्तस्य पुत्रोभूत्प्रवरोर्जितोदारशासनः प्रवरः (।)
.... (॥ ९॥)
तस्यात्मजः........................(।)
.... मवाप्य राज्यमष्टाब्दको यः प्रशशास सम्यक् (॥१०॥)
तस्यात्मजोभून्नरदेव .... भुवि देवसेनः (।)
यस्योपभोगैर्ल्ललितैर्व्वि...., देवराजस्य ...... भूः (॥११॥)
पुण्यानुभावात्क्षितिपस्य सम्यक .... (।)
.... गुणाधिवासः श्रीहस्तिकोशो भुवि हस्तिभोजः (॥१२॥)
प्र..................पृथुपीनवक्षास्सरोरुहाक्षः क्षपितारिपक्षः ।
.... बाहुर्द्दिग्गन्धहस्तिप्रतिमो बभूव (॥१३॥)
हितो विनीतः प्रणयप्रधानो मनोनूकुलोनुविधानवर्त्ती (.)
निरत्ययं .... कश्च (॥१४॥)
तथैव लोकस्य हिताशयत्वात्सुखेन सम्यक्परिपालनेन (।)
पितेव मातेव सखेव नित्यं प्रियोभिगम्याश्च बभूव सत्यम् (॥१५॥)
.... (।)
स्वस्थस्समावेश्य स तत्र राजा ससञ्ज भोगेषु यथेष्टचेष्टः (॥१६॥)
अथ तस्य सुतो बभूव राजा .... (।)

हरिरामहरस्मरेन्द्रकान्तिहरिषेणो हरिविक्रमप्रतापः (॥१७॥)
स कुन्तलावन्तिकलिङ्गकोसलंत्रिकूटलाटान्ध्र ... जानिमान् (।)
.... शौर्य्यविश्रुतानपि स्वनिर्द्देशगुणाति........ ॥१८॥
प्रथितो भुवि हस्तिभोजसूनुस्सचिवस्तस्य महीपतेर्ब्बभूव।
सकलक्षिति................. ॥१९॥
राजा प्रजेष्टः स्थिरधीरचेतास्त्यागक्षमौदार्य्यगुणैरुपेतः।
धर्म्मेण धर्म्मप्रवणश्शशास देशं यशः पुण्यगुणांशुशुभ्रः ॥२०
विशेषतः... प्रति पुण्योपचयं परं चकार ।
यत ऊर्ध्वमिमां सहायधर्म्मानिरतो लोकगुरौ चकार काराम् ॥२१॥
आयुर्वयोवित्तसुखानि ? .... चञ्चलानि ।
उद्दिश्य मातापितरावुदारं न्यविशद्वेश्म यतीन्द्रसेव्यम् ॥२२॥
सजलाम्बुदवृन्दलम्बिताग्र भुजगेन्द्राध्युषिते महीधरेन्द्रे।
.... वीरश्रीपतिना धरानि कुञ्जे ॥२३॥
गवाक्षनिर्य्यूहसुवीथिवेदिकासुरेन्द्रकन्याप्रतिमाद्यलङ्कृतम् ।
मनोहरस्तम्भविभङ्गभूषितम् निवेशिताभ्यन्तरचैत्यमन्दिरम्॥२४॥
.... तलसन्निविष्टंवितान....... मनोभिरामम्।
.... प्रकामाम्बुमहानिधानं नागेन्द्रवेश्मादिभिरप्यलङ्कृतम् ॥२५॥
... र्म्महति समीरणे समन्तात् ... विविधविलास .... ।
ग्रीष्मार्क्कस्य च किरणोपतापतप्तं सर्वर्तुप्रथितगुणेपभोगयोग्यम्॥२६॥
.... सुरेन्द्रमन्दिराणां रुचिमन्मन्दरकन्दरानुरूपम्।
.... जनैर्यथेप्सितम् ॥२७॥
असमस्य विरोचने गिरेर्व्विक .... श्रमान्तकतया निवहेन ।
.... ॥२८॥
.... विशालमिति यस्य जनेन नाम प्रीतिप्रसादविकचप्रणयेन चक्रे।
एतस्य .... (गिरे)र्लयनं सुरेन्द्रमौलिप्रभोपचित मङ्गलसंग्रहाय ॥ २९॥
निवेद्य सङ्घाय (सुवेश्म) भक्त्या सबन्धुवर्ग्गस्स वराहदेवः ।
नृदेवसौख्यान्यनुभूयसम्यक् धर्म्मेण शास्ता सुगतप्रशस्तः॥३०॥
सान्द्राम्भोदभुजङ्गभोग (निकरै) र्य्यावत्........,
.... नूत्नमनःशिलालकपिलैर्य्यावत्करैर्भास्करः।

तावच्छे........ सेव्यतामन्तर्मण्डपरत्नमेतदमलं रत्नत्रयोद्भावितम्
॥३१॥

विविधलयनसानुस्सेव्यमानो महद्भिर्ग्गिरिरय ....द्ध्यः ।
जगदपिच समस्तं व्यस्त्तदोषप्रहाणाद्विशतु पदमशोकं निर्ज्वरं
शान्तमार्य्यम्॥३२॥

Summary

Verse 1 Having bowed to the sage (Buddha) who puts out the rising fire of the sins of the three worlds ... I give presently an introduction (*Pūrvā*) on a line of kings

Verses 2-5 There was a brāhmaṇa (called) Vindhyaśakti who like Indra and Upēndra (Vishṇu) conquered the world, destroyed wicked people (thorns) and became the standard of the Vākāṭaka line (of kings). The dust raised by his horses eclipsed the sun and made his enemies think of saluting him. After vanquishing enemies to usher in the divine rule he began to initiate meritorious deeds.

Verses 6-11 His son Pravarasēna was followed by his son Sarvasēna who defeated all enemies. The latter's son, the righteius Vindhyasēna deated the lord of Kuntala, and who was succeeded by his son Pravarasēna; a liberal ruler. Pravarasēna's son (name lost) succeeded his father when he was eight years old and ruled well. His son was Dēvasēna.

Verses 12-16 Hastibhōja who was the abode of excellent qualities like modesty, amiability, faithfulness etc., and who destroyed the enemies and resembled in stature the scented-elephant stationed in one of the quarters (of the earth) was the master of .... treasure (*Kōśa*)[2]. He was always dear and accessible to the people on account of his being their well-wisher. (Naturally) the king (Dēvasēna) entrusted (the administration) to him and felt free to pursue pleasures as he liked.

Verses 17-20 Dēvasēna's son, Harishēna of pleasing personality like Indra, Rāma, Hara, cupid (Manmatha) and the Moon became king. He was brave like a lion. He (conquered) Kuntala, Avanti, Kaliṅga, Kōsala, Trikūṭa, Lāṭa and Andhra etc. Hastibhōja's son (Varāhadēva) was his generous and dutiful (*dharmapravaṇa*) and ruled the kingdom with fame and virtue.

Verse 21-30 He (Varāhadēva) who drew succour from *dharma* (*sahāya-dharma*) ; who was extremely devoted to (the Buddha) the teacher of the world (*lōkaguru*) made this lofty dwelling (for worship) and dedicated it to the best of ascetics (*yatīndra*) for the merit of his parents. This dwelling has a shrine for the Buddha adorned by windows, doors, good picture galleries (*suvīthi*) ledges (*vēdikā*), beautiful pillars and stairs adorned by figures of celestial nymphs. This shrine is topped by a canopy along with a niche for the lord of the Nāgas and the like. This place of worship is made comfortable for all seasons. Resembling the abode of the lord of gods it affords to pilgrims relief from fatigue. It was named .... *viśāla* . Varāhadēva, having enjoyed regal pleasures and having ruled righteously made over this cave to the Saṅgha with devotion in the company of his relatives. He was praised (as equal to) Sugata (the Buddha).

Verses 31-32 May this spotless cave-jewel with the hall (*maṇṭapa*) dedicated, as it is, to the three jewels be enjoyed by all as long as the sun shines .... May the whole world with this mountain getting rid of all sins enter into that blissfull state free from sorrow and pain !

Notes

1 This word *purvā* is understood to refer to *Praśasti* (B.Ch. Chhabra, *Sarūpa Bhārati* , pp. 108 ff; Sircar, Ep. Ind., xxx, p. 123; also see *CII*, III (revised), p. 241, note 1).

Sircar would translate it as above - quoted or above-mentioned matter' because the word occurs at the end. But when it occurs in the beginning as in the present case that meaning of 'above-mentioned' is not correct. Hence it is better to render it as introduction. Note that the account of the line of kings ends with verse 20.

2 Mirashi restores the word as *hastikōśa* translating it as 'commander of the Elephant force (ibid, p. 108, note 7) on the basis of its occurrence in the Gōdāvarī plate of Prithivīmūla (*JBBRAS*, XVI, p. 118.). It may just mean that Hastibhoja was in complete charge of the finances of the state.

3 The places mentioned here are identified respectively as Kuntala with the region around Banavāsi; Āvanti around Ujjain; Kalinga, the coastal region between the Mahānadī and the Gōdāvarī rivers; Kōsala (Dakshiṇa), Raipur, Sambalpur-Bilaspur region in the eastern parts of Madhya Pradesh and the western parts of Orissa; Trikūṭa, the region in Konkan west of Nasik District; Lāṭa, Nausāri-Broach region and Andhra, region between Kṛishṇā and Gōdāvarī rivers.

4 The three jewels are the Buddha, the *Dharma* and the *Saṅgha.*

No. 174 B

GHAṬOTKACHA CAVE INSCRIPTION OF VARĀHADEVA

Date : C. 495 A.D.
Script : Southern characters (Box-headed)
Language : Sanskrit
Donor/king : Varāhadēva / [Harishēṇa]
Dynasty : Vākāṭaka of Vatsagulma
Location : Left end of the back wall of the verandah of Ghaṭōtkacha cave, Gulwāḍā near Ajaṇṭā
Reference : Mirashi, *CII*, V, pp. 112-19 and plate

TEXT

Metres : Verses 1-2, and 4-12 *Upajāti* ; verse 3, *Indravajrā*; verse 13, *Āryā* ; verses 14, 15, 17, *Pushpitāgrā* ; verses 16, 18, *Vasantatilakā.*

मुनिर्मुनीनामरोऽमराणां गुरुर्गुरूणां प्रवरो वराणाम्।
जयत्यनाभोगविबुद्धबुद्धिर्बुद्धाभिधानो निधिरद्भुतानाम्॥१॥
धर्म्मस्ततो धर्म्मविदा प्रणीतस्तथागणश्चाग्रयतमो गजानाम्।

भवन्ति यस्मिन्निहिताः सुपात्रे कारापकारास्तनया ह्युदाराः ।।२ ।।
अस्ति प्रकाशो दिशि दक्षिणस्यां वल्लूरनाम्नां द्विजसत्तमानाम्।
आ ब्रम्हणस्संभृतपुण्यकीर्त्तिर्व्वंशो महीयान्महितो महद्भिः ।।३ ।।
तस्मिन्नभूदाहितलक्षणानां द्विजन्मनां प्राथमकल्पिकानाम्।
भृग्वत्रिगगङ्गिरसां समानो द्विजर्षभो यज्ञपतिः प्रकाशः ।।४ ।।
तद्वात्मजो देव इवास देवःकृती गृहीती नयवान् कियावान्।
सराजकं राष्ट्रमुपेत्य यस्मिन्धर्म्याः क्रियाःपार्थ इव प्रचक्रे ।।५ ।।
सोमस्ततः सोम इवापरोभूत्स ब्राह्मणक्षत्रियवंशजासु।
श्रुतिस्मृतिभ्यां विहितार्त्थकारी द्वयीषु भार्य्यासु मनो दधार।।६ ।।
स क्षत्रियायां कुलशीलवत्यामुत्पादयामास नरेन्द्रचिह्नम्।
सुतं सुरूपं रविनामधेयं कृताधिपत्यं विषये समग्रे ।।७ ।।
द्विजासु चान्यासु सुतानुदारान्स प्राप वेदेषु समाप्तकामान्।
वल्लूरनाम्ना दिशि दक्षिणस्यामद्यापि येषां वसतिर्द्विजानाम्।।८ ।।
रवेस्सुतोभूत्प्रवराभिधानः श्रीरामनामाथ बभूव तस्मात्।
तस्यात्मजः कीर्त्तिरभूत्सुकीर्त्तिर्ब्बभूव तस्मादथ हस्तिभोजः ।।९ ।।
वाकाटके राजति देवसेने गुणैःप्रकाशो भुवि हस्तिभोजः।
अद्यापि यस्याभिजनप्रदान.... ।१०।।
धीरेषु धीमत्सु सहोत्थितेषु कृत्यप्रमाणेषु गुणान्वितेषु।
...... नृपतेर्यदे............ ।।११।।
यस्यासनार्द्धं पुरुषा.... मात्संसदि...।
.... ।।१२।।
अथ देवराजसूनुर्हरिषेणो.... हस्तिभोज....।
.... ।।१३ ।।
शशिकरधवलां निरीक्ष्य कीर्तिं..................।
.... ।।२४।।
अथ गुणशतसंभृतात्मभूतः प्रियतनयो...... ।
..............................।।२५।।
तस्यात्मजेषु बहुषु............................।
.... ।।२६।।

फलमखिल........................... ।
.... ॥२७॥
सम्यग्विभावित इहास्ति वराहदेवः.................. ।
.... ॥२८॥

Summary

Verse 1 Victorious is Buddha, the sage among sages, the immortal among immortals, the teacher among teachers, the best among the eminent and a repository of marvels; who attained enlightenment by abstention from pleasures.

Verse 2 *Dharma* was promulgated by him who knows (well), His followers became the best group; Men (his sons), having reposited in him with devotion, became great

Verse 3 A great line of eminent brāhmaṇas called Vallūra[1] was in the southern country, known for their religious merit and glory

Verse 4 In that line was born Yajñapati who resembled Bhṛigu, Atri, Garga and Angiras

Verses 5-18 (see chart below)[2]

Notes

1 Vallūra is derived from the name of a place called Vallūr identified by Mirashi with Vēlūr in (Yelgaṇḍal) Karimnagar district in Andhra Pradesh.

2 All these verses give the genealogy of Varāhadēva, who probably excavated the cave where the inscription is engraved:

Yajñapati (see verse 4)
Dēva (resembled Kṛishṇa)
Brāhmaṇa wife = Sōma = Kshatriya wife
Ravi
Pravara
Śri - Rāma
Kīrti
Hastibhōja

(under Vākāṭaka Dēvasēṇa and
Harishēṇa) see No. 174-A above)
Varāhadēva
(under Harishēṇa)

No - 174 C

AJANṬĀ INSCRIPTION OF HARISHEṆA'S TIME

Date	:	C. 495 A.D.
Script	:	Southern characters (Box - headed)
Language	:	Sanskrit
Donor/King	:	.... / Harishēṇa
Dynasty	:	Vākāṭaka of Vatsagulma
Location	:	Cave XVII at Ajaṇṭā, Maharashtra
Reference	:	Mirashi, *CII* , V, pp. 120-129 and plate

TEXT

Metres : Verses 1, 10-13, 18, 28-29 *Vamśastha* ; verses 2, 9, 14-15, 24-27, *Upajāti*; verses 3-7, 21 *Aupachchhandasika* ; verses 8, 16-17, 19, 22-23 *Indravajrā* or *Upajāti* ; verse 20 *Upēndravajrā* or *Upajāti*

.... भवद्रुमाशनिं प्रणम्य विद्यात्रयपारगं मुनिम्।
विहारदातुर्व्यवदातकर्म्मणो गुणाभिधानोपनयः करिष्यते ॥१ ॥
...........नाम्ना जनपालनेन लब्धात्मभावस्य नराधिपस्य ।
धृतातपत्रस्य बभूव पुत्रस्सितातपत्रो धृतराष्ट्रसंज्ञः ॥२ ॥
....................स्य राज्ञो हरिसाम्बोम्बुरुहेन्दुकान्तवक्त्रः ।
नृपतेस्तनयो बभूव तस्याप्यमलश्रीः क्षितिपालशौरिसाम्बः ॥३ ॥
.... तेन पृथुकीर्त्तिर्द्युतिमानुपेन्द्रगुप्तः ।
समभूदवरसुतोथ तस्य क्षितिपःकाच इति प्रकाशनामा ॥४ ॥
.... द्युतिकीर्त्तिन्यसनाय भिक्षुदासः ।
प्रथितो भुवि नीलदासनामा नृपतिस्तस्य सुतो नराधिपस्य ॥५ ॥
.... रैः प्रथितःकाच इति प्रदीप्तकीर्त्तिः ।

नृपतेरथ तस्य कृष्णदासः कुलवंशद्युतिवर्द्धनो बभूव ॥६ ॥
.... स्तनया चन्द्रकरावदातवेशा।
अभवत्परिपूर्ण्णचन्द्रवक्त्रा विनयाचारविभूषणातिचन्द्रा ॥७ ॥
......................अर्त्थिस्थलोद्योतकरीमवाप।
तस्यां च तस्याम्बुरुहायतक्षावुत्तप्तचामीकरकान्तरूपौ ॥८ ॥
.... प्रद्युम्नसाम्बप्रतिमौ कुमारौ।
धराधिपाख्यां प्रथमो बभार दध्रेद्वितीयोरविसाम्बसंज्ञाम् ॥९ ॥
................नीयोच्छ्रितमश्मकादिकम्।
कृतार्त्थसत्त्वावभिभूय भूयसा रराजतुश्चन्द्रदिवाकराविव ॥१० ॥
.... ह निबद्धमानयोः।
विवृद्धसौहार्द्दयशः प्रतानयोस्सदानुकूल्येन सुखं विजह्रुषो : ॥१२ ॥
...........अमानवैरप्यनिवार्य्यशासनः।
पुराकृतोद्भावितभीमविक्रमः कनीयसि प्राख्यदनित्यताशनिम् ॥१२ ॥
.... धैर्य्यादिव कायधीरुजः।
अनित्यसंज्ञासचिवस्ततः परं व्यवीवृधत्पुण्यमहामहीरुहम् ॥१३ ॥
.... नुजाततोषान्।
भूयश्श्रुतत्यागदयाप्रमोदमैत्रीक्षमावीर्य्यधियस्सिषेवे ॥१४ ॥
.... नरेन्द्रान्।
प्रशस्तवृत्तान्सुविशुद्धवृत्तो वृत्तेन सभ्यानुचितोनुचक्रे ॥१५ ॥
.... चकार।
अन्यार्त्थिकस्यार्त्थिजनस्तथैव कीर्त्तिं कृतार्त्थः प्रथयाम्बभूव ॥१६ ॥
.... यान्भयविप्लुताक्षान्।
अमूमुचद्वित्तविसर्ग्गशक्त्या पुत्रानिवेष्टान्करुणाभिमृष्टः ॥१७ ॥
.... प्रणयेन पुत्रवत्।
अनूचिवान् सोपि हि यस्य हृद्गतां विदन् नृवद्ध्याशयशुद्धिसम्पदम् ॥१८ ॥
.... कराणि सद्यः।
सर्व्वज्ञभावप्रणिधानसिद्धिं सत्याभिधानां विभवादपेयुः ॥१९ ॥
.... सम्भारचयाधियोगात्।
यशोंशुभिश्चन्द्रमरीचिशुभ्रैर्ज्जगत्समग्रं समलङ्चकार ॥२० ॥

..................वदनारविन्दचन्द्रे।
परिपालयति क्षितीन्द्रचन्द्रे हरिषेणे हितकारिणि प्रजानाम्॥२१॥
.... नत्यद्भुतपुण्यराशिः।
चक्रे भुव स्तूपविहारभूषां दानोदयैश्चार्त्थिजनप्रमोदम्॥२२॥
.... नाकुलनादवद्भिः।
नित्यं वितानार्थधियावहद्भिरम्भोधरैश्श्रीमति सह्यपादे॥२३।
.... गाम्भीर्य्यगुणैरुपेतम्।
निवेशितान्तर्मुनिराजचैत्यमेकाश्मकं मण्डपरत्नमेतत् ॥२४॥
.... विपुलां विसृज्य।
अचीकरद्वित्यममानकल्पमल्पात्मभिः कल्पनयाप्यशक्यम्॥२५॥
.... नयनाभिरामम्।
न्यवीविशत्साधुलघुप्रसन्नशीतप्रकामाम्बुमहानिधानम्॥२६॥
....................न्नेत्रमनोभिरामम्।
अन्यांगदेशेस्य दिशी प्रतीच्यामचीकरद्गन्धकुटीमुदाराम्॥२७॥
.... जगद्धितायोद्यतसर्व्वकर्म्मणः।
मुनीन्द्रभावप्रणिधानसिद्धये भवन्त्वभीष्टा भुनि सर्व्वसम्पदः॥२८॥
.... सप्रणयेन मण्डपः।
करोतु तावत्कुशलोदयं सतां विहन्ति यावद्रविरंशुभिस्तमः॥२९॥

Summary

Verse 1 Having bowed to the sage (Buddha) who has completely mastered the three lores[1] and who is a thunderbolt to the tree of worldly existence ......, I give here a description of the excellent character of the donor of the monastery (*vihāra*)

Verse 2-6 A king called Dhṛitarāshṭra was born to the lord of man ...., his descendants successively were Harisāmba, Śaurisāmba, Upēndragupta, Kācha, Bhikshudāsa, Nīladāsa, Kācha and Kṛishṇadāsa who raised the splendour of his line

Verses 7-9 His wife was Atichandrā[2] (beautiful as her name means), whose ornaments were modesty and virtuous conduct. They had two sons resembling

Pradyumna and Sāmba (the sons of lord Krishṇa). The elder .... the younger was called Ravisāmba.

Verses 10-11 Both the brothers subjugated the countries like Aśmaka. ..... and shone like the sun and the moon. Intertwined, as if in a creeper, with friendship and fame, they lived in concord and happiness.

Verse 12 Fate .... which cannot be evaded even by superman persons and whose dreadful power is passed through the deeds of previous life, showed the thunder bolt of impermanence in the case of the younger brother.

Verse 13-21 Thereafter he (the elder brother) began to grow the great tree of religious merit having overcome with firmness the diseases of the body and the mind .... knowing the impermanence (in life) .... He served (the monks ?) with his great learning, liberality, compassion contentment, friendship, forgiveness, courage and wisdom .... He followed honourable kings of noble conduct .... He made suppliants happy (by his gifts) who in turn became famous by helping other suppliants. Even he who had been treated affectionately like a son, repeated, like a human being, the excellent and pure thoughts in his heart as follows; Even rich persons ..... failed to attain, because of their wealth, the *siddhi*, rightly so called, by devout meditations on the omniscient (Buddha). He adorned the whole world by his fame, bright like the rays of the moon. While Harishēṇa interested in the welfare of his subjects was ruling the earth.

Verses 22-27 He (the elder son of Kṛishṇadāsa), a marvellous storehouse of piety ... adorned the earth with *stūpas* (shrines) and *vihāras* (monasteries) and made suppliants happy by bestowing gifts on them. He excavated a monolithic hall beautiful with canopy like clouds, with a grand-looking *chaitya* (shrine) for the king of ascetics (Buddha). He endowed it with abundant wealth which cannot be conceived by petty-minded souls. He had also dug a large cistern holding sweet, clear, cold and copious water ...... He also had another grand cave (*gandhakuṭi*) to the west of this hall.

Verses 28-29 May all the blessings arising out of meditation on the lord of the sages (*munīndra* i.e. Buddha) accrue to him who always strives for the welfare of the people! May this hall (*maṇḍapa*) create the rise of welfare for good people even as the sun dispels darkness (and creates light and warmth) by his rays !

Notes

1 *Vidyātrayam* ordinarily means the three vēdas(*trayī*). It is possible that Buddha in whose honour the verse is set had studied them before he set out on his journey in search of peace.

2 Atichandrā is presumed to be her name as she had been compared with Chandra i.e. the moon in respect of her face.

3 Aśmaka lay to the south of Ajaṇṭā comprising parts of Ahmednagar and Bir districts in Maharashtra.

No. 212 A

NĀLANDA CLAY SEAL OF KUMĀRAGUPTA III

Date : C. 520 A.D[1]

Script : Eastern variety of Northern Characters

Language : Sanskrit

Donor / king : Kumāragupta III

Dynasty : Gupta

Location : Nalanda, Patna, District, Bihar

Reference : Bhandarkar, B.Ch. Chhabra G.S. Gai, *CII*,III (Revised) pp. 355 - 358 and plate.

TEXT

Metres :

सर्व्वराजोच्छेत्तुः पृथिव्यामप्रतिरथस्य महाराजश्रीगुप्तप्रपौत्रस्य महाराजधिराजश्रीघटोत्कचपौत्रस्य महाराजाधिराजश्रीचन्द्रगुप्तपुत्रस्य लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराज-

श्रीसमुद्रगुप्तस्य पुत्रस्तत्परिगृहीतो महादेव्यान्दत्तदेव्यामुत्पन्नस्स्वयं चाप्रतिरथः परमभागवतो महाराजाधिराजश्रीचन्द्रगुप्तस्तस्य पुत्रस्तत्पादानुद्ध्यातो महादेव्यां ध्रुवदेव्यामुत्पन्नो महाराजाधिराजश्रीकुमारगुप्तस्य पुत्रस्तत्पादानुद्ध्यातो महादेव्यामनन्तदेव्यामुत्पन्नो महाराजाधिराजश्रीपुरुगुप्तस्तस्य पुत्रस्तत्पादानुद्ध्यातो महादेव्यां श्रीचन्द्रदेव्यामुत्पन्नो महाराजाधिराज श्रीनरसिंहगुप्तस्तस्यपुत्रस्तत्पादानुद्ध्यातो महादेव्यां श्रीमित्रदेव्यामुत्पन्नः परमभागवतो महाराजाधिराजश्रीकुमारगुप्तः

Summary

Contains the genealogy of the king described as the son of king Narasimhagupta and queen Mittradēvī.

Note

The date is fixed very approximately spacing according to the possible interval between Narasimhagupta and Vishṇugupta, Kumāragupta's son, whose inscription (No. 239 A below) gives the date Gupta year 224 (542-3 A.D)

A copper-silver seal of the Kumāragupta III discovered at Bhitari in Gazipur District, Uttar Pradesh, now in the Government Museum, Lucknow, gives the same genealogy as in this record. See Bhandarkar, *CII*, III (Revised) , pp. 358-60 and plate.

No . 224 - B

MANDASOR INSCRIPTION OF YAŚODHARMAN

Date	:	Mālava year 589 : 532 A.D.
Script	:	Northern characters
Language	:	Sanskrit
Donor / king	:	Daksha / Yaśodharman
Dynasty	:	Aulikara
Location	:	Stray pillar-stone, Mandasor, Madhya Pradesh
Reference	:	Fleet, *CII*, III, pp. 150 ff and plate; Kielhorn *IA*, XVIII, p. 220; XX, 118; Sircar, *SI* , No, 53 p. 411 f.

TEXT

Metres :

Verse 2 पुष्पिताग्रा; २, २३ शिखरिणी; ३,४,११,१३,१७–१८,२०–२२, २६ मालिनी; ४, १२ उपजाति; ६–७ वसन्ततिलका; ८,१९, २६ स्रग्धरा; ९ शार्दूलविक्रीडित; १० इन्द्रवज्रा; १४–१६ अनुष्टुभ्; २१ आर्या; २५ मन्दाक्रान्ता २८ शालिनी

सिद्धम्

स जयति जगतां पतिः पिनाकी स्मितखगीतिषु यस्य दन्तकान्तिः।
द्युतिरिव तडितां निशि स्फुरन्ती तिरयति च स्फुटयत्यदश्च विश्वम्॥१॥
स्वयंभूर्भूतानां स्थितिलयसमुत्पत्तिविधिषु
प्रयुक्तो येनाज्ञां वहति भुवनानां विधृतये।
पितृत्वं चानीतो जगति गरिमाणं गमयता
स शम्भुर्भूयांसि प्रतिदिशतु भद्राणि भवतां॥२॥
फणिमणिगुरुभाराक्रान्तिदूरावनम्रं
स्थगयतिरुचमिन्दोर्मण्डलं यस्य मूर्ध्नाम्।
स शिरसि विनिबध्नन्नंध्रिणीमस्थिमालां
सृजसु भवसृजो वः क्लेशभङ्गं भुजङ्गः॥३॥
षष्ट्या सहस्रैः सगरात्मजानां खातः ख तुल्यां रुचमादधानः।
अस्योदपाताधिपतेश्चिराय यशांसि पायात्पयसां विधाता॥४॥
अथ जयति जनेन्द्रः श्रीयशोधर्मनामा
प्रमदवनमिवान्तः शत्रुसैन्यं विगाह्य।
व्रणकिसलयबद्धैर्य्योङ्गभूषां विधत्ते
तरुणतरु लतावद्वीरकीर्त्तिर्व्विनाम्य॥५॥
आजौ जिती विजयते जगतां पुनश्च
श्रीविष्णुवर्द्धननराधिपतिः स एव।
प्रख्यात औलिकर लाञ्छन आत्मवंशो
' येनोदितोदितपदं गमितो गरीयः॥६॥
प्राचो नृपान्सुबृहतश्च बहूनुदीचः
साम्नायुधा च वशगान्प्रविधाय येन।

नामापरं जगति कान्तमदोदुरापं
राजाधिराजपरमेश्वरइत्युदूढम् ॥७॥
स्निग्धश्यामाम्बुदाभैः स्थगितदिनकृतो यज्वनामाज्यधूमै
रम्भोमेध्यं मघोनावधिषु विदधता गाढसंपन्नसस्याः।
संहर्षाद्वार्णिनीनां कररभसहृतोद्यान चूतांकुराग्रा
राजन्वन्तो रमन्ते भुजविजितभुवा भूरयो येन देशाः ॥८॥
यस्योत्केतुभिरुन्मदद्विपकरव्याविद्धलोध्रद्रुमै-
रुद्धूतेन वनाध्वनि ध्वनिनदद्विन्ध्याद्रिरन्ध्रैर्बलैः।
वालेयच्छविधूमरेण रजसा मंदांशु संलक्ष्यते
पर्यावृत्तशिखण्डिचंद्रकइव ध्यामं रवेर्म्मण्डलम् ॥९॥
तस्य प्रभोर्वंशकृतां नृपाणां पावाश्रयाद्विश्रुतपुण्यकीर्त्तिः।
भृत्यः स्वनैभृत्यजितारिषट्क आसीद्वसीयान्किल षष्ठिदत्तः ॥१०
हिमवत इव गांगस्तुङ्गनम्रप्रवाहः
शशभृत इव रेवा वारि वाशिः प्रथीयान्।
परमभिगमनीयः शुद्धिमानन्ववायो
यत उदितगरिम्नस्तायते नैगमानाम् ॥११॥
तस्यानुकूलः कुलजात्कलत्रात्सुतः प्रसूतो यशसां प्रसूतिः।
हरेरिवांशं वशिनं वराहं वराहदासं यमुदाहरन्ति ॥१२॥
कुकृति विषयतुङ्गं रूढमूलं धरायां
स्थितिमपगतभङ्गां स्थेयसीमादधानम्।
गुरुशिखरमिवाद्रेस्तत्कुलं स्वात्मभूत्या
रविरिव रविकीर्त्तिः सुप्रकाशं व्यधत्त ॥१३॥
बिभ्रता शुभ्रमभ्रंशि स्मार्त्तं वर्त्मोचितं सताम्।
न विसंवादिता येन कलावपि कुलीनता ॥१४॥
धुतधीदीधितिध्वांतान्हविर्भुज इवाध्वरान्।
भानुगुप्ता ततः साध्वी तनयांस्त्रीनजीजनत् ॥१५॥
भगवद्दोष इत्यासीत्प्रथमः कार्य्यवर्त्मसु।
आलम्बनं बान्धवानामन्धकानामिवोद्धवः ॥१६॥
बहुनयविधिवेधा गह्वरेऽप्यर्थमार्गे

विदुरइव विदूरं प्रेक्षया प्रेक्षमाणः।
वचनरचनबन्धे संस्कृते प्राकृते च
कविभिरुदितरागं गीयते गीरभिज्ञः ॥१७
प्रणिधिदृगनुगन्त्रा यस्य बौद्धेन चाक्ष्णा
न निशि तनु दवीयो वास्त्यदृष्टं धरित्र्याम्।
पदमुदयि दधातोऽनन्तरं तस्य चाभू-
त्स भयमभयदत्तो नाम विघ्नन्प्रजानाम्॥१८॥
विन्ध्यस्यावन्ध्यकर्म्मा शिखरतटपतत्पाण्डुरेवाम्बुराशे-
र्गोलाङ्गूलैः सहेलं प्लुतिनमिततरोः पारियात्रस्य चाद्रेः।
आ सिन्धोरन्तरालं निजशुचिसचिवाद्ध्यासितानेकदेशं
राजस्थानीय वृत्या सुरगुरुरिव यो वर्ण्णिनां भूतयेपात्॥१९
विहितसकलवर्ण्णासङ्करं शान्तडिम्बं
कृत इव कृतमेतद्येन राज्यं निराधि।
सधुरमयमिदानीं दोषकुम्भस्य सूनु-
र्गुरु वहति तदूढां धर्म्मतां धर्म्मदोषः॥२०॥
स्वसुखमनतीवाञ्छन्दुर्ग्गमेऽध्वन्यसङ्गां
धुरमतिगुरुभारं योऽदधद्भर्त्तुरर्थं।
वहतिनृपति वेषं केवलं लक्ष्ममात्त्रं
बलिन इव विलम्बं कंबलं बाहुलेयः॥२१॥
उपहितहितरक्षामण्डनो जा(ज्ञा)तिरत्नैर्भुज
इव पृथुलांसस्तस्य दक्षः कनीयान्।
महदिदमुदपानं खातयामास बिभ्रच्छुति-
हृदयनितान्तानन्वि निर्द्दोषनामा॥२२॥
सुखाश्रेयच्छायं परिणति हितस्वादुफलदं
गजेन्द्रेणारुग्णं द्रुममिव कृतान्तेन बलिना।
पितृव्यं प्रोद्धिश्य प्रियमभयदत्तं पृथुधिया
प्रथीयस्तेनेदं कुशलमिह कर्म्मोपरचितम्॥२३॥
पञ्चसुशतेषु शरदां यातेष्वेकान्नवति सहितेषु।
मालवगणस्थितिवशात्कालज्ञानाय लिखितेषु॥२४॥

यस्मिन्काले कलमृदुगिरां कोकिलानां प्रलापा
बिन्दन्तीवस्मरशरनिभः प्रोषितानां मनांसि।
भृङ्गालीनां ध्वनिरनुवरं भारमन्द्रश्च यस्मि-
न्नाधूतज्यं धनुरिव नदच्छ्रुयते पुष्पकेतोः ॥२५॥
प्रियतमकुपितानां कम्पयन्बद्धरागं किसलयमिव
    मुग्धं मानसं मानिनीनाम्।
उपनयति नभस्वान्मानभङ्गाय यस्मिन्कुसुमसमयमासे
    तत्र निर्म्मापितोयम्॥२६॥
यावत्तुङ्गैरुदन्वानिकरणसमुदयं सङ्गकान्तं तरङ्गै-
रालिङ्गन्निन्दुबिम्बं गुरुभिरिव भुजैः संविधत्ते सृहत्ताम्।
बिभ्रत्सौधान्तलेखावलयपरिगतिं मुण्डमालामिवायं
सत्कूपस्तावदास्ताममृतसमरसस्वच्छविष्यन्दिताम्बुः ॥२७॥
धीमान् दक्षो दक्षिणः सत्यसंधो ह्रीमांछूरो वृद्धसेवी कृतज्ञः।
बद्धोत्साहः स्वामिकार्येष्वखेदो निर्द्दोषोऽयंपातु धर्म्मं चिराय ॥२८॥
उत्कीर्ण्णा गोविन्देन॥

Summary

Success !

Verses 1-2 Victorious is he (god) Pinākin, lord of (all) the worlds, in whose songs, hummed with smiles, the splendour of (his) teeth, like the lustre of lighting sparkling in the night, envelops and brings into full view all the universe. May he, (the god), Śambhu, confer many auspisious gifts upon you' , by whose command (god) Svayambhū (i.e. Brahmā) is engaged in continuance, destruction and production of (all) things that exist for the sake of the maintenance of (all) the worlds, and by whom, leading him to dignity in the world, he has been brought to the condition of being the father (of the universe) !

Verse 3 May the serpent of the creator of existence accomplish the allayment of your distress, - (that serpent) the multitude of whose foreheads bowed down afar by

the pressure of the heavy weight of the jewels in (their) hoods, obscures the radiance of the moon (on his master's forehead), (and) who (with the folds of his body) binds securely on (his master's) head the chaplet of bones which is full of holes (for stringing them) !

Verse 4 May the creator of water (i.e. Sāgara - ocean) whcih was dug out by the sixty thousand sons of Sagara[2], (and) which possesses a lustre equal to (that of) the sky, preserve for a long time the glories of this best of wells !

Verses 5-9 Now, victorious is the master (like Indra, lord of gods) of people, having the name of Yaśōdharman, who having plunged into the army of enemies, as if into the grove of thornapple trees, (and) having bent down the reputations of heroes like the tender creepers of trees, effect the adornment of his body with the fragments of young sprouts which are the wounds (inflicted on him), and again victorious over the earth is the same king of men[3] the glorious Vishṇuvardhana, the conqueror in war; by whom his own famous lineage, which has the Aulikara crest[4] has been raised to a state of dignity that is ever higher and higher; who having brought into subjection, with peaceful overtures and by war, the very mightly kings of the east and many of the north, carried another name of 'supreme king of kings and supreme lord' pleasing in the world, but different of attainment, Through him, who conquered the earth with (his own) arm, many countries, in which the sun is obscured by the smoke, resembling dense dark-blue clouds, of the oblations of sacrifices, (and), which abound with thick and thriving crops through Maghavan (god Indra) pouring cloudfuls of rain upon boundaries and in which the ends of the fresh sprouts of the mango-trees in the parks are eagerly plucked in joy by the hands of wanton women enjoy the happiness of being possessed of a good king. Through the dust, grey like the hide of an ass, - stirred up by his armies, which have banners lifted on high and which have *lōdhra* trees tossed about in all directions by the tusks of infuriated elephants, which have the crevices of the Vindhya mountains made resonant with the noise of journeying through the forests, the orb of the sun appears dark dull-rayed, as if, it were an eye in a peacock's tail reversed'.

Verse 10-12 The servant of the kings who founded the family of that lord was Shashṭhidatta, the fame of whose religious merits was known far and wide through the protection of their feet, who by his resoluteness conquered the six enemies[5] (of the soul) and who was indeed excellent. As the torrent flowing high and low, of the river Gaṅgā from Himavat (Himālaya) and the extensive mass of the waters of the river Rēvā (Narmadā) the moon, so from him whose dignity was manifested there spreads a pure race of merchants (*Naigamas*) most worthy to be sought in fellowship. Of him, from a wife of good family, there was born Varāhadāsa, a son resembling him, the source of fame whom, being full of self control and great worth, people speak of, as if he were an incarnation of Hari.

Verses 13 - 14 (From him was born) Ravikīrtti who illumined his family like the sun which illumines the earth from the summit of a mountain, by the wealth of his character from a very firm position of endurance without break by combining good actions with worldly occupations; who sustained the pure and undeviating path of traditional law (*smārtta*) by the nobility of his birth not falsely possessed even in this Kali age.

Verse 15 Bhānuguptā his (Ravikīrtti's) pious wife gave birth to three sons, who dispelled the darkness (of ignorance) with the rays of (their) intellects like sacrifices (arising out of) fire receiving (the offerings)

Verses 16 and 17 Bhagavaddōsha was the first (eldest, who was a prop to his relatives in the righteous path as Uddhava was to the Andhaka; who was a very Brahmā in displaying much prudence in the deep field of understanding the meaning (of scriptures); who, like

Vidura[6], looked ahead with deliberation and who is praised by poets as being well-versed in constructions of different compositions in Sanskrit and Prākrit

Verses 18 and 19 After him came Abhayadatta who maintained a high position and prevented fear on the part of his subjects; who by his eye of intellect could spot any (crime), however remote and undetectable even in darkness; who by his position as the king's representative in this important place (*rājasthānīya*) assisted by upright counsellors, protected for the prosperity of the (four) castes like the preceptor of gods (Bṛihaspati) the region containing many countries betwen the Vindhya (mountains) from the slopes of the summits wherefrom flows the white mass of waters of the rivers Rēvā (Narmadā) and the mountain of Pāriyātra[7] having trees bent by the leaping long-tailed monkeys, and up to the western ocean.

Verses 20 and 21 Then Dharmmadōsha, son of Dōshakumbha[8], who on behalf of his master, made the kingdom righteous (as if) in the kṛita age free from any intermixture of all castes and peaceful with no fears or care, who bore the heavy burden of protecting the kingdom forsaking his own comfort without being associated with anybody else and who bore the marks of royalty just as a mark of distinction even as a bull carries a wrinkled pendulous dew-lap.

Verses 22 and 23 Nirddōsha[9] his younger brother, who was competent and who was invested with the decoration of protection of friends by his excellent relatives as if he was a broad-shouldered arm caused this great well to be excavated, bringing great joy to the ear and the heart. This meritorious work was done by him who was of great intellect on behalfof his affectionate paternal uncle Abhayadatta who was removed by the mightly Kṛitānta (god of death) like a tree yielding pleasant shade and sweet ripe fruits (felled) by a lordly elephant.

Verses 24 - 26 The well was constructed in (spring) season of the year five hundred and eightynine as established and reckoned by the confederacy of the Mālavas, when the songs resembling the arrows of cupid (god Smara), of the cuckoos, whose low and tender sounds cleave open the hearts of those far away from home; in which the humming of the bees with weight (of honey) is heard through the woods like the resounding bow of the lord having the banner of flowers (god of love); in which season of blooming of flowers with the wind soothing the perverted affectionate thoughts of women angry with their lovers and breaking their pride.

Verse 27 May this excellent well yielding pure waters equal in taste to nectar and possessing an enclosure of lines along the masonry work around it looking like a garland around a shaven head, endure as long as the ocean with its lofty waves looking like long arms embracing the orb of the moon issuing rays lovely on account of its friendly contact with its waters.

Verse 28 May this Nirddōsha who was intelligent, competent, skilful, adherent to truth, modest, brave , devoted to the aged, grateful, full of enthusiasm and untiring in the affairs of the master, protect piety for long.

Engraved by Govinda[10]

Notes

1. The inscribed stone pillar bears on its back, in order, from top to bottom on either side of the figure of a spear with a curved handle, the figures of Sun and Moon, a man on a horse facing the spear from the left and another man similarly drawn facing the spear from the right. Both seem to be carrying objects looking like a fly whisk or conch-shell.

2. The allusion is to the legend that the bed of the ocean was excavated by the sixty thousand sons of Sagara in their search for their father's *aśvamēdha* horse stolen from them by sage Kapila, and was only found by them when they had dug down through the earth into the lower regions. Kapila, in his anger, reduced them to ashes, but restored the horse on the intercession of Amśumat, grandson of Sagara. The obsequies of the sons of Sagars could not

be performed, till Bhagīratha, grandson of Amśumat, brought the river Gangā down from heaven and led it over the earth to the chasm made by Sagara's sons. The waters in the chasm constituted the ocean called Sāgara thereafter, in commemoration of Sagara.

3. The expression *sa ēva* in the text meaning 'the same' points clearly to the identity of Yośōdharma with Vishṇuvardhana.

4. The Aulikara crest, not otherwise discovered so far, may stand for the Sun and the Moon whose figures are drawn on the inscribed stone. See Note 1. The term can possibly be explained as derived from the word *ullā* meaning a meteor or a fiery torch like object suggesting its sudden appearance, as the Aulikara family was in the history of central India. It resembles the meteor in its disappeatance as well.

5. The six enemies *(arishaṭka)* are : desire (*kāma*), wrath, (*krodha*), covetousness (*lobha*), bewilderment (*mōha*), pride (*mada*) and envy (*mātsarya*).

6. Vidura, younger brother of Dhṛitarāshṭra and Pāṇḍu was considered to be the wisest of all, capable of advising with a long-time vision of the future.

7. Pāriyātra is the name of the area on the western Vindhya and Āravally hills.

8. Dōshakumbha was evidently the youngest of three sons of Ravikīrtti since his son Daksha *alias* Nirrddōsha (varse 23) refers to Abhayadatta as his father's brother (*pitṛivya*).

9. The word *dōsha* forms part of the name (Dōshakumbha) of the youngest son of Ravikīrtti. Dōshakumbha's son was called Dharmadōsha (verse 20). The eldest son of Ravikīrtti was called Bhagavaddōsha (verse 16). Hence we may consider Nirddōsha as the name of the latter's son. Daksha is probably a descriptive epithet meaning 'competent'. Therefore Sircar's suggestion (*SI*, I , p. 417, note 4) that Daksha had the second name Nirddōsha because both the words are mentioned in verses 22 and 28, cannot be accepted.

10.See the other inscription (No. 224 C) of Yaśōdharman where Gōvinda figures as the engraver.

No 224 C

ANOTHER INSCRIPTION OF YAŚODHARMAN

Date : C. 532 A.D.

Script : Northern Characters

Language : Sanskrit
Donor/king : Yaśōdharman
Dynasty : Aulikara
Location : Stray pillar stone, Mandasor, Madhya Pradesh
Reference : Fleet, *CII*, III, pp. 146 f and plate; Kielhorn, *IA*, XVIII, p. 219 f; XX, p. 188; Sircar, *SI* , I, p. 418

TEXT

Metres : Verses 1-8 *Sragdharā* ; v.9 *Anushṭubh*

वेपन्ते यस्य भीमस्तनितभयसमुद्भ्रान्तदैत्या दिगन्ताः
श्रृङ्गाघातैः सुमेरोर्व्विघटितदृषदः कन्दरा यः करोति।
उक्षाणं तं दधानः क्षितिधरतनयादत्त पञ्चाङ्गलाङ्कं
द्राघिष्ठः शूलपाणेः क्षपयतु भवतां शत्रुतेजांसि केतुः ॥१॥
आविर्भूतावलेपैरविनयपटुभिर्ल्लङ्घिताचारमार्ग्गै-
र्म्मोहादैदं युगीनैरपशुभरतिभिः पीढ्यमाना नरेन्द्रैः।
यस्य क्ष्मा शार्ङ्गपाणेरिव कठिन धनुर्ज्याकिणांक प्रकोष्ठैः
बाहुं लोकोपकारव्रतसफलपरिस्पन्दधीरं प्रपन्ना॥२॥
निन्द्याचारेषु योस्मिन्विनयमुषि युगे कल्पनामात्रवृत्त्या
राजस्वन्येषु पांसुष्विवकुसुमबलिर्न्नाविभासे प्रयुक्तः।
स श्रेयो धाम्नि सम्राडिति मनुभरतालर्क्कमान्धातृकल्पे
कल्याणे हेम्नि भास्वन्मणिरिव सुतरां भ्राजते यत्रशब्दः॥३॥
ये भुक्ता गुप्तनाथैर्न्न वसुधाक्क्रान्ति दृष्टप्रतापै-
र्न्नाज्ञा हूणाधिपानां क्षितिपतिमकुटाध्यासिनी यान् प्रविष्टा।
देशांस्तान्धन्वशैलद्रुमस(ग)हनसरिद्वीरबाहूपगूडा-
न्वीर्यावस्कन्नराज्ञः स्वगृहपरिसरावज्ञयायो भुनक्ति॥४॥
आलौहित्योपकण्ठात्तलवनगहनोपात्यकादामहेन्द्रा-
दागाङ्गाश्लिष्टसानोस्तुहिनशिखारिणः पश्चिमादापयोदेः।
सामन्तैर्यस्य बाहूद्रविणहृदमदैः पादयोरानमद्भिः-
श्चूडारत्नांशुराजिव्यतिकरशबला भूमिभागाः क्रियन्ते॥५॥

स्थाणोरन्यत्रयेन प्रणतिकृपणतां प्रापितं नोत्तमाङ्गं
    यस्याश्लिष्टो भुजाभ्यां वहति हिमगिरिर्दुर्ग्गशब्दाभिमानम्।
नीचैस्तेनापि यस्य प्रणति भुजबलावर्ज्जन क्लिष्टमूर्ध्ना
    चूडापुष्पोपहारैर्म्मिहिरकुलनृपेणार्च्चितं पादयुग्मम्॥६॥
गामेवोन्मातुमूर्द्धं विगमयितुमिव ज्योतिषां चक्रवालं
    निर्द्देष्टुं मार्ग्गमुच्चैर्द्दिवइव सुकृतोपार्ज्जितायाः स्वकीर्त्तेः।
तेनाकल्पान्तकालावधिरवनिभुजा श्रीयशोधर्म्मणायं
    स्तम्भस्तम्भाभिरामस्थिरभुजपरिधेणोच्छ्रितिं नायितोत्र॥७॥
श्लाघ्ये जन्मास्य वंशे चरितमघहरं दृश्यते कान्तमस्मि-
    न्घर्म्मस्यायं निकेतश्चलति नियर्तिं नामुना लोकवृत्तं।
इत्युत्कर्षं गुणानां लिखितुमिव यशोधर्म्मणश्चन्द्रबिम्बे
    रागादुक्षिप्त उच्चैर्भुजइव रुचिमान्यः पृथिव्या विभाति॥८॥
इति तुष्टूषाय तस्य नृपतेः पुण्यकर्म्मणः।
वासुलेनोपरचिताः श्लोकाः कक्कस्य सूनुना ॥९॥
उत्कीर्ण्णा गोविन्देन॥

Summary

Verse 1 May the long banner of (god) Śūlapāṇi (i.e., Śiva having the trident in his hands) destroy the glory of your enemies, which bears the bull (Nandi) marked by the five fingers placed on him by (Pārvati), the daughter of the mountain (Himālaya), who makes the demons already driven by his terrible belongings to the distant regions tremble and who makes the glen of Sumēru (mountain) to have their rocks split open by the blows of his horns

Verse 2 He in whose arm like that of Śārṅgapāṇi (god Vishṇu who had the Śārṅga bow in his arm), marked with rubbings of the hard string of the bow, steadfast in the fruitful execution of the vow for the benefit of mankind in whose arm the earth, afflicted by kings of the present (Kali) age who were proud; who lacking in morality and humility betook to despised conduct and who were indulging in inauspicious actions, took refuge.

Verse 3 He, who is not associated with other kings adopting reprehensible behaviour in this age just like an offering of flowers thrown in the dust, shone in glory by his good intentions and in whom the title of Samrāṭ (universal sovereign) shines like a respledent jewel set in good gold on account of his wealth of virtue almost equal to Manu, Bharata, Alarka and Māndhāta[2].

Verse 4 He, who disregarding the boundaries of his own house (i.e. country) enjoys those countries, covered over with deserts, mountains, trees, thickets and rivers which were not enjoyed (even) by Guptas whose prowess was exhibited by conquering the entire earth and which even the command of the Hūṇas that rested on the crowns of kings could not penetrate

Verse 5 He, by whose feet bowed down by subordinate kings (*sāmanta*) from the neighbourhood of Lauhitya (river Brahmaputrā) upto the mountain of Mahēndra impenetrable through its lands and forest and from the snow-clad peaks (Himālayas) with slopes embraced by the (river) Gangā up to the ocean on the west having tracts of land made different in their hues by the rays of jewels on their heads.[3]

Verse 6 He, whose head has not bowed in humility to anyone except Sthāṇu (god Śiva who is firm) ; by the embrace of whose arm the Himalayas no longer bears the title of fortress; whose pair of feet were worshipped by even king Mihirakula with flowers falling from the locks of his head pained by bowing down due to the strength of his (the king's) arm

Verses 7 This cloumn, which will last upto the time of the end of this age, has been erected here by the glorious Yaśōdharma, whose firm beam-like shoulders with his arm are as charming as pillars, as if to measure out the earth, as if to enumerate the multitude of heavenly lights and as if to show the path of his own fame, earned by good actions, through the skies; shines brilliantly like a lofty arm of the earth raised up in joy to write upon the surface of the moon the excellence of the virtues of Yaśōdharma that his birth in a praiseworthy lineage, his charming behaviour dispelling sins, his being a refuge for *dharma*, not impeding (but adhering to) the good conduct of the people of the world.

Verse 9 These verses were composed by Vāsula, son of Kakka from a desire to praise in this way the king, the performer of meritorious actions.

Engraved by Govinda[4]

Notes

1 The pillar bearing the inscription on six of its sixteen sides is a high shaft tapering towards the top. See Fleet's long and descriptive note on the pillar along with other finds (loc.cit., pp.143 - 5). Fleet suggests that it should have been a big pillar with a lion capital and other parts, then lying scattered when he saw them.

2 Manu is the name of a celebrated personality considered to be the father of human race and an ancient lawgiver (*Manu-smṛiti*). Fourteen such persons are called as Manus, each is considered to have a specific period of time to preside over the destiny of man and the present age is supposed to belong to Vaivasvata-manu, the seventh among them.

Bharata is the well-known younger brother of Rāma, son of Dasaratha, who worshipped Rāma's sandals conducting the affairs of state in his name. Among others known also as Bharata, Rāma's brother may be considered to be referred to in this context on account of his virtues, the purpose of this comparison meant in the text.

Alarka's identity is unknown.

Māndhāta is the name of a king of the solar race, son of Yavanāśva, who is said to have come out of the belly'.

3 This verse actually described the area conquered by Yaśōdharman as bounded by the Brahmaputrā river on the east, the Mahēndra mountain on the south apparently the hills in Ganjam District on the south (not in Western Ghats as Fleet identifies it), Himālayas and the Gangā on the north and the ocean on the west.

4 This inscription records the erection of this pillar as a mark

of Yaśōdharma's victory. Th other inscription (No. 224 B) above records the benefaction of his subordinate Nirddōsha. Both the inscriptions seem to have been composed by the same poet Vāsula and were engraved by one and the same person Govinda as mentioned in both.

No. 239 A

DAMODARPUR PLATE[1] OF VISHṆUGUPTA

Date	: Year 224 : 543 A.D.
Script	: Eastern Variety of Northern Characters
Language	: Sanskrit
Donor/King	: Amṛitadēva/Vishṇugupta
Dynasty	: Gupta
Location	: Dāmodarpur, Dinajpur District, West Bengal now in the Vārēdra Research Society Museum, Rājshāhi, Bangla Desh.
Reference	: Radhagovinda Basak, *Ep.Ind* ., XV, pp. 142 ff and plate; K.N. Dikshit, ibid, XVII, p. 193; Bhandarkar, CII, III (Revised), pp. 360-64.

TEXT

Metres :

कोटिवर्षाधिष्ठानाधिकरणस्य

स(म्व) २०० २० ४ भाद्र दि ५

परमदैवतपरमभट्टारकमहाराजाधिराजश्री गुप्ते पृथिवीपतौ

तत्पाद परिगृहीते पुण्ड्रवर्द्धन भुक्तावुपरिकमहाराजस्य.......

राजपुत्रदेव भट्टारकस्य हंस्त्यश्वजन भोगेनानुवहमानके कोटिवर्षविषये च तन्नियुक्रके[इ] दृहविषयपतिस्वयम्भूदेवे अधिष्ठानाधिकरणं आर्य्य(न)गर (श्रेष्ठिरिभु) पालसार्त्थवाह स्थाणुदत्त प्रथमकुलिकमतिदत्त प्रथमकायस्थस्कन्दपालपुरोगे सव्यवहरति

अयोध्यककुलपुत्रक अमृतदेवेन विज्ञापितमिहविषये समुदयबाह्याप्रहतखिलक्षेत्राणां त्रिदीनारिक कुल्यवाप विक्रयोनुवृत्तः तदर्हथ मत्तो दीनारानुपसंगृह्य मन्मातुः पुण्याभिवृद्धये अत्रारण्ये भगवतः स्वेतवराह स्वामिनो देवकुले खण्डस्फुटप्रति(सं)स्कारकरणाय बलिचरुसत्रप्रवर्त्तनगव्यधूपपुष्पाप्रापणमधुपर्क्कदीपाद्युपयोगाय च अप्रदाधर्म्मेण ताम्रपट्टीकृत्य क्षेत्रस्तोकन्दातुमिति

यतः प्रथमपुस्तकपाल नरनन्दि गोपदत्त भटनन्दिनामवधारणयो युक्ततया धर्म्माधिकारबुद्ध्या विज्ञापितं नो कार्यो विषयपतिना कश्चिद्विरोधः केवलं श्रीपरमभट्टारकपादानां धर्म्मफ(लष)ड्भा(गा)वाप्तिः

इत्यनेनावधारणक्रमेण एतस्मादमृतदेवात्पञ्चदशदीनारानुपसंगृह्य एतन्मातुः अनुग्रहेण स्वच्छन्दपाटके(र्द्ध)टीप्रावेश्यलवङ्गसिकायाञ्च वास्तुभिस्सह कुल्यवापद्वयं साट्टुवनाश्रमकेपि वास्तुना सह कुल्यवाप एकः परस्पतिकायां पञ्चकुल्यवापकस्योत्तरेण जम्बूनद्याः पूर्व्वेण कुल्यवाप एकः पूरणवृन्दिकहरौ पाटकपूर्व्वेण कुल्यवाप एकः इत्येनं खिलक्षेत्रस्य वास्तुना सह पञ्चकुल्यवापः अप्रदाधर्म्मेण भग(वं)ते स्वेतवराहस्वामिने शाश्वत्काल भोग्या दत्तः तदुत्तरकालं सव्यवहारिभिः देवभक्त्यानुमन्तव्याः

अपि च भूमिदानसंबद्धाः श्लोका भवन्ति

स्वदत्तां............ रसुन्धराम् सविष्ठा............पच्यते
बहुभि..................रादिभिः............ फलम्
षष्टिं .... भूमिदः............ वसेत् इति

Summary

Year 200 20 4, 5th day in the month of Bhādrapada (August -September)

While Śri (Vishṇu) gupta[2] the most devoted to the divine, the great lord Mahārājādhirāja was ruling

When[3] the Puṇḍravarddhana province was in charge of Head (*Uparika*) Mahārāja Rājaputra, Dēva, Bhaṭṭāraka ... who was enjoying the rule with his elephants, horses and soldiers at Kōṭivarsha district (*vishaya*) and Svayambhūdēva appointed by him as Officer-in-charge (*vishayapati*) assisted at headquarters (*adhishṭāna*) by Guild-president (*nagara śrēshṭhin*) Ribhupāla, caravan

merchant (*sārthavāha*) Sthāṇudatta, cheif artisan (*prathama-kāyastha*) Skandapāla, was deliberating (over administrative affairs)

Amṛitadēva, a nobleman (*kulaputra*) from Ayōdhyā petitioned thus :

Presently one *kulyavāpa* of land outside the belt of revenue-yielding area, lying waste is sold for three *dīnāras*. Accordingly a little piece of land may be granted after receiving *dīnāras* from me to provide, for the merit of my mother, for repairs, offerings of *bali, charu* and feeding (*satra*) , supply of cow's milk, frankincense and flowers and for the use of sweet drink (*madhu-parkka*) light etc., at the temple of the supreme Svētavarāhasvāmin in the forests, as undecaying capital by the issue of a copper-plate.

There need not be any objection by the officer-in-charge of the district as lawfully ascertained, verified and stated by the Chief record-keeper Aranandi, Gōpanandi and Bhaṭanandi. There will be purely an acquistion of one-sixth of the produce as a lawful accrual to the great lord (Gupta king).

Thus according to the above proceedings having received fifteen *dīnaras* from this Amṛitadēva as grace of his mother-two *kulyavāpas* along with house-site (*vāstu*) at Lavaṅgasika approached through Arddhaṭī in Svachchhandapāṭaka, one *kulyavāpa* to the north of Pañchakulyavāpaka and to the east of Jambū river at Paraspatikā, and one *kulyavāpa* to the east of Pāṭaka in Pūrṇavṛindikahari thus five *kulyavāpas* of uncultivated land along with house-site were granted as undecaying capital for perpetual enjoyment of (god) supreme Śvētavarāhasvāmi. These should be protected by future administration.

There are also verses relating to grant of land[4].

Notes

1 This is a single plate with writing on both sides. It is partly

corroded leading to eligibility of certain portions of the text. There is a seal oval in shape soldered to the plate. It bears above two parallel horizontal straight lines in relief a trident and below a legend as given under text.

2 This name is not clear. There is space for only two letters, suggested restorations being Bhānu and Kumāra (*Ep. Ind,* XV, p.142 note 1 and ibid, XVII, p. 193, note 1 respectively). The date points to the king as Vishṇugupta, the son and successor of Kumāragupta as revealed in the former's clay seal (*CII,* III revised, p. 364 and plate).

3 Compare the format of this charter with those of Nos. 149 and 160 above, where a Ribhupāla is also mentioned. Note also the identical nature of designation and suffixes of Pāla, Datta and Nandi in the names of officers which seem to suggest that they had probably inherited their official positions.

4 Here follow the usual ending verses.

No. 336 A

CHAMPASSAK INSCRIPTION[1] OF MANGALARĀJA

Date	:	6th century
Script and Language	:	Southern Characters[2], Sanskrit
Donor/king	:	......../ Mangalarāja *alias* Dēvānīka
Dynasty	:	....
Location	:	Pillar set up at the residence of former prince of Champassak
Reference	:	Coedes, *BEFEO*, XLVIII, pp. 209-10 and plates; Ramesh, K.V. *Śvī Nāgābhinandam* (Dr. M.S. Nagaraja Rao Festschrift) pp. 699-708 and plates.

TEXT

Metres : Verse 1 *Sragdharā* ; verses 2-9, 11 onwards *Anushṭush* ; verse 10 Mālinī.

व्याप्तं मातासहस्रैर्ज्जगदिदमखिलं यैस्त्रिभिर्नैककाले
..... निमग्नं भवसलिलनिधौ तारय(न्ति) येव

ब्रह्मोपेन्द्रेश्वराणां............
.... नरेन्द्रः कुशलविधिमिमं यश्चकारात्महेतोः। (१)

इत्यथायं श्रीशंकरनारायणपितामहादिसर्व्वदेवप्रसादाभिषिक्तः पूर्व्वोपार्ज्जितव्रतकुशलनिर्म्मितसंभावित सर्व्वकर्म्मातिमानुषकर्म युधिष्टिरइव सद्धर्मे भगीरथनरपतिरिव प्रजापालने धनञ्जय इव रिपुगणविजये इन्द्रद्युम्न इव भूरियज्ञविघाने शिविरिव... पालने भगवन्महापुरुषबह्मण्यतानुसारीव ब्राह्मण्य भावे कनकपाण्ड्य इव न्यायरक्षणे महोदधिरिव गाम्भीर्ये मेरुरिव स्थैर्ये पूर्व्वमुखेन भगवता श्रीलिङ्गपर्व्वतेनास्मिन्दुरदेशानीताधिष्ठितो महति राज्यैश्वर्ये विशिष्टविस्पष्टाष्टार्ध्धाक्षरमङ्गलनामधेयो द्विषदनेकानेकावाप्तविजयो विजय इव महाराजधिराजश्रीमाञ्छ्रीदेवानीकः अपार संसार सागरोत्तारणाय सर्व्वसत्त्वानुद्दिश्य महाग्निमखपुरोगमम् सानेकगोसहस्रं अश्वमेधसहस्रस्य वाजपेयशतस्य च (१) गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलानि(लं) ॥(२)

तत्फलं तु कुरुक्षेत्रे कुर्व्वन्ति स्तवनानि ये
.... लभन्ते तत्र फलम् ॥३॥
इत्येवमादिकुशलं पूर्वैरुक्तं सुरर्षिभिः
तदेवात्र कुरुक्षेत्रे लभन्ते बहवो जनाः ॥४॥
याति तीर्थसहस्राणां कुरुक्षेत्रे फलानि च
अत्र निश्शेषतस्नात्वा सन्तु सन्निहितानि च ॥५॥
अर्धयोजनमायाममस्य तीर्थस्य कीर्त्तितं।
योयं प्रदेशमागम्य समहापापपावनः ॥६॥
ये शरीरपरित्यागं कुर्वन्ति स्तवनञ्च ये।
यच्छ्रद्धया च सेवन्ते पिबन्ति च समाहिता ॥७॥
फलमग्निमखादीनां दानानां नैकसंपदां।
फलानि यान्यशेषाणि प्राप्यन्तां तानि ते जनाः ॥८॥
पापीयांसोपि पुरुषाः मुच्यन्ते बहुपापतः।
किं पुनद्ध्धर्म्मनिरताः महातीर्थ निषेवनात् ॥९॥
कुशलसलिल धाराधौत सर्व्वाङ्गदेशस्वभुजबल.... चारूत्तमाङ्गः।
दुरधिगतमहाश्रीगंगकस्तीर्थमग्र्यं जनयति भुवि देवानीक इत्याप्तनामा ॥१०॥
ये वसन्ति महातीर्थे गंगके ते मृगा नराः।

स्तवनं ये च कुर्व्वन्ति तत्फलं प्राप्नुवन्ति ते ॥११॥
यद्वत्पुण्योपमफलं प्रभासादि पुराकृतम्।
.........तदेवात्र भवतु............ ॥१२॥
ये देवा यज्ञभागार्द्ध........... तर्हिता दिवि।
ब्रह्मोपेन्द्रेश्वराद्यास्ते तन्नाम प्रविशन्तु ते ॥१३॥
इत्येवमादिप्रणिधि........................ ।
कुरुक्षेत्र .... फलैस्समम्॥१४॥
यत्पूर्व्वाभिहितं स्वर्ग्यं फलं देवर्षिकीर्त्तितं।
................कुरुक्षेत्रे भवन्ति ते ॥१५॥
ऋषिणा कुरुणा पूर्व्वं एतत्क्षेत्रं कृतं सतां।
तस्मादिति कुरुक्षेत्रं ख्यातं तीर्थं महाफलम्॥१६॥
.... वापि कुरुक्षेत्रे वायुना समुदीरिताः।
अपि दुष्कृतकर्म्माणि नयन्ति परमां गतिम्॥१७॥
कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहं।
ये वसन्तिकुरुक्षेत्रे ते वसन्ति त्रिविष्टपे ॥१८॥
पृथिव्यां नैमिषं पुण्यमन्तरिक्षे तु पुष्करम्।
त्रयाणामपि लोकांतं कुरुक्षेत्रं विशिष्यते ॥१९॥
तन्नामकीर्त्तनेनापि पुनात्यासप्तमं कुलम्।
किं पुनर्ये तु सेवन्ते मनुजा धर्म्मबुद्धयः।२०॥
....
श्वरजटाकलाप............ परमपवित्रं तीर्थ......................
संवर्द्धनं महापापपावनं........................
कुशल करणिकं कार्यं ....
....
....पुर....... प्रदेश .... व्वैर्व्वसुधेश्वरैः ....॥
स सवर्ण्यैर्द्विजैस्सार्द्धमग्निहोत्रं हुतं तदा।
तन्नामोद्धरणायैव चकार पृथिवीं नृपः॥
यन्मयोपार्ज्जितम् पुण्यं यद......... समुत्थितं।
मानवास्तु महापुण्यं तीर्थं निरवशेषतः॥

Summary

Verse 1 In this world caught in the ocean of life and death but pervaded by the three divine mothers in thousands of manifestations ... of Brahmā, Upēndra (Vishṇu) and Īśvara (Śiva)[3] ... the king ... who, for his own sake set up this arrangement for the welfare of all.

Māhārājādhirāja Dēvānīka[4] spelt in four special clear letters also called Mangala[5] who was crowned by the favour of all deities including Śaṅkara, Nārāyaṇa and Pitāmaha (Brahmā)[6], who was (capable0 of super-human deeds resulting from austerities and acts of welfare performed in previous times; who was equal - to Yudhisṭhira in righteousness, to king Bhagīratha in protecting his subjects, to Dhanañjaya (Arjuna) in conquering groups of enemies, to Indradyumna in liberal donations in the course of Vedic sacrifies, to Śibi[7] in (sacrificing to protect a refugee), to the supreme *purusha* (god Vishṇu) in detachment (*brāhmaṇya*)[8], to Kanaka-Pāṇḍya in rendering justice[9], to the great ocean in grandeur, and to Mēru (mountain) in steadfastness, - installed in this great royal splendour, having been brought from a distant country by the supreme east-facing illustrious Lingaparvvata,[10] after performing many grants of several hundreds of cows leading to the great fire sacrifice (*mah-āgni-makha*) in order to cross the limitless ocean of wordly life and for the sake of all living beings

Verse 4[11] Many people get these benefits as enumerated by ancient sages here at Kurukshētra.

Verse 10 He, who has earned the name of Dēvānīka .... by the strength of his own arms and of handsome personality has created on earth an illustrious and great holy place called Gaṅgaka purified in all parts by the continuous flow of beneficient waters

Verse The entire place was sanctified by sacrificial oblations performed by the twice - born of the same caste (*varṇa*) for the emancipation of ṭhat name

(Gaṅgaka)

Verse May (all) men get the same merit as myself from this sacred place

Notes

1 The inscription in sixtyfour lines, is engraved equally on four dressed faces of a pillar.

2 The characters display the typical characteristic style, like the doubling of central stems of letters like *ka*, *ra* etc., spacing of the quarters in the hemistiches of a verse as in Kadamba inscriptions, the serif mark on letters etc., thus pointing to the influence of Deccan across the peninsular India. See notes 1, 3 and 5

3 The mention of divine mothers and the trinity is again a reminder of the culture of the same region as mentioned in note 2.

4 The word Dēvānīka has several meanings like 'army of celestials, a king who was the son of Kshēmadhanvan, son of the eleventh Manu and also the name of a mountain.

5 The name Mangala recalls that of Mangalarāja or Mangalīśa, a Chalukya king of Bādāmi.

6 See verse 1 where the trinity are referred to. See note 3 above.

7 Śibi was an ancient king who gave refuge to a dove (fire god Agni) chased by a hawk (god Indra) and who gave in turn an equal weight of flesh from his body to the hawk. The gods were pleased and restored him.

8. Compare this with the expression 'paramabrahmaṇya' in Nos. 56, 95, 97, 111 etc., mentioned in inscriptions of the northern parts of India.

9 Kanakapāṇḍya cut off his hand as a punishment for having tapped the door in midnight in the house of a lonely woman whose husband left on pilgrimage in the belief that the king will protect such subjects. But the king had tapped the door when he heard a male voice at the time of his noctural round in disguise without knowing the return of the husband. When the husband complained next day at the king's court suggesting the cutting off of the culprit's hand the king did it immediately. Then he got a golden hand (fixed[7]) and came to be called porkaippāṇḍya, omitting the word 'hasta' in between.

10 This seems to point to a situation whereby the king Mangala *alias* Dēvānīka was brought by a spiritual leader Lingaparvatasvāmi

from outside to rule over the area around the findspot of the inscription even as Nandivarman Pallavamalla of later times was brought to Kāñchī from outside across hills, forests, rivers etc.

11 Verse preceding the 10th and verses following the same extol the sacred nature and the greatness of the holy place comparing it with Kurukshētra, the well - known pilgrim centre in Northern India. In fact as pointed out by Ramesh verses 18-20 appear to have been culled out from the great epic *Mahābhārata* (Araṇyaparva), thus indirectly dating that part before the date of this inscription. The holy place (*tīrtha*) is compared to such well-known centres like Prabhāsa, Pushkara etc., in Western India.

No. 340 A

CHILAS INSCRIPTIONS OF INDRA-BHAṬṬĀRAKA

Date : 6th century A.D

Script : Northern characters

Language : Sanskrit

Donor/king : ....Indra-bhaṭṭāraka

Dynasty : ....

Location : Near the figure of a temple drawn on a rock at Khomar site on the other side of the Indus river, opposite to Chilas[1] and at Soniwal Payin, occupied Kashmir.

Reference : A.H. Dani, Chilas, *The City of Nanga Parvat* (*Dyamar*), p. 72, photograph Nos. 55, 56 and 57.

TEXT

Metres :

श्री इन्द्र भट्टारकस्य शत्रुदमन(स्य)

शक्र भट्टारक श्री(धीरन्) महाराज वैश्रवणेन

शत्रुदमन जयति श्रीराजा

श्री(धीर?) महाराजाधिराज वैश्रवणसेनोपाध्याय

रुद्रश्री(:) शिलवटविष(ये)प्रतिष्ठितः
राजामात्य नरदेवसेन
महासेनापति विश्पामित्र

Translation

Of Śrī Indrabhaṭṭāraka, the destroyer of enemies of Sri Śakra - bhaṭṭāraka Mahārāja Vaiśravaṇa - sēna the destroyer of enemies, the glorious king conquers

Mahārājādhirāja Vaiśravaṇasēna installed the teacher Rudraśrī in Śilavaṭa-vishaya[2]

King's minister Naradēvasēna, Vispāmitra[3], the commander-in-chief of the army.

Notes

1 The rocks on the southern side of the river Indus bear many inscriptions, some in Kharoshṭhī script and the rest in Northern characters of the fifth and the sixth centuries A.D. They contain the names such as Chachu (Chakshu), Śivajakhama, Kadhapa, Śrī Dharmaitra, Vīradatta, Thorana.

2 The name *Śilavata* (stone with greenery) seems to be quite appropriate as the place is studded with too many boulders and rocks all around with vegetation. It is evidently Chilas itself, the findspot of the inscriptions.

3 The name Viśpāmitra easily recalls to our mind the name of Viśvāmitra, the well known king-turned-sage.

Another boulder nearby contains the expressions Śrī Harishēṇa, Śrī Khadgavīryasēnasya prapautra, Yuvaśrīsēnasya putra, Vaiśravaṇasēna rājā and Sambhogasēna, revealing a geneaology Harsheṇa, Khaḍgavīryasēna (valorous with sword), his son Yuvaśrīsēna, his son Vaiśravaṇasēna and Sambhōgasēna. The relationship of the last with Vaiśravaṇa is not mentioned.

APPENDIX - B

This appendix contains a list of inscriptions for which texts have not been given in the main section (texts) of the volume. Each item of the list gives in a summarised form the contents of the concerned inscription in the following order under headings designated as *a* for dynasty and king; *b* for details of date; *c* for place of find or deposit, *d* for reference to publication and e for all details of grant.

15. a) Pitṛibhakta (?) Viśākhavarman. b) Year 7, Hemanta, 7th fortnight 20th day. C. 345 A.D. c) Koroshaṇḍā, near (Siripuram, Visakhapatnam, District, Andhra Pradesh). The king is described as being devoted to the gods (parama-daivata) and to Bappa-bhaṭṭāraka (i.e. father) Records his grant of Tampōyaka (Tampa) in Kōrāsōḍaka-pañchāli (a sub-division around Koroshaṇḍā, the findspot) to brāhmaṇas Vishṇuśarman, Śrēshṭhiśarman, Agniśarman, Nāgāśarman and Śivaśarman, of Ātrēya gōtra and residents of Śavarabhēṇḍaka *for* the merit of his Bappa-bhaṭṭārakapāda who is in the celestial world (suralokādaprachyutānām). The order was executed by *bhōgika* Bōdudēva.

16. a) .... b) [Gupta] year 30, Bhādrapada, 12 = 349 A.D. c) Mandar Hill, near Bānkā, Bhagalpur District, Bihar d) ... Sircar, *Ep. Ind* . XXXVI, pp. 303 ff and plate. e) Engraved on the rock near the Narasimha cave. Begins with the expression 'jitam Bhagavatā'. Records that a temple (*dēvakula*), and a feeding house were the pious works of Ārya Vishṇudatta, son of Vishṇuśarman of Bhāradvāja *gōtra* , a servant of god Virajō-guhā-svāmi whose form is perceptible by the senses and at the same time transcendental *(vyakt-āvyakta mūrtti)*.

39. a) Rulers of Valkhā Svāmidāsa. b) Year 63, Kārttika śu. 1 = 382 A.D. c) Bāgh, now in Govt. Museum, Bhopal, Madhya Prdesh) Western variety of southern

characters, Sanskrit. e) Ramesh and Tewari, *op. cit.*, No. XIV, pp. 30-32 and plate) records the grant of the village Kukkuṭānakam lying to the west of Kaṭṭaṅgapadra on the southern bank of Narmadā to the brāhmaṇa Shashṭhidatta of Aupamanya gōtra. The charter was ordered and executed by the king himself. Another charter dated in the same year records a similar grant of the village of Damanānaka to Ārya-Chāturvaidyapādas (i.e. Vēdic scholars) residing at Valkhā. Yet another charter dated in the year 65 records the grant of a field to the north-west of Vanavāsinī to brāhmaṇa Pañcha of Vatsa gōtra. two more charters dated in the years 65 and 68 respectively record similar grants.

40. a) Rulers of Valkhā Rudradāsa. b) Year 68, Jyēshṭhā, śu.5 = 387 A.D. c) Bāgh, now in Govt. Museum, Bhopal, Madhya Pradesh d) Western variety, Southern Characters, Sanskrit. e) Ramesh and Tewari, *op. cit.,* No. XIX, pp 41-43 and plate. f) Records the grant of three villages 1) Chāravāhakam in Nagarikā-pathaka on the southern bank of Narmadā 2) Palāśapallī in Kuśapura-pathaka and 3) Bhēṭanaka in Gādhinagara-pathaka the latter two on the northern bank of Narmadā to the Chāturvaidyas (i.e. Vēdic scholars). Conveyed by Bhaṭṭi. Four more charters issued by the same king in dates ranging from the year 68 to 70 record similar grants.

45. a) Pitṛibhakta Nanda-Prabhañjanavarman. b) ....) 400 A.D. c) Śrīkākulam, Srikakulam District, Andhra Pradesh : now in Govt. Museum, Madras. d) .... *IA*, XIII, pp. 48 f and plate e.) Incomplete. The seal contains the legend 'pitṛibhaktaḥ'. Issued from Sārapallikā-vāsaka (Sāripalla, Vizianagaram Taluk, Visakhapatnam District). Records the grant, by the king, of the village of Deyavāṭa or Aḍeyavāṭa to several brahmaṇas of Dēvarāta *gōtra*, made over through Hariśchandrasvāmi, a brāhmaṇa of Ashata

agrahāra. The village was made free from taxes. The conventional contributions of gold grains etc. were required to be made to the donees.

59. a) [Māṭhara], Vāsishṭīputra Śaktivarman, b) Regnal year 13, Vaiśākha Paurṇamī = c. 413 A.D. c) Rāgolu near Srikakulam, Andrash Pradesh. d) Hultzsch, *Ep.Ind.*, XII pp. 1-3 and plate. e) Issued from Pishṭapura (Piṭhāpuram, Godavari District, A.P.) Records the grant of the village of Rākalu in Kaliṅga - vishaya to brāhmaṇa Kumāraśarman of Sāvarṇa *gōtra* and of the Pañchārshēya-Vājasanēya branch and to his eight sons, free of taxes in kind (*mēya*) and in cash (*hiraṇya*). The king himself executed the grant. It was written by the minister (*amātya*) Arjunadatta.

62. a) Gupta Kumaragupta. b) Year 98 .... = C. 417 A.D. c) Gaḍhwā, Allahabad District, Uttar Pradesh. d) Fleet, *CII*, III, pp. 40-41 and plate. e) Seems to record the gifts of twelve *dinaras* for an enduring almshouse (*sadāsattra*). Bhandarkar's revised edition treats this word *Sadāsattra* as the name of a place from where the donor hailed. See also No. 64.

66. a) Rulers of Valkhā Bhaṭṭāraka. b) Year 102, Jyēshṭha śu. 11=421 A.D. c) Bāgh, now in Govt. Museum, Bhopal, Madhya Pradesh. d) Ramesh and Tewari, *op.cit.*, No. XXIV, pp. 51-53 and plate. e) Records the grant of the village of Susahanāna in Aśvaśatī - pathaka to brāhmaṇa Rēvatī-śarman of Vatsa *gōtra.*Two more charters issued by the same king in years 127 and 129 record similar grants.

70. a) Māṭhara Prabhanjanavarman b) ...Kārttika śu. 12 = C. 430. A.D. c) Ganjam District, Orissa. d) Sircar, *Ep. Ind* XXX, pp. 112-118 and plate. e) Issued from Simhapura (Srikakulam District, A.P.) the king's father Śaktivarman (No. 59) is described as the ruler of the region between Kṛishṇā and Mahānadī rivers. Also refers to king's grandfather Śankaravarman.

The king is described as Sakala-Kalingādhipati and as devoted to god Bhagavat Svāmi-Nārāyana. Records the grant of the village of Ningōṇḍi on the coast, to several brāhmaṇas free from customary contributions in kind and cash. A tax (*kara*) of 200 paṇas per year was fixed as due to the state.

72. a) Rāshṭrakūṭas of Mānapura Vibhurāja. b) Regnal Year 3, Vaiśākha su. 15 = C. 430 A.D. c) Hingṇi Berḍi Poona District, Maharashtra. d) M.G. Dikshit, *Ep.Ind.* XXIX, pp. 174-177 and plate. e) Written in a cursive hand. Records the grant of the village Kamalībhūhaka along with a fee of fifty gold bars (*suvarṇa-śalāka*) to Nannasvāmi of Agastya gōtra for the performance of *bali, charu vaiśvadēva* and *agnihōtra* by Syāvalāṅgī-mahādēvī, wife of Rāshṭrakūṭa Dēvarāja and mother of Māṇarāja with the concurrence (*anujñā*) of Rāshṭrakūta Vibhurāja (same as Māṇarāja himself).

73. a) Vākāṭaka Pravarasēna II. b) Year 11, Kārttika, śu. 13 = 431 A.D. c) Belōra, Wardha District, Maharashtra d) Mirashi, *Ep. Ind.* XXIV, pp. 260 f and plate, *CII*, v, pp. 16-21 and plate. e) Two sets. Contains the same introduction as in Jamb plates (No 67). Issued from Nandivarddhana. The first set records the grant of Mahalla-Lāṭa (Lādkī) in the subdivision (bhukti) of Asi (Ashṭi) in their region (*mārga*) of Śailapura (Sālbarḍi) in the hills east of Lādkī), to Sūryasvāmi of Kāśyapa gōtra and Taittirīya school hailing from Pravarēśvara 26 - vāṭaka (named apparently after Pravarasēna). The second set records the grant of the village Dīrghadraha (Dīghī on the left bank of Wardha river south of Ashṭi) in the district (*rāshṭra*) of Pākkaṇa and the village Mahalla-Lāṭa to the same Suryasvāmi. Written by Sēnāpati Chitravarman.

80. a) Vākāṭaka Pravarasēna II. b) Year 18, Phālguna, śu. 12 = 438 A.D. c) Piṇḍarai, Chhindwada District,

Madhya Pradesh. d) Fleet, *CII*, III, pp. 243 ff and plate; Mirashi, *op.cit.*, V. pp. 28-32 and plate. e) Contains the same preamble as in No. 67. Records the grant of Brahmapūraka (Bāhmnī) in Beṇṇākārppara division (*bhōga*) along with *koraṭa* and with one fifth (of the sale - price as tax) to brāhmaṇa Achārya Dēvaśarman of Maudgalya *gōtra* and Taittirīya branch, a priest for preparing and performing sacrifices (*adhvaryu*). Written by the donee (Achārya) himself when Bappadēva was the commander.

82. a)….b) Year 19, Varsha, 2nd fortnight 5th day = C. 439 A.D. c) Masod-Kampli, Nagpur District, Maharashtra. d) P.R. Srinivasan, *Ep. Ind*, XXXIX, pp. 199-204 and plate. e) Issued from Pravarapura. Records the grant of land of 300 *bhūmi (nivarttanas)* in the village of Matsakadraham to the west of Padmapura at the request of Āryya-Mahādēvī to the deity Mahāpurusha (Vishṇu-two shares) and to 24 brāhmaṇas (names given) along with a garden land (*vāṭaka*) of 25 units (each a share) in the low areas in the middle of the river called Rāja - Tintiṇaka. Commander (*Sēnāpati*) Kātyāyana executed the grant.

86. a) Vākāṭaka Pravarasēna II. b) Year 23, Vaiśākha ba. 5 = C. 443 A.D. c) Indore, Madhya Pradesh. d) Sushil K. Bose, *Ep.Ind* XXIV, pp. 52 ff and plate ; Mirashi, *CII* V, pp. 38-42 and plate. e) Introduction as in No.67. Records grant, by the king of the Viśākhārya-vāṭaka in the Gōpuraka division (*mārga*) to several brahmaṇas including Gōṇḍārya, son of Viśākhārya of Vāji-Kausika *gōtra* residing at Ārāmaka, Manōrathārya, son of Gōṇḍārya, Gōvārya, Dēvārya, Bāppārya, Kumārārya and Drōṇārya, One-half of this village was previously granted by purchase to brāhmaṇas by Chandra, a merchant for favour of the deity (*bhagavat-pāda-mūla*). The village

was to the north of Ārāmaka, east of Kōvidārikā, south of Kōśambaka and west of Anjanavāṭaka (Anjanvāḍa five miles to the south-east of Kośamba).

87. a) Vākāṭaka Pravarasēna II. b) Year 23, fourth fortnight in the rainy season, 10th day. = C. 443 A.D. c) Dudiā, Chhindwara District, Madhya Pradesh. d) Kielhorn, *Ep. Ind*, III, pp. 258 f. and plates; Mirashi, CII, V, pp. 43-47 and plate. e) Issued from Pravarapura. Addressed to officers of Ārammirājya (Arvi in Wardha District). Records grant of land, by the king, (1) to the extent of 25 units (*nivarttana*) in the village Darbhamalaka near the confluence of rivers, at Chandrapura (Chānda in Maharashtra) to Yakshārya of Kauśika *gōtra* and (2) to the extent of 60 units in the village of Kamakāra in the sub-division (*bhōga*) of Hiraṇyapura (on river Ērai ?) to Kāliśarman of Kauṇḍinya gōtra. Written by Cōladāsa when Namidāsa was the commander.

89. a) Gupta Kumāragupta I b) Year 125 in the reign of Kumāragupta, Āśvayuja 9 = C. 445 A.D. c) Pedestal of a sand stone image of standing Buddha now in the State Museum, Mathura, U.P. d) V.N. Srivastava *Ep. Ind* XXXVII, pp. 153-4 and plate; Bhandarkar *CII,* III (Revised) ed. Chhabra and Gai, pp. 287-8 and plate. e) States that Kumāradāsa-bhaṭṭa of Mathurā (gave this image).

91. a) Vākāṭaka Pravarasēna II. b) Regnal year 25, Jyēshṭha śu.10 = C. 445 A.D. c) Waḍgaon, Chanda District, Maharashtra, Now in Prince of Wales Museum, Bombay. d) Mirashi, CII, V, pp. 53-56 and plate. e) Issued from the camp (*vāsaka*) on Hiraṇyā - nadī (river Eraī joining Wardha). Introduction as in No. 67. Records grant of 400 *nivartanas* of land in Velusuka in Supratishṭha suddivision (*āhāra* - see No. 67, note 10) to Rudrārya of Vāji - Lōhitya *gōtra* well versed in two *Vēdas (dvivēdi)* residing at Ekārjunaka (Arjuni on Eraī, north-east of Warōra)

and who recited the *Vedas* on the occasion of the two equinoxes (*vishuva*). The boundaries of the village were Gṛidhra (Gadeghaṭ), Kadambasakaraka (Kosara), Nīlī (Nīljali) and Kōkilāra (Khairi) in Chanda District. Written by Māradāsa when Bāppadēva ws the commander (*sēnāpati*).

93. a) Vākāṭaka Pravarasēna II. b) Regnal year 26, *grīshma* 4th fortnight, 11th day = C. 446 A.D. c) Yawatmāl, Yawatmal District, Maharashtra. A.M.Shastri *Ep. Ind* XLII, pp. 30-34, and plate. e) Beginning and middle plates lost. For the usual introduction see No. 67. Records the renewal of grant, by the king, of land and two house-sites in Laṭakapallī (Ladkhed, east of Darwha road from Yawatmal) in Shaḍgṛiśaka (division) to brāhmaṇas Indrārya and Svāmidēva both of Vatsa-gōtra and Taittirīya branch (of Yajurvēda), already enjoyed by them, possibly now made free from taxes, written by *Sēnāpati* Bāppadēva.

96. a) [Gupta Kumāragupta I] b) Gupta Year 128, Chaitra 20 = 447 A.D. c) Jagadīshpur, Rajshahi District, Bangladesh. d) Sircar, *Ep. Ind*, XXXVIII, pp. 247-52 and plate. e) Issued from Pūrṇṇakauśikā of Śṛingavēra-vīthī (Singra). Records a similar sale of non-revenue yielding land as in Kalaikuri Sultanpur plate (No. 84) arranged by the same board of administrators. The land was donated by Kshēmāka residing at Mūlavāstukā in Puṇḍravarddhana, Bhoyila and Mahīdasa residing at Gulmagandhikā in favour of (1) the mosastery built on the border for the worshipful Arhats (i.e. the Buddha) at the *siddhāyatana* at Mēchikāmra in the southern part of the *vīthī* (2) the small monastery (*vihārikā*) at Gulmagandhkā and (3) the temple (*dēvakula*) of the thousand - rayed (*sahasra-raśmi* i.e. the sun god) at Sāmbapura in Gulmagandhikā to provide for worship and other services. Part of the land donated in

respect of the first two establishments was entrusted to Balakuṇḍa, Buddhist religious teacher (*Śramaṇakāchārya*).

101 a) Vākāṭaka Pravarasēna II. b) Regnal year 29, second fortnight, fifth day = C. 449 A.D. c) Masōda, Nagpur District, Maharashtra. d) A.M. Shastri and C. Gupta, *JESI*, X, pp. 108-16 and plate. e) Issued from Pravarapura. The introduction is the same as in No. 67 except for two passages ascribed to Rudrasēna II stating that his prosperity was due to the grace of Chakrapāṇi (god Vishṇu) and also that he was an ornament of Vakāṭaka family known for its dedication to the six characteristics of policy (*shaḍguṇa* i.e. peace or treaty (*santhi*), war (*vigraha*), indifference (*asana*), increasing one's power (*yāna*), submission (*samśraya*) and two-faced policy of peace with one and war with another (*dvaidhībhāva*) - *Arthaśāstra*, vii, 1) Records grant of land by the king on request from his wife Mahādēvī three hundred units (*bhūmi*) of land at Matsakadraha (Masōda) in the low-lying area of river Rājatintriṇika in the western division (*mārga*) of Padmapura divided into twentyfive shares for nineteen brāhmaṇas and numerous deities including Mahāpurusha (the great person i.e. god Vishṇu). Executed by commander (*sēnāpati*) Kātyāyana.

102. a)Vākāṭaka Pravarasēna II. b) no date. C. 449 A.D. c) Bālāghāṭ, Madhya Pradesh now in Patna Museum, Patna, Bihar d) Mirashi *CII* V, pp. 69-72 and plate. e) Incomplete set. Introduction same as in No. 67. Records that the village of Śrīparṇṇaka east of Brahmapuraka (see No. 80) in the region (*mārga*) of Sundhāṭi was granted for the merit of the king's mother to Gangāryya of Bhāradvāja *gōtra*, son of Vedāryya, Vasurāryya of Kauṇḍinya *gōtra* and Rudrāryya of Kauṇḍinya *gotra* and of Taittirīya branch with the right to levy one fiftieth

(*pañchāsatka)* of the produce as tax. It is further stated that this was in exchange for Māṇapallikā in Yaśapura region (*mārga*) granted previously.

104. a) Māṭhara Anantaśaktivarman b) Regnal year 14, Śrāvana śu.5 = C. 450 A.D. c) Andhavaram, Srikakulam District, Andhra Pradesh. d) R. Subrahmanyan, *Ep. Ind* XXVIII, pp. 175-179 and plate. e) Issued from Vijayapura (Vijaya-simhapura ?). The king is described as Kaliṅgādhipati and also as being devoted to god Nārāyaṇa and to his father (Bappa). Records the renewal of the grant of the village of (Āndōreppa (Andhavaram) made to several brāhmaṇas by grandfather (*Āryaka*) Śakti-bhaṭṭāraka (Śaktivarman, No. 59). A *mahādaṇḍanāyaka* (name not given) is mentioned as the executor of the grant. It was written by Mātṛivara who was both a general (*daṇḍanāyaka*) and the state keeper of records (*deśākshapaṭal-ādhikṛita*).

108. a) Pallava Simhavarman b) Regnal year 5, Āśvayuja śu. 3 = 451 A.D. c) Nelaṭūr, Prakasam District, Andhra Pradesh now in Govt. Museum, Madras. d) Hultzsch, *Ep. Ind*, VIII, pp. 159-163 and plate. e) Issued from the camp of Mēnmātura, Gives the usual genealogical introduction from Vīravarman, Skandavarman, Yuvamahārāja Vishṇugōpa to Simhavarman the reigning king. Records the grant of the village Pīkira in Muṇḍa-rāshṭra by the king to Viḷāśarman of Kāśyapa (*gotra*) and Taittirīya (brach of the Vēda) with all exemptions excluding the lands enjoyed by deities for the increase of the king's longevity, strength and victory. The villagers, all heads (of departments - *sarvādhyaksha*) members of royal house (*vallabha* and Government touring officers (*śāsana-sañchāriṇah*) are commanded to carry out.

109. a) a)Vākāṭaka Pravarasēna I b) Regnal year 32, Jyēshṭha, ba.3 = C. 452 A.D. c) Pauni, Bhandari

District, Maharashtra. d) V.B. Kolte, Ep. Ind, XXXVIII, pp. 53-56 and plate e) Issued from Pravarapura (Pavnār, Wardha District). Seal and introduction as in Jamb plates (No.67). Records grant of 50 *nivarttanas* of land as measured by the royal standard along with a house-site at Achalapura (Elichpur, Amaravati District) In Kṛishṇālēśāli - kaṭaka to Durgārya of Bahvṛicha-Aupamanyava *gōtra*. Written by commander Mādhappa.

110. a) Rulers of Valkhā Nagabhāṭa. b) Year 134 Vaiśākha śu. 10 = 453 A.D. c) Bāgh, now in Govt. Museum, Bhopal, Madhya Pradesh. d) Ramesh and Tewari, op. cit., No. XXVII, pp. 57-59 and plate e) Records the grant of the village of Nāgavardhaṇānaka in Udumbaragarttā-pathaka to the *Chāturvaidyapādas* (i.e. Vedic scholars) of Valkhā at the request of Āryyikā - bhaṭṭapāda for the growth of her own merit and fame for the performance of offerings to birds and other species (*bali*), offerings to deities (*charu*) and sacrificial offerings (*vaiśvadēva*) to the gods including Viśvēdēvāḥ (to be performed by every family-man both in the morning and in the evening). Executed by Shashṭidāsa, the treasurer (*bhāṇḍāgārika*).

113. a) Traikūṭaka Dahrasena b) (Kalachuri) year 207 Vaiśākha, śu.13 = C. 456-7 A.D. c) Pārḍi, Surat District, Gujarat. d) Hultzsch, *Ep. Ind*, X, pp. 51-54 and plate. e) Issued from the camp at Āmrakavāsaka (Ambachh in Vyārā sub-division). Records the grant of the village of Kanīyas-Taḍakāsārika (Tarsari in the same sub-division) in the Antarmmaṇḍalī district (*vishaya* i.e. the territory between the river Minḍhalā on the north and Pūrṇā in the south in Gujarat) to brāhmaṇa Naṇṇasvāmi, a resident of Kāpura (Kāpura 21°4 long, 25' lat) making it free from taxes. Buddhagupta conveyed (*dūtaka*) the grant. For Kāpura see Nasik inscription

of Ushavadāta (*USVAE*, II No. 117) where Kāpurāhāra is mentioned.

117. a) Gangas of Talakād Mādhavavarman Mahādhirāja. b) Regnal year 9, Kārttika, śu.15 = 459 A.D. c) Mysore, Karnataka. d) *Mys.Arch. Rep.*, 1924-25, pp. 95-96. e) contains the same preamble as in the Śāsanakota plates (No. 103) of the king. Records the grant by the king, of the village of Kaṇḍasala on the northern side of Girinagara in Kuluṅgijyarājya to Nāgaśarman of Bhāradvāja *gōtra* and Taittirīya-charaṇa. The grant was written on the plates on the twelfth day in the bright fortnight of the Kārttika month (i.e. three days earlier to the occasion of the grant) by *Sarvarahasyādhikṛita* Sōmaśarma.

118. a) Gaṅgas of Talakād Mādhavavarman Mahādhirāja. b) C. 459 A.D. (?) c) Nandi, Karnataka. d) *Mys. Arch Rep.*, 1914, p.26 and plate. e) Contains the usual preamble. The king is also stated to have been the author of a work called *Dattaka-sūtra-vṛitti*. Records the grant of ten *kaṇḍukas* of land (irrigated0 by the tank of Pusuru or Perppusuru in Morasanāḍu by the king to Chaṭṭi (for Śhashti ?) śarman, the brāhmaṇa (priest) of the royal family, hailing from Kangamaṅgala and belonging to Koṇṇinda (Kauṇḍinya) *gōtra*, on condition that he should pay one-sixth of the produce as land tax. The land is exempted from other taxes, Engraved by Śrīpāla, carpenter (*tvashṭakāra*) of Ikshu-grāma and son of Maraṇṇa in the month of Vaiśākha. The portion pertaining to the grant of the village is in Kaṇṇaḍa language. In characters of 8th century A.D. It is evidently a later copy.

119. a) Pallava Simhavarman b) Regnal year 10, Śrāvaṇa, śu.5 = C. 459 A.D. c) Vavvēru near Buchchireḍḍipāḷem, Nellore District, now in Govt. Museum, Madras d) C.R. Krishnamacharlu, *Ep. Ind*, XXIV, pp. 296 ff and plate. e) Issued from the

residence (*adhishṭhāna*) of Paddukkara (Paḍugupāḍu near Vavvēru). Contains the usual preamble as found in Omgōḍu and Pīkira grants of this king (Nos. 107 and 108). Records the grant of the village Vilavaṭṭi (Vevveru ?) in Muṇḍarāshṭra together with its hamlet (*grāsakaḥ*) along with income from taxes due to the king such as taxes (*karāṇi*) on metal and leather workers (*lōha charmmakāra*), shop-keeping cloth-dealers (*āpaṇa-paṭṭakāra*), spies (?) moving about with different garments (*prāvārañchara*), rope - jugglers or dancers (*rajju-pratihāra*), shop-keepers (*āpaṇājīvika*) ; levies (*deyādīni*) on barbarians and outcastes (*nāhala*), mask-actors (*mukha-dharakas*) water - diviners (*kūpa-darśakas*), weavers (*tantravāya* for *tantuvāyas*), gamblers (*dyūta*), marriage (*vivāha*) and barbers (*nāpita*; contributions from artisans enjoying all exemptions (*sarvaparihāra - kāru-dēyāni*) and all other perquisites (*bhāgyāni*) enjoyed by the king on brahmadēya terms to Vishṇuśarman of Gautama *gōtra* and Chhandōga (*Sāma*)-*vēda*. Officers of the locality (*vaṭṭa-grāmēyaka*) were required to carry out these orders. The charter was written by Achyuta, the private secretary (*rahasyadhikita*) on oral orders from the king.

121. a) Vāsishṭha Anantavarman, Lord of Kaliṅga. b) .... c. 460 A.D. c) Srungavarapukōṭa, Visakhapatnam District, Andhra Pradesh. d) R.C. Majumdar, *Ep.Ind* XXIII, pp. 56-61 and plate. e) Issued from Pishṭapura (Pīṭhāpuram in Godavari District, A.P.) The king is said to be the grandson of Guṇavarma, the lord of Dēvarāshṭra (Yellamanchili Taluk, Visakhapatnam District, and son of Prabhanjanavarman of Vāsishṭha-kula. Records the grant of the village of Kiṇḍeppa- (Koṇḍapalem) in Tellavalli (Telle-gamudy near Srungavarapukōṭa) district to Mātṛiśarman of Kauśika *gōtra* and of

Taittirīya branch residing in Achaṇṭapura district (*bhōga*) on the occasion of winter solstice (*Uttarāyaṇa*)

122. a)Vāsishṭha Anantavarman, Lord of Kaliṅga. b) ..... Mahā-Āsvayuja year, Māgha śu.15 = C.460 A.D. c) Siripuram near Śrīkākulam, Andhra Pradesh. d) G.V. Srinivasa Rao, *Ep. Ind*, XXIV, pp. 47-52 and plate. e) Issued from Dēvapura (Dēvāḍa in Srungavarapukoṭa Taluk). Seems to be a renewal of a grant made previously to eight brāhmaṇas of Ātrēya gōtra, of the village of Toṇṭāpara at Kharapuri-madamba (Tōṭāḍa, Srikakulam Taluk). The village is said to have been separated (*vinirggatam*) from Kharapuri madamba and Pattana-bhōga.

126. a) Gaṇga of Talakāḍ Kṛishṇavarman from his camp at Kavaipāḍa. b) Regnal year 1 Āśvayuja ba. 13 C. 460 A.D. c) Baṇḍigānahaḷḷi, Bangalore District, Karnataka. d) Mys. Arch. Rep., 1914-15, pp. 140 f and plate. e) Contains the usual preamble but the passage describing Koṅgaṇivarman in Śāsanakōta plates (No. 103) is attached to Mādhavavarman and the passage pertaining to Mādhavavarman in the same plates is attached to Kṛishṇavarman, son of Mādhavavarman. Koṅgaṇivarman is not mentioned. Records the gift of the village Kuru-ura in Peraṭi-bhōga in Paruvi-vishya to Mātṛiśarman, son of Valivera-chaturvēdi of Rāthītara gotra and Taittirīya-charaṇa, at the instance of Peraṭṭi-sēnāpati. The inscription was written by Charakki Murasa-Kella, son of Mātṛivarman.

128. a) Gaṅga of Talakāḍ Krishṇavarman Mahāḍhirāja. b) Regnal Year 2, Kārttika śu. 15 = C. 461 A.D. c) Mysore, Karnataka. d) *Mys.Arch.Rep.*, 1932, pp. 124-30 and plate. e) Contains the usual preamble. Koṅgaṇivarman is mentioned. Records the grant of the village Kuḍili to Skandaśarman, Āryasarman,

Kumāraśarman, Drōṇaśarman, Vīraśarman and Haraśarman, son of Bhūtiśarman of Vārakya *gōtra* Chhandoga - charaṇa (Sāmavēda) and Śāṭyāyana *sūtra*. Written by Eraśarman, master caravan (*sārthavāha*) on behalf of senior Councillor (*sarvamantrādhikṛita*) Ayatha. Ends with a benediction for all living beings including cows and brāhmaṇas.

129. a) Pallava Vishṇugōpavarman. b) Regnal year 1, ... (C. 461 A.D.) c) Daggupāḍu, Guntur Distrist, Andhra Pradesh. d) C.R. Krishnamāchārlu, *Ep. Ind*, XXIV, pp. 137 ff and plate. e) very faultily engravd. Issued from Palātkaṭa (Palukūru, Nellore District) residence. gives a descriptive genealogical account of Kandavarman, Vishṇugōpavarman, Simhavarman and also of the reigning king. Records the grant of one hundred and eight *nivartanas* of field, one house site and one *nivartana* of garden land (*vāṭikā*) south of Mudiṭi tank in the village Churā (near Daggupāḍu) in Karma-rāshṭra to Chēsamiśarma, son of Dvēdaya Vṛiddhaśarman and grandson of Vishṇuśarman of Kāśyapa *gōtra*, a resident of Kuṇḍūr on the occasion of Uttarāyaṇa. The gift village was bounded by Lagubamru (Daggupāḍu) on the east, the Irāḍi highway on the south, stone plough (*mēli-tāpaḥ*) on the borders of Pāguhūru (Pavulūru) village and Nāgōḷāmi (Nāgaḷḷa) on the north. All these are in Bāpatla taluk in Guntur District.

132. a) Māṭhara Anantaśaktivarman. b) Regnal year 28 Phālguna śu. 10. = C. 464A.D. c) Govt. Museum, Madras. d) Venkataramayya, *Ep.Ind*,XXVIII, pp. 226-235 and plate. e) Issued from Vijaya-Simhapura. The king is described as being devoted to 'father' (Bappa), as belonging to Māṭhara family and as the lord of Kalinga. Records the grant of Sakuṇaka vilage (in Srikakulam Taluk, same district, Andhra Pradesh) in Āvi-pāriśva in Varāhavartanī as

agrāhāra to the brothers Nāgaśarmman and Durggaśarmman of Kātyāyana *gōtra* and of Taittirīya branch of the Vēdas. The charter was executed by ministers (*Kumārāmātyas*) Śivabhōjaka who is also described as a generalissimo and Vasudatta. The grant was written by a prominent person (*talavara*) Arjunadatta, the country's officer in charge of documents (*dēśakshapaṭalādhikṛita*).

138. a) Kadamba Mṛigēśavarman. b) Regnal year 8, Vaiśākha śu. 15 = C. 466 A.D. c) Hire-Sakuna, Shimoga District, Karnataka. d) Rice, *Ep. Carn.*, VIII, Sb.No. 33, pp. and plate. e) Issued from Vaijayanti (Banavāsi). Records grant of the village of Kadalakalani along with a house-site, situated to the east of Perddalayā, south of Virajā river and west of Palavakkēni on the Veṇṇā river, to Sōmaśarmārya of Gautama *gōtra.*

139. a) Rāshṭrakūṭas of Mānapura Avidhēya. b) Regnal year 16, Bhādrapada year (i.e. Mahā-Bhādrapada), Kārttika ba. 5 = C. 469 A.D. c) Kolhapur, Maharashtra. d) M.H. Krishna, *Mys. Arch.Rep.*, 1929, pp. 197-210 and plate. e) Draft full of mistakes. Gives the genealogy as Māṇānka, the conqueror of Anga, Vidarbha and Aśmaka countries and ruler of Sātkunta country, his son Dēvarāja and his son Avidhēya. Records the grant of Pāṇḍarangapalli along with (hamlets) Anevari, Chala, Kandaka and Duddapalli to the east of Mahādēvagiri to Jayadviṭṭha of Bhārgava *gōtra* holding the office of investigator (*upavid*), a scholar in three branches of Vedas, and preceptor of hundred brāhmaṇas. The charter was written by Dēvadatta.

144. a) Nṛipati-Parivrājaka Hasti. b) Gupta year 156, Mahā-Vaiśākha, Kārttika, śu. 3 = 475 - 76 A.D. c) Khoh, Nagaudh, Madhya Pradesh d) Fleet, *CII*, III No. 21, pp. 93-100 and plate gives the genealogy of the king from Dēvāḍhya. Records the king's grant of

Vasumtarashaṇḍika to Gopasvāmi, Bhavasvāmi, Sandhyāputra, Divākaradatta, Bhāskaradatta and Sūryadatta, brāhmaṇas of Kautsa *gōtra* and Vajasanēya-Mādhyandina branch. The charter was written by Sūryadatta, great grandson of Minister (*amātya*) Vakra, grandson of Governor (*bhōgika*) and Minister (*amātya*) Naradatta and son of Governor Ravidatta. Bhāgraha was the executor (*dūtaka*).

147. a) Dynasty not known. Mahārāja Lakshmaṇa. b) Year 158, Jyeshṭha Paurṇamī = 477 - 78 A.D. c) Pālī near Kōsām, Allahabad District, Uttar Pradesh. d) Futher, *Ep. Ind* II, pp. 363-5 and plate. e) Issued from Jayapura. Records the grant of the village of Phala-parvatikā by the king, a great devotee of Mahēśvara (i.e. Śiva) to Rēvatisvāmi, a Mādhyandina brāhmaṇa and a student of Vājasenēya branch (of Vēda) belonging to Kautsa *gotra* for the merit of himself and his parents along with income from the levies due to the king. Mahārāja Naravāhanadatta conveyed the charter written by Baladēva.

148. a) Gupta Budhagupta. b) Gupta year 159, Mārgaśirsha 28 = C. 479 A.D. c) Rājghāṭ, Vāranasi now in Bharat Kala Bhavan, Varanasi, U.P. d) Sircar, *JRASB* (Letters), XV (1949), pp.5-7 and plate; Bhandarkar, *CIII*, III (revised) pp. 345-5 and plate. e) States that Dāmasvāminī, daughter of Māranisha residing at Pārvarika and Sābhāṭi set up a stone pillar. The pillar has four niches, each containing sculptural representation of one incarnation of god Vishṇu.

151. a) [Bhauma] Mahārājādhīrāja Surendravarman same as Mahēndravarman (?) b) No Date C. 480 A.D. c) Umāchal (rock) near Gauhati, Assam. d) Sircar, *Ep.Ind*, XXXI, pp. 67-69 and plate. e) Engraved on a rock 300 feet above the level of the river Brahmaputrā. Records the excavation of a cave for (god) Valabhadra (Balarāma, brother of god Kṛishṇa)

by the king.

152. a) Vākāṭaka, Pṛithivīshēṇa II. b) No date. c. 480 A.D. c) Bālāghāṭ, Madhya Pradesh. d) Kielhorn, *Ep.Ind.*, IX, pp. 267 f and plate; Mirashi, *CII* , V, pp. 79-81 and plate. e) Incomplete. Issued from Vēmbāra (Bembāl east of Chānda in M.P.) The king who was the son of Mahādēvī Ajjhitābhaṭṭarikā, daughter of lord of Kuntala and of Narēndrasēna. The latter is said to have restored the fortunes of his family. The king is also represented to have restored the rule of the family twice when lost to enemies. Narēndrasēna's writs were respected by the lords of Kōsala (region around Raipur in M.P.) Mēkalā (area south of river Sōṇā and north of Amarakantak in M.P) and Mālava (region north of Ujjain).

154. a) Ganga of Talakāḍu Simhavarman Ṃahādhirāja, son of Kṛishṇavarman. b) Regnal year. Mārgaśīrsha ba. 8 Chitrā nakshatra = C. 480 A.D. (?). c) Jangama Kōṭe, Kolar District, Karnataka. d) *Mys. Arch Rep* 1924, pp.79-81 and plates. e) Contains the usual preamble. Records the gift of the village Chūkuṭṭūr in Kaivāra *Vishaya* along with the hamlet Vīramangala to seventy four brāhmaṇas of various *gōtras* like Kauśika, Kṛishṇātrēya, Kāśyapa, Bhāradvāja, Kutsa, Kauṇḍinya, Harita etc., for the merit of the king's deceased beloved younger brother, crown prince (*Yuvarāja*) Vīravarman on the day of Chitrā said to be the king's birth star. The charter was written by Apāpa, lord of Bānapura. Names of eighteen brāhamaṇas among the donees are given.

157. (a) Nṛipati-Parivrājaka Hasti. b) Gupta year 163, Mahā-Āsvayuja, Chaitra, śu.2 = 482-83 A.D. c) Khoh, Nagaudh, Madhya Pradesh. d) Fleet, *CII,* III No.22 pp.100-95 and plate. e) Contains the same genealogy as in No. 144. Records the king's grant of the village Kōrpparika as an *agrāhāra* to the

following brāhmaṇas:- Dēvasvāmi, son of Agnisvāmi of Kautsa *gōtra* and of Vājasanēya branch Varuṇaśarman and Bappasvāmi or Bhārggava *gōtra* and of Vājasanēya branch; Kumāradēva of Vāsūla (Vādhūla ?) *gōtra* and Kaṭha branch and thirteen other brāhmaṇas (names enumerated without *gōtra* and branch of study). Vangara village is mentioned as the northern boundary. The writer designated here as *Mahāsāndhi-vigrahika* and the executor were the same as in No.144.

163. a) Kadamba Vijayaśiva-Māndhātṛivarman. b) Regnal year 2 Vaiśākha śu.15 = C. 485 A.D. c) Kūḍgere, Shimoga District, Karnataka. d) Kielhorn, *Ep.Ind,* VI, pp.12-16 and plate. e) Issued from Vaijayantī (Banavāsi). Records grant of twenty *nivarttanas* of land in Kōḷāla village (in Turuvakere of Tumkur Taluk and District) to (his own) spiritual teacher Dēvaśarman of Kauṇḍinya *gōtra* and of Taittirīya branch exempting it from supply of cot, abode and cooked rice (*akhatvāvāsudanam*) etc. Written by Dāmōdaradatta, private secretary (*rahasyādhikṛita*).

165. a) Mahārāja Subandhu b) Year 167, Bhādrapada śu.7 = 486 A.D. c) Barwāni, Rajasthan. d) Halder, *Ep.Ind,* XIX, pp.261-3. e) Issued from Māhishmatī-nagara (Mahēśvar or Māndhātā in Nimar District, Madhya Pradesh). Records grant of land in the village (*paraka*) of Sōhajanā in Udumbaragartā District (*pathaka*) to brāhmaṇa Shashṭhisvāmi of Bharadvāja *gōtra* and of Vājasanēya branch. Guhadāsa was the executor of the grant.

166. a) Kadamba Ravivarman. b) Year lost. C. 486 A.D. c) Tāḷagunda, Shimoga District, Karnataka, Praṇavēśvara temple, Central shrine, left jamb of doorway. d) R. Narasimhachar, *An Rep. Mys. Arch. Dept.,* p.35 and plate. e) Incomplete. Refers to Queen Prabhāvati, or Kaikēya. (i.e. Kaikēya) family, wife of Kadamba Mṛigēśavaraman and mother of

Ravivarman as being praised daily by thousands of brāhmaṇas well-versed in Vēdās, Vēdāṅgas, Itihāsas, Purāṇas and several tratises on *dharma* interested in self-control and discipline and in performing their duties.

168. a) Nṛipati-Parivrājaka Hasti. b) Gupta year 170, Mahā-Jyēshṭha Phālguna śu.5 = 489-90 A.D. c) Jabalpur, Madhya Pradesh. d) R.B.Pandey, *Ep.Ind*, XXVIII, pp.264-67 and plate. e) Contains the same genealogy as in No. 144. Records the King's grant for the village Svātigangaghosha (?) along with its hamlets to more than twentytwo brāhmaṇas (named but *gōtra* and other details not given). Sallakī-māla is mentioned as the northern boundary. The writer was the same as in No.144. The executor was Nāgasimha. One of the two plates bears at its bottom an imprint of the legend of a seal reading Śrī *Hastirājña* (*jasya*) i.e. 'of Śrī Hastirāja'.

169. a) Kadamba Ravivarman. a) Regnal year 5, Kārtika śu.15 = C. 490 A.D. c) Excavated at 'Gramam Kaḍavu' on the banks of the Chāliyār stream at Nilambūr, Ernad Taluk, Kerala. d) Gopinatha Rao and Venkoba Rao, *Ep. Ind*, VIII, pp.146-149 and plate. e) Issued from Vaijayanti (Banavāsi), e) Records the grant of the hamlet (*pallī*) of Muḷtagi (east of Badaṇeguppe, south of Taḷakad of Kāvērī near Mysore), near Kiṛupāsāṇi village in Mogalur division (*vishaya*) to Gōvindasvāmi of Kāśyapa *gōtra* and of Yajur-vēda.

173. a) Uchchakalpa Jayanātha. b) [Gupta] year 174, Āshāḍha 14, 493 A.D. c) Kāritalāī, Jabalpur District, Madhya Pradesh. d) Fleet, *CII*, III, No. 26, pp.117 f and plate. e) Issued from Uchchakalpa (Uchaharā Lt. 24'33' Lon.80'37' in Nagaudh). Traces the genealogy of the King (See No.182). Records the grant of Chhandōpallikā in Nāgadēya-santaka (Nāgaudh) by the King to brāhmaṇa Mitrasvāmi of

Kaṇva *gōtra* and of Vājasanēya-Mādhyandina branch along with the income from all taxes. The charter was written by Gunjakīrtti, an officer of a district (*bhōgika*), son of *bhōgika* Dhruvadatta and grandson of *bhōgika Rājyil-āmātya* (minister) and was conveyed by Sarvadatta, *Uparika*, a householder, one initiated (*dīkshita*) and chief of architects (*sthapati - sāmrāṭ*).

175. a) Uchchakalpa Jayanātha. b) [Gupta] year 177, Chaitra 27 = 496 A.D. c) Khoh near Uchaharā, Nagaudh, Madhya Pradesh. d) Fleet, CII, III, No. 27 pp. 121 f and plate. e) Issued from Uchchakalpa. Genealogy is given (see No. 182). Records the grant of Dhavashaṇḍikā as a village for the deity and brāhmaṇas (*dēv-āgrahāra*) to Sarvavāḍha of Śāśātana, a writer (*divira*), his son *bhāgavata* Gaṅga and his sons Ranakabōṭa and Ajagaradāsa for the maintenance of the temple for the deity (*bhagavatpādāḥ*) set up by them and for the conduct of workship including *bali, charu, sattra* etc. The charter was written by *Sāndhivigrahi* Gallu, son of *bhōgika* Varāhadinna, grandson of *bhōgika* Phalgudatt-āmātya and was engraved by Sarvadatta (described as in No. 173). The boundaries are : trench and bridge in Dhānyavāhika, bridge in Durgamaṇḍala, a grazing area and bridge in Suvarṇakaksha, bridge in Dhāramaṇḍala and bridge and well at Vakravaṇa.

178. a) Kadamba Ravivarman. b) Regnal year 12, Śrāvaṇa śu. 15 = C. 497 A.D. c) Kuṇṭagaṇī, North Kanara District, Karnataka, now in Deccan College Research Institute, Poona, Maharashtra. d) G.S. Gai , *Ep. Ind.*, XXXII pp. 217 - 19, and plate, e) Issued from Panktipura (Hangal, Dharwad District, Karnataka). Records grant of twentyfour *nivarttanas* of Pukkōli land called Kārppaṭēśvaram situated on either side of a tank for which a bund was constructed by himself

(the king)at Variyakā (Bargi near Kuṇṭagaṇī) and also a house-site to Bhavasvāmi of Dhaumya *gōtra* as an endowment (*akshīṇadāna*).

179. a) Pallava Nandivarman. b) Regnal year 1 Vaiśākha śu. 5 = C. 497 A.D. c) Udayendiram, North Arcot District, Tamil Nadu. d) *Ep. Ind* III, pp. 142-47 e) Language faulty and late characters. Issued from Kāñchīpura, contains the genealogical description of Siṅghavarman (Simhavarman), Skandavarman and Nandivarman. Records the grant of Kāñchivāyil in Aḍeyāra-rāshṭra and four plot of forest - land to brāhmaṇa of Kāñchivāyil, Kuḷaśarman of Kauśika *gōtra*, of Taittirīya branch of the *Vēdas* and of Pravachana (i.e. Baudhāyana) sūtra with all exemptions. A postscript in Tamil language and characters of the tenth century records in the 26th year (933 A.D.) in the reign of king Parakēsarivaman who took Madurai (i.e. Chōḷa Parāntaka I) the resolution of the assemblies (*sabhai*) of Kāñchivāyil *alias* Iganmaraimangalam and Udaiyachandira-mangalam that they would live together as the two villages had merged as one village (*ūr*).

184. a) Vishṇukuṇḍi Mādhavavarman III. b) Year 47 Vā for Varshā (rainy season), 7th fortnight and 7th day = C. 502 A.D. c) Ipur, Guntur District, Andhra Pradesh. d) Huiltzsch, *Ep. Ind*, XVII , pp. 334-337 and plate. e) Issued from Kudurapura (Kūḍūru near Masūlipaṭṇam). Records the grant of the village Murōdyakaḷilī to two brāhmaṇas Agniśarman and Indraśarman. The executor of the grant was Vishṇukuṇḍy-ādhirāja Guṇabharttā.

190. Parivrājaka Hasti and Uchchakalpa Śarvanātha. b) Mahāmāgha year, Kārttika 19 = 508 - 9 A.D. c) Bhumarā, Nagaudh. d) Fleet, *CII*, III, No. 24 pp. 110-2, plate. e) Engraved on a stone pillar. States that a memorial pillar (*vala- yashṭhi*) was set up by Śivadāsa, grandson Indanā and son of village-

headman (*Grāmika*) Vāsu at Āmblōda in the kingdom of the former described as a devotee of (god) Mahādēva and in the landed property of (*bhōga* - enjoyed by) the latter. See also Sircar's note on this inscription (*Ep. Ind*, XXXIII, pp. 167 ff.)

192. a) Uchchakalpa Śarvanātha. b) Gupta) year 191, Nija-Āshāḍha 10 = 510-11 A.D. c) Sohāwal, Nagaudh, Madhya Pradesh. d) Halder, *Ep. Ond* XIX, pp. 127 f and plate. e) Issued from Uchchakalpa. Records the grant of the village Viśākhadatta and Śakti, sons of Khātāna of Uttarāpatha along with all income from collections as in the case of *agrahāra*, for the maintenance and worship in the temple of the divine Kārttikēyasvāmipāda (i.e. god Subrahmaṇya). The charter was written by *Mahāsāndhivigrahika* Manōratha (described as in No. 195 below) and was conveyed by Śivagupta.

193. a) Nṛipati-Parivrājaka Hasti. b) Gupta Year 191 Mahā-Chaitra, Māgha ba. 3, 3rd day = 510-11 A.D. c) Majhgawān, Nagaudh, Madhya Pradesh. d) Fleet, *CII*, III, No.23, pp. 106 f and plate e) Begins with 'obeisance to Mahādēva' (god Śiva). Contains genealogy Records the grant of the village Vālugartta by the king at the instance of Mahādēvidēva for the merit of the king and his parents and also for the happiness of Mahādēvidēva to Gōvindasvāmi, Gōmikasvāmi and Dēvasvāmi, brāhmaṇas of Aupamanyava *gōtra* and of Chhandōga-Kauthuma branch (of Sāma vēda) as an *agrāhāra*. The charter was written by *Mahāsāndhivigrahika* Vibhudatta, son of Sūryadatta (cf. No. 144). *Mahābalādhikṛita* Nāgasimha was the *dūtaka*.

195. a) Uchchakalpa Śarvanātha.b) (Gupta) year 193, Chaitra 10 = 512 A.D. c) Khoh, Nagaudh, Madhya Pradesh. d) Fleet, *CII*, II No. 28 pp. 125 f and plate. e) Issued from Uchchakalpa. Gives the genealogy as usual (see No. 182). Records the grant of the village

of Āśramaka on the northern bank of Tamasā (Tons) to Vishṇunandi (two shares) to a merchant (*vaṇija*) Śaktināga, son of Svāmināga (one share) and to Kumāranāga and Skandanāga (one share) for repairs, and worship (including *bali, charu, sattra etc.)* to Bhagavat-pāda (god Vishṇu) and to Āditya-bhaṭṭāraka-pāda (god Sun) set up by them. The charter was written by *Mahāsāndhivigrahika* Manōratha, son of *bhōgika* Varāhadinna and grandson of *bhōgika* Phalgudatta-amātya (minister. The executive who carried out the order (dūtaka) was the great commander (*Mahābalādhikṛita*) *Kshatriya* Śivagupta.

196. a) Uchchakalpa Śarvanātha. b) ...... c) Khoh, Nagaudh, Madhya Pradesh. d) Ibid No. 29, pp. 129-132 and plate. d) Issued from Uchchakalpa. Date given at the end of the second plate which is lost. Records the grant of half of the village of Dhavashaṇḍikā in Vōṭa district (*santaka*) to Chhōḍugōmika for the same purpose as in No. 195 above for goddess Bhagavatī Pishṭapurikādēvī. The village Dhavashaṇḍikā was granted once by Jayanātha (see No. 175 above) for another deity in 496 A.D.

200. a) Gangas of Talakāḍu Avinīta. b) Regnal year 2, Vaiśākha, śu. 5 = C. 513 A.D. c) Śṛiṅgēri, Chikmagalur District, Karnataka. d) *Mys. Arch. Rep.* 1916, pp. 34-35 and plate. e) Contains the usual preamble as found in the Noṇamangala Plates (No. 199) of the same king. Records the king's grant of the village of Pāṇapura in Marukara - *vishaya* as a brahmadēya to Kēśavaśarman of Kāśyapa *gōtra*, Taittirīya-charaṇa and Prāvachana *kalpa* (i.e. Baudhāyana *sūtra)*. The copper-plate charter was written by the goldsmith (*tvashṭakāra*) Pāpāra on oral orders from the king. A postscript added in a different hand on the first side of the last plate and

continued on the second side records the grant, by the senior queen (*Bṛiḥaddēvī*) of the king, of the village of Kōlpalli in Marukare *vishaya* to Gōvindaśarman of the same gōtra etc. as Kēśvaśarman of the main grant, on the tenth day in the bright fortnight in the month of Pausha combined with the constellation Rōhiṇī.

201. a) Uchchakalpa Jayanātha. b) (Gupta) year 197, Āśvayuja 20 = C. 516 A.D. c) Khoh, Nagaudh, Madhya Pradesh. d) Fleet, *CII*, III, No. 30, pp. 132 - 4 and plate. e) Only one plate. Details lost. Written by minister of peace and war (*Mahāsāndhivigrahika*) Manōratha described as in No. 195. Generalissimo (*Mahābalādhikṛita*) Śivagupta executed tha grant (*dūtaka*). An additional *dūtaka* Mātṛiśiva, probably an officer concerned with exemption from punishment or fines (*halirākara - kumbha - daṇḍa - pratimōchan - ātilekhina* ?) is also mentioned.

202. a)Nṛipati Parivrājaka Hasti. b) Gupta year 198, Mah-Āśvayuja, ... = 517 A.D. c) .... Nagaudh, Madhya Pradesh. d) K.N. Dikshit, *Ep. Ind.* XXI pp. 124-126 and plate. e) Fragmentary. Begins with obeisance to Mahādēva (god Śiva). Contains genealogy Records the grant of the village Navagrāma to brāhmaṇa-bhaṭṭas including Yajñāḍhyasvāmi, Gōpayajñasvāmi, Śambhuyajñasvāmi and Iśānayajñasvāmi of Parāśara *gōtra* and of Mādhyandina-Vājasanēya branch (of Śukla-Yajurvēda) as an *agrāhāra.* Other details are lost.

203. a) Samkshōbha. b) Gupta Year 199, Mahā-Mārgga, Kārttika 10 = 518 A.D. c) Betul, Madhya Pradesh. d) Hira Lal, *Ep. Ind*, VIII, pp. 284-90 and plate. e) Begins with obseisance to Bhagavat Nārāyaṇa (god Vishṇu). Contains genealogy Records grant of one half of Prastaravāṭaka and a quarter of Dvāravāṭikā in Tripurī in Tripurī district (*vishaya*) to Bhānusvāmi of Bhāradvaja *gōtra* and of Mādhyandina-Vājasanēya

branch. The charter was written by Īśvaradāsa and Punarvasu was *dūtaka.*

205. a) Kadamba Ravivarman. b) Regnal year 35, Kārttika śu. 5 = 519 A.D. c) Ajjibāḷ, North Kanara District, Karnataka. d) Sukthankar, *Ep. Ind.* XVI, pp. 264-8 and plate. e) Issued from Vaijayanti (Banavāsi). Records grant of four *nivarttanas* of *bandu-pukkōli* (type of) land below Dāsa tank and above (the level of) Bambārē tank at Sāre village to the temple of god Mahādēva (Śiva) probably erected by Nīlakaṇṭha-dēśāmātya, the dear physician of the king. Two parts of this land were allotted to Āryasvāmi of Kāśyapa *gōtra* and Pāśupatasvāmi of Bharadvāja *gōtra* who were connected with the temple.

214. a) Kadamba Vijaya-Śiva Kṛishṇavarman II also called Dōsharāśivarman. b) No date. c. 523 A.D. c) Bennūru, Hassan District, Karnataka, d) B.R. Gopal and Jagirdar, *Ep. Carn,* IX, Beluru 231, pp. 212-14 and plae. e) Issued on the eve of the king's journey to Vaijayanti for victory. Records grant of one-tenth (*daśabandham*) of tax received by the king and six *nivartanas* of land at Palmaḍi in Sendraka-rājya to Bhavasvāmi of Painga, of Hārita gōtra, well-versed in Chhandōga (Sāmavēda) and interested in performing *brahmayajña* in the presence of god Mahādēva (Śiva) of the big temple in the village of Inguṇa on the first day in the bright fortnight in the month of Pausha (January-February).

219. a) Maitraka Valabhī Dhruvasēna I. b) Year 206 Āśvayuja śu. 3 = 525 A.D. c) Prince of Wales Museum, Bombay. d) *Ep. Ind* XVII, p. 110 and plate. e) Only one plate containing the concluding portion. Records the grant, probably by the king, of a village to brāhmaṇa Rōtghamitra of Vrajagaṇa *gōtra.* and of Chhandōga branch (i.e. Sāmavēda) a resident of Simhapura (Sihor in the east of Kathia

wad peninsula not far from talā - Valabhi). The executor (*dūtaka*) was Mammaka and the writer Kikkaka.

219a)Maitraka Dhruvasēna I b)Year 206, Āśvayuja, śu. 5 = 525 A.D. c) Mōṭā Māchīālā, Amreli District, Gujarat. d) *Ep. Ind,* XXXI, pp. 299-301 and plate. e) Issued fromValabhī. Contains the preamble beginning *prasabha - praṇat-āmitrāṇām* and introducing the king described as *paramabhāgavata*. Records the grant of a plot of land, one hundred *pādāvartas* in extent, called Themṭaka-kōḷika to the east of the village of Suvarṇakīya in (the division of) Sinabharaṭakā-sthalī (Simaraṇa, north of Kundala in Saurashtra ?) to brāhmaṇas Gangaśarman, Gangadēva and Chundhaka of Śāṇḍilya *gōtra* and Vajasanēya branch (of Śukla Yajurvēda) to enable them to perform offerings to deities, other beings and the manes. The land, properly demarcated, was exempted from all dues and obligations. It was given for the merit of the king and his parents, The chamberlain (*pratīhāra*) Mammaka was the executor (*dūtaka*) of the grant which was written by Kikkaka.

219. a) Maitraka b) Year 207 Vaiśākha ba. 5 = 525 A.D. c) Pāliṭāṇā, Prince of Wales Museum, Bombay. d) *Ep. Ind.* XVII, pp. 105 - 108 e) Issued from Valabhī. Contains the preamble 'Prasabhapraṇatāmitrāṇām etc. Records, on the oral orders of the king, the confirmation of the enjoyment of one hundred and sixty *pādāvartas* of land on the northern boundary of Jyēshṭhānaka village in Akshasaraka-prāvēśya in Hastavapra-āharaṇī by brāhmaṇa Mādhava of Śunaka *gōtra*, and of Chhandōga (Sāmavēda) as a *brahmadēya* along with fragrant woods (*śaibara*) and gold and including income due to changes in nature like rain, fire or wind (*bhūta-vāta-pratyāya*). Chamberlain Mammaka was the executive and Kikkaka, the writer. The seal contains the legend Śrī

Bhaṭakkaḥ.

219. a) Maitraka Dhruvasēna. b) Year 207 Vaiśakha ba, 15 = 525 A.D. c) Gaṇeshgaḍh, Jāmnagar Taluk, Baroda. d) *Ep. Ind*, III, pp. 318-23 e) Issued from Valabhī. Contains the preamble 'Prasabha - Praṇatāmitrāṇam' etc. Records, on the oral orders of the king under his sign-manual, the grant of 1) four *khaṇḍas* of cultivable land at the north eastern boundary of the village of Hariyānaka in Akshasaraka-Prāpa in Hastavapraāharaṇī 2) four *khaṇḍas* in the north - eastern boundary of the same village, both equivalent to three hundred *pādāvartas* 3) a double stepped well (*yamala-vāpī*) of forty *pādāvartas* and 4) another stepped well of twenty *pādāvartas* thus in all three hundred and sixty *pādāvartas* in extent to brāhmaṇa Dhammila of Darbha *gōtra* and of Vājasanēya branch. *Pratīhāra* Mammaka and Kikkaka are mentioned as executor and writer respectively.

220. a) Maitraka Dhruvasēna. b) Year 207 Kārtika, śu. 3 = 526 A.D. c) Pāliṭāṇā, Saurāshtra, Gujarat. d) *Ep. Ind* XXXVII, pp. 167-70. e) Issued from Valabhī. Begins with the preamble 'Prasabha - Praṇatāmitrāṇām etc. Records the grant by the king, of a field, one hundred *pādāvartas* in extent, and a well of 12 *pādāvartas* in the south-western boundary of Akshasaraka - maṇḍalī in Hastavapra-āharaṇī which belonged to (i.e. was purchased from) Dhāmaka, Chakrika and Mātangaka to the three brāhmaṇas Mahilaka, Viśvaka and Vadra of Bhāradvāja *gōtra* and of Vājasanēya branch (Śukla Yajurvēda) residing at Ankōṭṭaka, as a *brahmadēya* to enable them to perform *bali*, *charu* and *vaiśvadēva*, for the merit of his parents and of himself. Mammaka and Kikkaka figure in the records as executor and writer respectively.

220. a) Maitraka Dhruvasēna I. b) Year 207, Kārtika,

śu.7 = 526 A.D. c) Bhavnagar, Gujarat. d) *IA*, V, pp. 204 - 6 and plate. e) Issued from Valabhī. Begins with the preamble 'Prasabha - Praṇatāmitrāṇām' etc. Records the grant, by the king, of a field of one hundred *pādāvartas* in the village Kukkaṭa (Kukad near Tansa, south-west of Hāthab) in Hastakavapra-āharaṇī which belonged to Sachiti-sarman of Drōṇāyana-gōtra and of Atharvaṇa-vēda for the merit of himself and his parents. Mammaka and Kikkaka were executor and writer respectively.

221. a) Maitraka Dhruvasēna I. b) Year 210, Śrāvaṇa. ba. 13 = 528 A.D. c) Bhavnagar, Gujarat d) *Ep. Ind* XV, pp. 256-8 and plate. e) Issued from Valabhī. Begins with the preamble 'Prasabha - Praṇatāmitrāṇām' etc. Records the grant, by the king, of fifty *pādāvartas* on the eastern boundary in the village of Chhēdakapadraka in Hastavapra-āharaṇī belonging to (i.e. purchased from) Cheddravaka Skambhaphyaka as *brahmadēya* to brāhmaṇa Ṇaṇṇa of Mōna (Mānava) gōtra and of Chhandōga (Sāmavēda) for their performance of *bali, charu* and *vaiśvadēva* for the merit of himself and his parents. *Pratīhāra* Mammaka and Kikkaka were the executor and the writer respectively.

221. a) Maitraka Dhruvasēna I. b) Year 210, Śrāvaṇa, śu.15 = 528 A.D. c) Pāliṭāṇā, d) *Ep. Ind* XI, pp.109-112. e) Issued from Valabhī. Begins with the preamble 'Prasabha-praṇatāmitrāṇām etc. Records the grant of (1) revenue-yielding (*karada*) land on the south-western border of Bhallara (Bhalar, eighteen miles from Hāthab) village in Hastavapra-āharaṇi, which belonged to (i.e. was purchased from) Brāhamaṇa Viśākha along with a step-well called Āmrilikā, twelve *pādāvartas* in extent, and also 2) confirmation of enjoyment of fifty *pādāvartas* of land in the northern borders of Vasukīya village in

Akshasaraka-prāvēśya to brāhmaṇa Vishṇuśarman of jyāvāla (Jābāla?) *gōtra* and of Vājasanēya (Yajurvēda), resident of Simhapura (Sihor, northwest of Hāthab), Mammaka and Kikkaka figure as executor and writer respectively.

221. a) Maitraka Dhruvasēna I. b) Year 210, Bhādrapada ba.9 = 528 A.D. c) Pāliṭāṇā, now in Watson Museum, Rajkot, Gujarat. d) *Ep. Ind*, XVII, p. 109 and ibid, XIX, pp. 125-7. e) Issued from Valabhī. Begins with the preamble 'Prasabha-praṇatāmitrāṇām etc. Records the grant, by the king, of land, one hundred *pādāvartas* in extent in the south-eastern boundary of Bhadreṇikā village in Surāshṭra to 'Sāntiśarman, a brāhmaṇa residing in Nagaraka (Vaḍnagar) and one hundred *pādāvartas* of land in the same place along with the step well called Bhōllara of twelve *pādāvartas* to his brother Dēvaśarman, both of Ātrēyagōtra and Vājasenēya (Yajurvēda) as a *brahmadēya* to enable them perform *bali, charu* and *vaiśvadēva.* Rudradhara was executor (*dūtaka*) and Kikkaka was the writer.

221. a) Maitraka Dhruvasēna I. b) Year 210, Bhādrapada ba. 13 = 528 A.D c) Prince of Wales Museum, Bombay. d) *JBRAS*, (NS) I, p. 66 e) Issued from Valabhī. Begins with the preamble 'Prasabha-praṇa tāmitrāṇām' etc. Records the grant, by the king of two hundred *pādāvartas* of land in the south east border of Bhadrēṇikā in Hastavapra-āharaṇī at the point where it joins the village of Naṭṭakaputra, to brāhmaṇas Bhaṭṭi of Bhārgava *gōtra* and Bahvṛicha branch (Ṛig - vēda), residents of Hastavapra (Hāthab) as *brahmedēya* for the merit of himself and his parents. Rudradhara and Kikkaka were the executor and the writer respectively.

221. a) Maitraka Dhruvasēna I. b) Year 210, Āśvina śu.5 = 528 A.D. c) Pāliṭāṇā, Gujarat. d) *Ep. Ind*, XI, pp. 112-114. e) Issued from Valabhī. Begins with the

premble 'Prasabha-Praṇatāmitrāṇām' etc. Records the grant, by the king of thirty *pādāvartas of* field and a well of twelve *pādāvartas* in the northern borders of the village of Ākrolaka (Aklera near Pāliṭāṇā) to brāhmaṇa Skanda of Aupasvasti gōtra and of Vājasanēya (Yajurvēda) to enjoy as he did previously (probably as *brahmadēya*) for the merit of himself and his parents. Rudradhara was the executor and Kikkaka was the writer.

226. a) Nala Arthapati-bhaṭṭāraka. b) Regnal year 7, Mārgaśīrsha Amāvāsyā = (ba. 15) c. 533 A.D. (?) c) Kēsaribēḍa, Old Jaypur State, Orissa. d) Ramdas, *JBBS*, XXXIV, pp. 33-42. e) Issued from Pushkarī. Records the grant of the village Kēsēlaka to brāhmaṇas Durggāryya, Ravirāryya, Ravidattāryya and Mātṛirāryya of Kautsa *gōtra*. The charter was written by the king's private secretary Chulla.

228. a) Uchchakalpa Śarvanātha. b) Gupta Year 214, Pausha 6 = 533-34 A.D. c) Khoh, Nagaudh, Madhya Pradesh. d) Fleet *CII* III, No. pp. 135 f and plate. e) Issued from Uchchakalpa. Records the grant of villages Vyāghrapallikā and Kācharapallikā in Maṇināga division (*pēṭha*) to Pulindabhaṭa for maintenance and worship in the temple of goddess Pishṭapurikādēvī built by him at Mānapura, along with the income from all collections from *bhāga, bhōga, kara, hiraṇya* and *āvāta* etc. The charter was written by Nātha, the minister for peace and war (*sāndhivigrahika*). son of Manoratha described as in No. 200 above). Dhṛitisvāmi conveyed the grant.

229. a) Pṛithivī-śrī-Mūlarāja. b) Regnal year 25 Āshāḍha śu 1 = C. 534 A.D. c) Koṇḍavīḍu , Guntur District Andhra Pradesh. d) Krishna Sastry, *JESI*, XVI, pp. 71 ff and plate. e) Begins with an invocation to Buddha. Issued from Tāṇḍikoṇḍa (Guntur District). Records the grant for the merit of mother's mother (*mātāmahī*) of the minister (*mahāmātra*), of the

village Kalvecheruvula in the district (*vishaya*) of Tālupaka and situated in the midst of Vēlpukoṇḍa, Urukoṇḍa, Maddicheruvu and Ātukūru, to provide for the four-fold requirements (see No. 233 below) of the Ārya-bhikshu-Samgha residing at the Vardhamāni-mahāvihāra (Vaḍḍamānu near Amarāvati) established by a Kalinga king (Mahā-Mēghavāhana) and engrossed in performing meditation (*dhyāna*) and recitation (*adhyayana*). The grant was placed under the protection of Hastikōśā and Vīrakōsa (see No. 227 above)

232. a) Kadamba Kṛishṇavarman II. b) Regnal year 19, Kārttika śu. 15 = C. 535 A.D. c) Ajjibāl, North Kanara District, Karnataka. d) Sukthankar, *Ep. Ind* , XVI, pp. 268-72 and plate. e) Issued from Vaijayanti Banavāsi). Records grant of land called Kamakapalli in Girigaḍa(Girigaḍḍa, North Kanara District) in Karvannānga (Karūr in Sirsi Taluk, North Kanara District) (*vishaya*) to Sōmasvāmi of Vārāhi gōtra and of Ṛig - vēda, a performer of Sōmayāga (i.e. sacrifice in which juice of Sōma plant is drunk), with exemption from all obligations.

234. a) Gangas of Talakāḍu Avinīta b) Regnal year 25, Bhādrapada śu. 10 Thursday, Pūrva-Bhādrapada for Pūrva-Āshāḍha) = 537 A.D. July 2. c) Hospet, Kolar District, Karnataka d) *Mys. Arch. Rep.* 1924, pp. 67-69 and plate . e) Contains the usual preamble. Introduces the ruling king as Konganimahādhirāja *alias* Avinīta, born of the sister of Kadamba king Kṛishṇavarman. Records the grant of the village Koḍuñjeruvu in Pudoli district (*vishaya*) by the king to seventy four brāhmaṇas residing at Suguṭṭūr with usual exemptions. The gift was made in the presence of the warriors, *mahāmātras*, all the *chāturvaidyas* and other important persons from Maṇiyaḍegure, Nandiyāla, Sīmpāla, Naṇḍare, Madaṇa-Mulchorompi, Maṇali, Marugere, Ganjāṇāḍu, Nirgunra, Chelle,

Velgola and Sendraka. The charter was written by Apāpa, the chief of Bāṇapura.

235. a) Pṛithivī-śrī-Mūlarāja. b) Regnal year .... C. 537 A.D. c) Koṇḍavīḍu, Guntur District, Andhra Pradesh. d) Krishna Sastry, *JESI*, XVI, pp. 71 f and plates. e) Begins wioth an invocation to Buddha. Issued from Nandivarddhana (Vaḍḍamānu ?) Records the grant of 1) a field called Taṅgōḍu Naruva situated in the midst of Tāṇḍikoṇḍa, Churppāṭuppuḍu, Vēlkoṇḍakuriki, Aṭṭaluvuḍu and Kamsāryya in Talupāka district (*vishaya*) (See note 2 on the king's Godavari Plates, No. 227), 2), Land of 40 *nivarttanas* in the eastern part of Tāṇḍikoṇḍa - Hastivarya and 3) ten *nivarttanas* of land along with a big garden (*peruntōṭṭa*) for the maintenance (four-fold) of the members of the Āryabhikshusangha in the big monastery of Śākya - bhikshu built by the king at Tāṇḍikoṇḍa (in Guntur District). A building Superintendent (*navakarmmika*) was appointed to look after this charity and probably also the monastery building.

236. a) Maitraka Dhruvasēna I. b) Year 216 Māgha ba. 3 = 537 A.D. c) Valā, Kathiawad. d) *IA* IV , pp. 105. e) Issued from the camp at Khuḍḍavēdīya village (near Arumañjari near Amrēli). Begins with the preamble 'Prasabha-Praṇatāmitrāṇām' etc. The king is given the attributes 'mahāsāmanta-mahāpratihāra-mahākārttākṛitika and mahārāja. Records the grant, by the king, of the village of Pippalarunkharī (same as Pipalia, south-west of Amreli) on the western border of Anupunjya to provide for worship of the Buddha (whose image was) set up at the monastery built at Valabhī by the great devotee (*paramōpāsikā*) Duḍḍā, daughter of the king's sister and also to provide for the maintence of the monastery and its Buddhist inmates. Governor (Bhōgika ?) Vaikundha was the executor and Kikkaka was the writer of the

grant.

236. a) Maitraka Dhruvasēna I. b) Year 217, Āśvayuja ba. 13 = 537 A.D. c) British Museum, London . d) *JRAS*, 1895 pp. 379-384. e) Issued from a camp called ..... Vāsaka. Begins with the preamble 'Prasabha-Praṇatāmitrāṇām' etc. Records the grant of the village of Vaṭaprajyaka free from all taxes by the king to provide for worship to the Buddha's image set up in the shrine (*vihārakuṭī*) built by monk (*bhadanta*) Buddhadāsa inside the Duḍḍā-vihāra built at Valabhī by Duḍḍā, daughter of the king's sister, to provide for the maintenance of the members of the Buddhist fraternity visiting and staying in the monastery and also for the maintenance of the building. The grant was left in charge of the Bhikshu-saṅgha. Governor (*Rājasthānīya*) Bhaṭṭi was the executor (*dūtaka*) and Kikkaka was the writer,

237. a) (Kalachuri ?) Sangamasimha. b) Kalachuri year 292, Mahā-Kārttikī = 540 A.D. c) Sunao Kala, Broach District, Gujarat. d) Sten Konow, *Ep.Ind* X, pp.72-76. e) Plates issued from Bharukachchha. Records the grant of the village of Sōṇavvā (Sunao - kala) in the district (*vishaya*) of Antar-Narmmadā as a brahmadēya to brāhmaṇas:1) Anantadatta of Chhandōgi *gōtra* and of Chhandōga (Sāmavēda) branch, 2) Prajāpatiśarman of Gālava *gōtra* and of Chhandōga branch, 3) Śivadēva of Laukākshi *gōtra* a priest of Yajurvēda (*adhvaryu*), 4) Bhāṇudēva of Lauhāyana *gōtra*, an *adhvaryu*, 5) Bhavaruchi of Pauṇḍri (?) *gōtra* , a student of Ṛig vēda (*bahvṛicha*) for enabling them to perform the five great sacrifices *bali, charu, vaiśvadēva, agnihōtra* and *havana*. The order was brought by the comptroller (*mahāpratihāra*). Gōpāḍhya, was executed (*dūtaka*) by Rēvāḍhyaka, the minister for peace and war (*sāndhivigrahika*) and was written by Vishṇushēṇa.

238. a) Ganga of Talakāḍu Avinīta b) Regnal year 29, day

of Sataya (i.e. Satabhishaj) = c. 541 A.D. c) Mallohaḷḷi, Bangalore District, Karnataka. d) *IA* V, pp. 133 ff and plate. e) Written in corrupt and faulty language. Contains the usual preamble in an abridged form. Records the grant by the king, of twelve *Kaṇḍugas* irrigated by the tank at Mēlūru, to Kāḍa and Svāmi, brāhmaṇas of Maudgalya *gōtra*, Taittirīya branch and Hiraṇyakesi *sūtra*, belonging to Tippūru in Marugare *rāshtra*. The charter was written by Dīvākara on the orders of the king. There is a short post script in Kannaḍa language at the end referring to the grant of land.

242. a) Rulers of Śarabhapura Mahā-Jayarāja. b) Regnal year 5, Mārgaśira 25 = c. 543 A.D. c) Ārang, Raipur District, Madhya Pradesh. d) Fleet, *CII*, III, pp. 192-5 and plate. e) Issued from Śarabhapura. Records the grant of the village Pamvā (Pāmgarh) in Pūrva - rāshṭra (district to the east of the capital) to Brahmadēvasvāmi of Vājasanēya branch and of Kauṇḍinya *gōtra*. Orally conveyed by the king and engraved by Achalasingha. It may be noted that the title Mahārāja is not used by Jayarāja and his successors. Instead they split the title into two words Mahā and Rāja and prefixed and suffixed them respectively as may be seen in this and later inscriptions of this dynasty.

246. a)Gangas of Talakāḍu Avinīta b) Regnal year 3, Śrāvaṇa Amāvāsyā = c. 545 A.D c) Govt. Museum, Bangalore, Karnataka. d) Rice, *Ep,Carn, IA,* Bn. 141 e) Incomplete. Contains the usual preamble. Introduces the ruling king by his epithet Kongaṇi-mahārāja. Records a grant (details lost) to brāhmaṇa Vāsa-śarman of Mahāsēnapura.

248. a) Gangas of Talakāḍu Kongaṇi (Durvinīta) - Mahārāja b) Regnal year 4 Māgha śu. Rēvatī = C. 546. A.D. c) Kaḍagattūru, Tumkur District, Karnataka. d) Rice, *Ep. Carn.* XII, Mi 110 and plate.

e) Contains the usual introduction. Records the grant, by the king, of the village of Tippērūr in Perukā *bhōga* in Vanna *vishaya* to brāhmaṇa Skandaśarman of Bhāradvāja *gōtra*, Taittirīya branch and Āpastamba *sūtra* who knew the meaning of the sacred texts (*mantras*), aphorisms (*sūtras*), rituals (*kalpa*) and philosophy (*tatva*) who was versed in the six auxiliary branches of Vedic study and who was engaged in the practice of his own duties (*dharma*). The charter was written by Chakkaṇa *dūtaka* (i.e. executor or conveyor).

250 a) Maitraka Dhruvasēna I b) Year 226 Kārttika śu. 15 = 546 A.D. c) Valā, now in Watson Museum, Rajkot, Gujarat. d) JBBRAS, N.S. I pp. 17-18. e) Fragments of copper-plate pieced together. Incomplete. Contains the preamble 'Prasabha-praṇa tāmitrāṇām' etc. Seems to record the grant of land in a village in Sōpōkēndraka-maṇḍalī to a brāhmaṇa resident of Ānartapura (Vaḍnagar). Other details are lost.

251. a) Rulers of Śarabhapura Mahā-Jayarāja. b) Regnal year 9, Jyēshṭha 5th day = C. 547 A.D. c) Mallār, Bilaspur District, Madhya Pradesh. d) Bhattacharya and Sivayya. *Ep.Ind* XXXIV, pp. 28 f and plate. e) Issued from Śarabhapura. This is a palimpsest. The legend on the seal states that this edict is that of Jayarāja, son of Prasanna. Records the gifts of the village Mokkeppikā (modern Mōpkā near Bilaspur) in Nagarottara-paṭṭi (Nargōḍa) by Vatsa, the *haḍappagrāna (hṛitapragrāha* i.e officer in charge of the seizure of stolen goods) to Mahēśvarasvāmi and Rudrasvāmi, both brāhmaṇas of Bahvṛicha branch and of Bhārgava gōtra and records also the exemption of the village from taxes granted by the king. The latter donee is described as belonging to Śabara-bhōga.

253. Chālukya Satyāśraya-Pulekēśivallabha. b) year 6 ?

Kārttika Pauṛṇamasī C. 550 A.D. c) Rock at Yekkēri, Belgaum District, Karnataka. d) Fleet, *Ep.Ind.* V pp. 6-9 and plate. e) The king is described as the lord of Dakshiṇāpatha- and as the lord of the earth bounded by the four oceans. Seems to record the grant of land to the extent of = 1) 4 *nivartanas* to god Mahādēva at Bēnēra 2) 5 *nivartanas* at Dhutipura, 3) 5 *nivartanas* at Āgariyapura and 50 *nivartanas* at Kṛishṇa (pura) for the merit of Harasēna's parents. Refers to the setting up of a structure (?) by Vaiśikāchārya. Written by Iśāna.

254. a) Śūlika Tushṭikāra b) No date c. 550 A.D. c) Terāsiṅghā, Kalahandi District, Orissa d) Sircar, *Ep.Ind*, XXX, pp. 274-278 and plate. e) Issued from Tarabhramaka (Tala-Bhamara on the river Utei, a tributary of Tal not far from the findspot). The king is described as the devotee of (goddess) Stambhēśvarī and also of his parents. Records his grant of the village of Prastaravāṭaka as an *agrahāra* to Ārya-Drōṇasarmman of Kāśyapa *gōtra* for his own merit. The charter was written by Sadgāmaka with the congnisance of the privy-councillor (*rāhasika)* Subandhu. A postscript engraved on the first side of the first of the three plates seems to be a summary of another grant made to the same brāhmaṇa, of a piece of land being enjoyed by Dāya, Jvara, Claka etc. by Kaustubhēśvari, the mother of Sobhōnnarāja, a devotee of goddess Stambhēśvarī. The seal of the plate bears a legend reading Śrī-Tushṭikāraḥ.

256. a) Mahārāja Nandana b) Gupta) year 232 Mārgga 20 = 551 - 2 A.D. c) Amauna, Gaya district, Bihar d) Bloch, *Ep. Ind.* X, pp. 49-51. e) Issued from Pudgalā, The king designated as *Kumārāmātya* is stated to be devoted to God (dēva) and preceptor (guru). Records the grant by him, of the village of Mallayashṭikā to brāhmaṇa Ravisvāmi of Gargya *gōtra* and of Vājasanēya branch of the Vēda. Written

by Śūdraka.

261. a) Chālukya Pṛithivīvallabha-mahārāja (Pulakēśi I). b) No date (C. 560 A.D) c) Mudhol, Bijapur District, Karnataka. d) P.B. Desai, *Ep.Ind*, XXXII, pp. 293-8 and plate. e) Begins with a verse in praise of Brahmā. Records the grant (*mānyam*) made by Pūgavarmman *alias* Raṇasṭhātura (firm in fight) the first (eldest) son of the king who is said to have performed sacrifices like Agnishṭōma, Agnichayana, Aśvamēdha and Vājapēya and also the great gift of Hiraṇyagarbha, of shares of land in the village of Maḷakēṭaka (Maḷkhēḍ in Gulbarga District, Karnataka) to god Vārāhīdēva (i.e. Varāha, lord of Vārāhī (i.e. Vishṇu). It is possible that Pūgavarman also called Katti-Arasa assumed later on the name Kīrttivarman when he succeeded his father (see his Goḍachi plates, No.281).

262. a) Maitraka Guhasēna b) year 240 Śrāvaṇa śu. = 560 A.D. c) Alīnā, Khaḍa District, Gujarat. d) *IA*, VII, pp. 66-68. e) Damaged. Begins with the preamble 'Prasabha-praṇatāmitrāṇām' etc. Records the grant, by the king, of a village (name lost) for the maintenance of the monastery founded by Duḍḍā and of its Buddhist inmates. In addition mention is made of the provision for the maintenance of the books on Buddhism (*sad-dharma*). The executor's name is missing. Vishṇusimha mentioned towards the end of the plates was probably the writer of the grant.

267. a) Maitraka Guhasēna b) Year 246 Māgha ba. = 566 A.D. c) Valā, Gujarat now in British Museum, London. c) *IA*, IV, pp. 174-176; *Ep. Ind*, XIII, pp.338 - 340 and plate e) The first of the two plates of the set is lost. The extant portion records the grand by the king, of four villages Samīpadravāṭaka in the sub-division of Pippalarunkharī in the division (*prāvēśya*) of Ānumāñji; Sangamānaka in the division

(*draṅga*) of Maṇḍali; Naddīya and Chossarī in the division (*āhāra*) of Dēṭaka to provide for the maintenance of Biddhist members of the eighteen schools (*nikāya*) in the Duḍḍā monastery built by Duḍḍāpāda at Valabhī. In addition to the officers mentioned in the preceding grants officers designated as *Bhōgika, Chōrōddharaṇika* and *Rājasthānīya* are also addressed. The villages were made free from all taxes. The grant was written (drafted) by Skandabhaṭa, the *Sandhivigrahi.*

269. a) Vishṇukuṇḍi Vikramēndravarman II b) Year 14 Gri 2, di 1 = C. 569-70 A.D. c) Kandulapalem, East Godavari District, d) Sircar, *Ep. Ind* XXXVI, pp. 7-12 and plate. e) Preamble upto the king's name nearly the same as in No. 266 from Tummalaguḍem. Records the grant of the village Tūṇḍī (Tuni in East Goḍavari District) near Chamūpura in Vaiyērakara to Svāmiśarman, son of Rudraśarman of Āki (Ākivīḍu in West Godavari District) of Kaundinya *gōtra* and Āpastamba *sūtra*. The king himself executed the grant.

270. a) Kadamba Bhōgivarman. b) No date. C. 570 A.d. c) Tagare, Hassan District, Karnataka. d) Narasimhachar, *Mys. Arch. Report*, 1918. e) The king is described as the dear son of Ajavarman, and grandson of Kṛishṇavarman. Records the grant, made by the king on request from his son Kṛishṇavarman, of Kiṛukūḍalūr,. one of the 24 hamlets in the great village of Tagare to Brāhmaṇa Bhūtaśarman of Kāśyapa *gōtra* interested in performing the six-fold duties. A postscript in Kannada language states that the 32 units of land and a house in the village were made free from all encumbrances and that Periyaḍigaḷ (Bhūtaśarman ?) gave land to god Vishṇu (Viṇṇar) of Kīltivūral.

271 a) Maitraka Dharasēna II b) Year 252 Chaitra ba. 5 = 571 A.D. c) Jhar, Amreli District, Gujarat. d) *IA*.

XV, pp. 187 - 8 (only note). e) Issued from Valabhī. Begins with the preamble 'Praṣabha-praṇatāmitrāṇām' etc. Records the grant by the king, of 1) the village of Vaṭagrāma in Dīpanaka-pēṭha in Bilvakhāta-sthalī (Bīlvaka, 32 miles from Jhar) 2) One hundred *pādāvartas* of land in Bilvakhāta surrounded by the border of Bhaṭāraka-khēda on the south, an ant-hill on the west and the road Amrilaka-vaha (to Ameēli ?) on the east 3) a well of twenty-five *pādāvartas* of land bounded by a high road on the north field, of Jhajjaka on the west, the junction of the boundaries of Dadhikūpaka (Dadhia near Bhāmar) and the field of Khaṇḍaka residing at Bḥrāmarakalya-grāma (Bhāmar) on the east and 5) twenty-five *pādāvartas* of land in the same place to brāhmaṇa Chhachchhara of Bhārgava *gōtra* and of Maitrāyaṇīya-Mānavaka branch (Yajurvēda) for the performance of five great sacrifices (*pañchamahāyajñas*). Written by *sandhivigrahi* Skandabhaṭa and executed by Chirbira.

272. a) Maitraka Dharasēna II b) Year 252, Vaiśākha ba. 15 = 571 A.D. c) Valā now in the Asiatic Society, Bombay. d) *IA*, VIII, pp. 304-305 and plate. e) Issued from Valabhī. Begins with the preamble 'Prasabha-praṇatāmitraṇām' etc. Records the grant by the king, of 1) fifty *pādāvartas* of land in the southern borders of the village Madasaras 2) sixty *pādāvartas* in the village of Vīraputra of land in the southern borders to brāhmaṇa Ludra of Kairādi gōtra and of Bahvṛicha (Ṛig-vēda) and fifty *pādāvartas* in the western borders of Pṛithaputra and Iśvaradēva-sēnaka to the same brāhmaṇa 4) eighty *pādāvartas* in the same two villages to Dasīḷa of Traivālambāyana *gōtra* and of Bahṛicha vēda-all made free from taxes for the performance of the *pañcha mahāyajñas*. Written by *sanchivigrahi* Skandabhaṭa and executed by Chirbira.

274. a) Maitraka Dharasēna II b) Year 252, Vaiśākha ba. 15 = 571 A.D. c) Māliyā, Junagaḍh District, Gujarat. d) *IA*, XIII, pp. 160-162. e) Issued from Valabhī. Begins with the preamble 'Prasabha-praṇa tāmitrāṇām' etc. Records the grant, by the king, of 1) one hundred *pādāvartas* of land belonging to Vīrasēna-dantika in Śivakapadraka in Antaratrā (a region between two rivers) 2) fifteen *pādāvartas* of its west 3) one-hundred and twenty *pādāvartas* belonginging to Skambhasēna 4) ten *pādāvartas* to the east 5) ninety *pādāvartas* held by Varddhaki in Ḍombhi village (Dābhodar near Verāval) 6) one hundred *pādāvartas* in Vajra village and a well of eighteen *pādāvartas* held by an elder citizen (*mahattara*) and 7) one hundred *pādāvartas* and a well in the village of Bhumbhusa-padraka village held by an agriculturist (*kuṭumbi*) Bōṭaka to brāhmaṇa Rudrabhūti of Kaṇva-Vatsa *gōtra* and of Vājasanēya branch residing at Unnata (Unā near Verāval) as a *brahmadēya* for performing the five rites (*pañcha mahāyajñas*). Written by *Sandhivigrahi* Skandabhaṭa and executed by Chirbira.

275. a) Maitraka Dharasēna II b) Year 252, Vaiśākha ba. 15 = 571 A.D c) Soraṭh, Junagadh District, Gujarat. d) *IA*, VII, pp. 68-71. e) First of the two plates containing a major part of the preamble 'Prasabha-praṇatāmitrāṇām' is damaged. The grant detailed in the second plate is addressed to the usual set of officers and also to Toll-gate officers (*Śaulkika*), Road - Protector (*vartmapāla*) and (Night ?) watchman (*pratisaraka*). The king granted 1) two hundred *pādāvartas* of land and a well in the south-eastern boundary of Sūryadāsa village (Surjiali) 2) two hundred and twenty *pādāvartas* of field in Jōtipadraka (Jōdiā near Jhāmkhambaliā) and (3) thirty-five *pādāvartas* of land at Khaṭṭakhaṭṭa in Lēśudaka (Lusada on the Jamnagar railway line)

brāhmaṇas Duśā and Shashṭhi of Śāṇḍilya *gōtra* and of the Kauthuma branch of Chhandōga (Sāmavēda) on the same terms as in the preceding grants. Written by *Sandhivigrahi* Skandabhaṭa and executed by Chibbira.

276 a) Maitraka Dharasēna II b) Year 252, Vaiśākha ba. 15, Solar eclipse = 573 A.D. March 19. c) Bhaṇṭia, Kaṭhiāwāḍ d) Ep. Ind, XXI, pp. 179-181. e) Issued from Valabhī. Begins with the preamble ('Prasabhapraṇatāmitrāṇām' etc) Records the grant, by the king, of the village of Bhaṭṭakapatra (Bhaṇṭia) in the northern part *(paṭṭa)* of Kauṇḍinyapura (Koḍinār, 32 miles west of Junagadh) in Surāshtra to brāhmaṇa Dēvadatta of Śāṇḍilya gōtra and Maitrāyaṇīya branch (of Yajurvēda) for the performance of the five great sacrificial rites (*pañcha mahāyajñas*). Written by *Sandhivigrahi* Skandabhaṭa and executed by Chirbbira.

284. a) Māna Śambhuyaśas of Mudgala family b) Year 260, Kārttika, 30th day = 580 A.D. c) Badkhuri near Soro, Balasore District, Orissa. d) N.G› Majumdar, *Ep. Ind* XXIII, pp. 194 f and plate. e) Issued from the camp at Tamparavaḍama. Records the grant of eight *timprias* of land with a house-site in the locality called Chaṇṭākarṇa-kshētra near the village Soro in Sarēpha district *(āhāra)* in Uttara-Tōsalī to Bharaṇasvāmi of Bhāradvāja *gōtra* and Kāṇva branch (*śākhā* of Yajurvēda). Written by Nārāyaṇa, the minister for peace and war and heated and engraved (*tāpita*) by Vidēśasvāmi.

287. a) Ganga Durvinīta b) Regnal year 39, Kārtika śu.9 (Puṇyā) Śatabhishak = C. 581 A.D. c) Koṇḍrahaḷḷi, Bangalore District. d) *Mys. Arch. Rep.* 1941, pp. 127-34. e) Contains the same preamble (as in No. 263). omitting the references to the literary works. Describes the king as Kongaṇi-Vṛiddharāja mentioned as Muttarasa in Kaṇṇaḍa portion).

Records the grant (written in Kannads language) of Śāliggāme with all exemptions to Bhūta-śarman of Kṛishṇātrēya *gōtra* and Tattirīya branch of Vēda with the knowledge of Perbbāṇa-Muttarasar, Śiyavallavarasar, Ṭegureyar, Muṇiyar, Nandyālar, Śimbālar and the *Chāturvaidyas* (brāhmaṇas). All other *sāmantas* (Petta-Ellā-sāmantar) and the members of the royal court (*attāṇi*).

288. a) Ganga Durvinīta b) Regnal year 40, Vaiśākhā śu. (*puṇya-tithi*) 3, Rōhiṇī = C. 582 A.D. c) Divē Āgar Kolaba District, Maharashtra. d) A.R. Ep., 1962-63, A.45 and plate e) Contains the same preamble as in his Uttanūr plate (No. 263). Records the grant of villages including Paralkuṇḍe in Kovaḷāla *vishaya*, one fourth of the village Chuṛūr and the tank called Tolavakkunṭē alsong with the lands irrigated by the tank to Sēnaśarman of Kautsa *gōtra* and Vājasanēya branch of Vēda. Also records grant of the *khaṇḍukāvāpa* of fertile land (i.e. land in which one *khaṇḍuka* of grain can be sown) to Kongaṇi - Perntaṭṭāra of the lineage of Kūnāchārya.

295 a) Ganga Indravarman b) Year 91, Māgha, 30th day = C. 587 A.D. January 29. c) Parlā-kimeḍi, Srikakulam District, Andhra Pradesh. d) Fleet, *IA*, XVI, pp. 131-134 and plate. e) Issued from Kalinganagara. The preamble is the same as in other grants of this dynasty. Records the grant of the village of Kēthaṭa in Dēvanna-pañchāli as an *agrahāra* to Dhruvaśarmman of Gārggēya *gōtra*, a student of Chhandōga belonging to the community (*sāmānya*) from Kalinganagara, as advised by Kōṇḍavallaka, along with the right of enjoying own (*bhōga*) as well as Government's share (*bhāga*). Drafted by Vinayachandra, son of Bhānuchandra as orally ordered by Rājasimha.

296 a) Maitraka Dharasēna II b) Year 269, Chaitra ba.2 = 588 A.D. c) Vaḷā, Kaṭhiāwāḍ d) *IA* VI,pp. 9-12. e)

Issued from Bhadrōpātta-vāsaka (probably Bhābod near Mahuvā and Talājā). Begins with the preamble 'Prasabha-praṇatāmitrāṇām' etc) Records the grant, by the king, of the villages of Mahēśvaradāsēnaka (Mahādēvapura) fourteen miles from Vaḷā) in Hastavapra-āharaṇī and Dēvabhadrapallikā- (Dēvālī near Vaḷā) Dhārakhēṭa-āthalī made free from all taxes as a gift to the deity (*dēvadāya*) to provide for 1) worship of the images of Buddhas (i.e. Buddha and Bōdhisatvas) 2) repairs or work of construction and 3) maintenance of the Buddhist monks visiting and staying at the Bappapādīya monastery built at Valabhī by the venerable teacher Sthiramati (the famous disciple of Vasubandhu and also mentioned by Hieun Thsang, the Chinese pilgrim). The general (*sāmanta*) Śīlāditya executed the grant which was written by *Sandhivigrahi* and *divirapati* (chief Secretary) Skandabhaṭa.

297 a) Maitraka Dharasēna II b) Year 270, Bhādrapada ba.2 = 589 A.D. c) Watson Museum, Rajkot, Gujarat. d) *IHQ*, XV, pp. 281-286 and plate. e) Broken and damaged. Issued from the camp of Bhadra (paṭanaka) (Bhābod). Contains the preamble 'Prasabha-praṇatāmitrāṇām' etc) Records the grant, by the king, of land in Thānaka on the bank of the Paprimatti river in the division of (Bambī)... Vanakasthalī to brāhmaṇas Amaraśarman and Anūhaśarman, sons of Bhadraśarman of Gāhuṇāyaka *gōtra* and of Bahvṛicha branch (Ṛig-vēda). Written by *Sandhivigrahi_Divirapati* Skandabhaṭa and executed by Chieftain (*sāmanta*) Śīlāditya.

298. a) Maitraka Dharasēna II b) Year 270 Māgha śu. 10 = 589 A.D. Vaḷā, now in the prince of wales Museum, Bombay. d) *JBBRAS* N.S. pp. 66-69 e) Damaged and incomplete. Issued from Valabhī. Begins with the preamble 'Prasabha-praṇa tāmitrāṇām' etc. Seems to record the grant, by the

king, of the villages of Uṭṭapālaka (Udāvi) near Sudatta-Bhaṭṭāraka (both near Bhāvanagar) to provide for worship of Buddha in the monastery inside the Duḍḍā-vihāra, to carry. out the construction or repair works of the mosastery and also to provide for clothes, bed, food and medicines for the members of the Buddhist fraternity visiting and staying in the monastery. General (*sāmanta*) Śīlāditya was the executor and chief of clerks (*divirapati*) Skandabhaṭa was the writer of the grant.

299. a) Maitraka Dharasēna II b) Year 270, Phālguna ba. 10 = 589 A.d. c) Aliṇā, Kaitra District, Gujarat. d) IA, VII, pp. 70 - 73 and plate. e) Issued from Valabhī. Begins with the dynastic preamble 'Prasabha-praṇatāmitrāṇām' etc. Records the grant, by the king of the villages of Aśilāpallikā (Asmal near Ahmedabad) in the subdivision of Baṇḍirijidripathaka in the division of Khēṭakāhāra (Khēḍa of Kaira District)to brāhmaṇa Vishṇumitra, son of Mitra, of Sārkkarākshi *gōtra* and of Bahvṛicha branch (Ṛig - vēda) hailing from Ānarttapura (Ānandapura i.e. Vaḍnagar) and residing at Khēṭaka for his performance of pañcha-mahāyajña. Written by *sandhivigrahi* and *divirapati* Skandabhaṭa and executed by general (*sāmanta*) śīlāditya.

301. a) (Damanas of Kalinga ?) Mahārāja Śatrudamana b) Regnal year 9 Āshāḍha 10 = C. 590 A.D. c) Pedda-Dugam Srikakulam District, Andhra Pradesh. d) Sircar, *Ep. Ind* XXI, pp. 89-93 and plate. e) Issued from Simhapura (Singupura, Srikakulam District, A.P.). The king is described as devotee of god Damanēśvara (Śiva) and also as a devotee of the lord Bhaṭṭāraka-Gupta king ?). Records the grant of three hamlets (*grāmakāḥ*) Duhāgrāma (Pedda-Dugām), Vasuvāṭaka and Gōvāṭaka in the Varddhamāna - agrahāra in Giri=Kalinga (District ?) as a *brahmadēya* to Vappa (Bappa)śarmman and

Śarvvaśarman, sons of Yajñaśarman of Kauṇḍinya *gōtra* and of the Taittirīya branch residing at Paṭṭuvagrāma, entitling them to receive all income free from taxes. Vaidya Kṛishṇadatta was the executor of the grant. Sircar places the record in the fifth century.

303. Rulers of Śarabhapura Mahā-Sudēvarāja b) Regnal year 2 Śrāvaṇa 29 = C. 592 A.D. c) Khariār, Raipur District, Madhya Pradesh. d) Sten Konow, *Ep. Ind*, IX, pp. 170 f and plate. e) Issued from Śarabhapura. The legend on the seal states that this is an edict of Sudēvarāja, son of Mānamātra and grandson of Prasanna. Records the grant of the villages of Navannaka and Śāmbilaka (*prāvēśya* i.e. attached to the former) in Kahitimaṇḍa district (*āhāra*) to Vishṇusvāmi of Vājasanēya branch and Kauśika *gōtra*. Orally conveyed by the king and engraved by Drōṇasingha.

304. a) Rulers of Śarabhapura Mahā-Sudēvarāja. b) ..... C. 592 A.D. c) Śāranagar, Raigarh District, Madhya Pradesh. d) Hira Lal, Ep. Ind, IX, pp.281-285 and plate. e) The third plate containing the date and the engraver's name and the seal are lost. Issued from Śarabhapura. Records the grant of the village of Chullaṇḍaraka (Chulāndūr) in Tuṇḍaraka district (*bhukti*) (Ṭūṇḍrā on the Mahānadi,. 35 miles west of Śarangaṛh (See No. 319 below) to Bhāskarasvāmi, Prabhākarasvāmi, Barbbarasvāmi, Roṭasvāmi, Dattasvāmi, Vishṇusvami, Phalgusvāmi, Svāmikārttisvāmi and Śankarasvāmi of Kauśika gōtra all scholars of *trisahasravidyā* (three thousand fields of learning?).

306. a) Rulers of Śarabhapura Mahā-Sudēvarāja. b) Regnal year 7 Vaiśākha 29 = C. 594 A.D. c) Ārang, Raipur District, Madhya Pradesh. d) Pandeya, *Ep. Ind*. XXIII, pp. 18 f and plate e) Issued from Śarabhapura. Records the grant of the vilage of

Śivalingaka in Tōsaḍḍa district (*bhukti*) by Bhōgilla, an officer in charge of the defence of the royal palace (*pratihāra*) to Yajñasvāmi of Kātyāyana *gōtra* and of Mādhyandīna-Vājasanēya (i.e. Śukla-Yajurvēda) branch (w1 1/2 shares), Kumaravatsa of Bhāradvāja *gōtra* and Yajñasvāmi of Ātrēya *gōtra* and of Kāṇva branch of Vājasanēya (Yajurvēda) (one share each), Viśākhasvāmi of Kātyāyana *gōtra*, Gōlasvāmi of Kauśika gōtra and of Mādhyandina (branch) Dāmōdarasvāmi, Dāmasvāmi, both of the same *gōtra* and branch, Pañchālisvāmi of Bhāradvāja *gōtra* and Dīkshita Āyanīka of Bharadvāja gōtra (each 1/2 share). Engraved by Drōṇasingha. Pandeya reads the date as regnal year 8 and the editor of *Ep. Ind* suggests 7.

307. a) Rulers of Śarabhapura Mahā-Sudēvarāja. b) Regnal year 7 dvi (i.e. second Nija) Bhādrapada 10 = C. 594 A.D. c) Sirpur, Raipur District, Madhya Pradesh. d) S.L. Katare. *Ep. Ind.* XXXI, pp. 103-108. e) Issued from Śarabhapura. Records the renewal of the grant of a village (name lost due to the broken first plate) formerly granted by Nannapāda to brāhmaṇa-Kāraṇika Kansippasvāmi of Taittirīya branch and of Pārāśara gōtra and exempting it from taxes on the supplication of the queen (*mahādēvī*) and the princes (*rājakula*). A copper-plate to that effect is said to have been issued. Engraved by Drōṇasingha.

308. a) Rulers of Śarabhapura Mahā-Sudēvarāja. b) Regnal year 7 Mārggaśira 10 = C. 597 A.D. c) Kauvatal,. Raipur District, Madhya Pradesh d) A.N. Lahiri, *Ep. Ind,* XXXI, pp. 314 f. e)-Issued from Śrīpura. Records the grant of the village of Sunikā in the district *(bhōga)* of Hakīrī Dakarī, Cf. No. 305 above). by king Sudēvarāja described as the son of Mahā-Durggarāja to *Bhaṭṭa* Purandarasvāmi (Cf. no. 319 below) of Parāśara *gōtra* and of Vājasanēya

branch making it tax-free. *Mahāsāmanta* Indrabalarāja, the Chief Minister (*sarvādhikārādhikṛita* of the king executed *(dūtaka)* the grant. Engraved by Gōlasiṅgha.

309. a) ..... *Mahārājādhirāja* Samāchāradēva. b) Regnal year 14, Kārttika 2 = C. 594 A.D. c) Ghugrāhāti, Bangladesh d) N. Bhaṭṭasali, *Ep. Ind* XVIII, pp.74-86 e) Records the grant of waste land in Vyāghrachōraka to Supratīkasvāmi on the latter's supplication to enable him to perform *bali, charu* and *sattra* by the district and local authorities following the king's policy of granting non-revenue yielding land free. The authorities were Jīvadatta, the *uparika* officer in Svarṇavīthi in Navyakāśikā, Pavitrika, the governor of Vāraka-maṇḍala (district), Dāmuka, the senior administration and the elders (*mahattaras*) of the district like Vatsakuṇḍe, Śuchipālita, Vihitaghōsha, Sūradatta, Priyadatta and Janārddanakuṇḍa. The executives (*karaṇika*) who demarcated the land were Nayanāga and Kēśava. Three *kulyavāpas* of land formerly granted (to someone also) was excluded. The boundaries of the land are also given.

312 a) Rulers of Śarabhapura Mahā-Sudēvarāja. b) Regnal year 10 Māgha 9 = C. 597 A.D. c) Raipur, Raipur District, Madhya Pradesh. d) Fleet, *CII* III pp. 196 f and plate. e) Issued from Śarabhapura. Records the grant, through a copper-plate charter, of the village of Śrīsāhīkā in the Eastern country (*pūrva-rāshṭra*) to Māgavatsasvāmi and Bandhuvatsasvāmi of Aupamanyava branch and of Vatsa *gōtra*, sons-in-law of Savitṛisvāmi of Vājasanēya branch and of Kauṇḍinya *gotra* on the occasion of winter solstice (*Uttarāyaṇa*) after exempting it from all taxes. The mention of the father-in-law seems to suggest that the grant was probably made by him and the king granted exemption. Engraved by Drōṇasingha.

313. a) Vigrahas of Orissa Lōkavigraha b) Gupta

year 280, Phālguna 5 = 599 - 600 A.D. c) Kanās, Puri District, Orissa. d) Sircar, *Ep.Ind* , XXVIII, pp. 328-31 and plate. e) Records the grant of the village Ūrddhvaśṛiṅga with land possessing many qualities and with no land lying uncultivated for a long time in Utiḍa district (*vishaya*) in Dakshiṇa Tōsalī to provide for offerings to animals and birds (*bali*), food offerings to the deity (*charu*) and feeding charity (*sattra*) and for the welfare of Brāhmaṇas of various *gōtras* who were students of Maitrāyaṇīya branch of the Vēdas at the monastery (*maṭha*) of the deity Maṇināgēśvara-bhaṭṭāraka of Ekāmbaka. The officers Vaiśvāsika Bhavanāga, governor of the district (*Vishayapati*) Śrīdatta, ... Amśa-Bṛihad-bhōgika Suḍumāka, executive (*karaṇika*) Nāgadatta and collector of revenues (*drangapāla*) are listed to have endorsed the grant. The king described as most devoted to the greatest god (*paramadēvatādhidaivata*) is said to be ruling over the eighteen - forest kingdoms in Tōsalī (around Dhauli near Bhubanesvar in Orissa).

315. a) .... b) 6th century c) Nālanda, Bihar d) N.P. Chakravarti, *Ep. Ind* XXI, pp. 193-204. e) Engraved on two bricks found in small votive *stūpas* near the main *stūpa*. Both contain identical Sanskrit texts of *Pratītya-Samutpāda* or *Nidāna-sūtra* and its division *(vibhaṅga)*. These are the Sanskrit rendering of the original Pāli work containing Buddha's teachings on the theory of causation made during his sojourn at the groves of Anāthapimḍada at Śrāvasti. This text was known upto this time only through its Tibetan and Chinese translations.

316. a) Solar, Svāmibhaṭa, son of Kēśava and grandson of Gōmilaka. b) 6th century. c) Deogarh, Jhansi District, Uttat Pradesh. d) D.R. Sahni, *Ep. Ind* XVIII, pp. 125 f and plate e) In nail-headed characters. Engraved below a panel of niches on a rock containing a row of nine seated figures representing 1) male figure holding a lute (*vīṇā*) - (Vīrabhadra or Dakshiṇāmurti ? 2) Brāhmī with three faces 3) Māhēśvarī seated on a lion and

holding Gaṇēśa in her left hand 4) Kaumārī on peacock 5) Vaishṇavī on Garuḍa 6) Vārāhī (boar - faced) 7) Indraṇī and 8) four-armed Chāmuṇḍā on a human corpse and 9) two armed Gaṇapati. Records that Svāmibhaṭa created this costly and indestructible abode for the (seven) Mothers. This inscription in seven Sanskrit verses described as an eulogy (*pūrvā*) was composed by Jāta, son of Yakshadatta and it was engraved by Bhānu, son of Durgga.

317. a)........ b) 6th Chitorgarh, Udaipur Division,Rajasthan. d) Sircar and Gai, *Ep. Ind*, XXXIV, pp. 53-58 and plate e) Fragementary and in verses. In two sections. The first section of the extant portion begins with a verse on the Supreme spirit (*param*) whom intellect, mind and speech cannot comprehend and also contains a reference to a person called Vishṇudatta. The second section begins with a verse on god Śiva and introduces a viceroy (*rājasthānīya*) ruling over Daśapura (Mandasor) and Madhyamā. Further on, it seems to record a construction to the north of the temple of god Manōrathasvāmi by the son of Vishṇudatta who was the son of Varāha.

318 a) ..... b) 6th century c) Phophnar Kalan, East Nimar District, Madhya Pradesh. d) M. Venkataramayya and C.B. Trivedi, *Ep.Ind*, XXXVII, pp. 147 ff and plate. e) Engraved on the pedestal of a bronze image of Buddha. Records the gift of the image by the venerable (*bhadanta*) āchārya Buddhadāsa, a Buddhist mendicant (*bhikshuka*) of the Śākya clan. The pedestal of another bronze image of Buddha records its gift by Vidyādharasvāminī, mother of *mahāpratīhāra* Ānandavatsa. Inscriptions on the pedestals of two more such bronzes record their gift by Nāgabhūti and Kanna (Kṛishṇa) respectively.

319 a) Rulers of Śarabhapura Mahā-Sudēvarāja II b) Regnal year 3, Mārggaśira 2 = C. 603 A.D. c) Ṭhākurdīyā, near Sārangarh, Madhya Pradesh. d) Mirashi, *Ep. Ind*, XXII, pp. 15-23 and plate. e) The legend on the

seal of the plates states that the king is the son of Mānamātra. Issued from Śrīpura (Śirpur, Raipur District, M.P.) records the grant of the village Āshāḍhaka (Asoud on Mahānadī) in Tuṇḍa district (*rāshṭra.* See No. 303 above) to *Bhaṭṭaka* Purandarasvāmi (cf. No. 307 above) of Pārāśara *gōtra* and of Vājasanēya branch making it tax-free. Executed as personally ordered by the king. Engraved by Gōlasingha.

320. a) ...... b) Regnal year 3, Pausha 2 = C. 603 A.d. c) Mallār , Raipur District, Madhya Pradesh. c) Bhattacharya, *Ep.Ind*, XXXIV, pp. 51-52 and plate. e) Issued from Śrīpura. Records the grant of Mitra-grāma in Śankhachakrā district (*bhōga*) to Śubhachandrasvāmi, son of Dāmōdaragaṇa of Bhāradvāja *gōtra* and of Bahvṛicha branch along with government share (*bhāga*) and customary contributions (*bhōga*). Engraved by Gōlasingha.

321. Māna Śivarāja of Maudgala family. b) Year (2) 83, ... = 603 A.D. c) Paṭiākellā, Cuttack District, Orissa. d) R.D. Banerji, *Ep. Ind* IX, pp. 285 f and plate. e) Issued from Vārttanōka. *Paramamāhēśvara* Śambhuyaśas is stated to be ruling at the time (See No, 283 above). Mahārāja Śivarāja is described as being devoted to Paramabhaṭṭāraka who in turn is described as a devotee of the god of gods (*Parama-dēvatādhidaivata*). Records the grant of Taṇḍilvaluja and house-sites (?) at Vārttanōka in Vārttanōka district (vishaya) in Southern Tōsalī to Anuruddhasvāmi and thirtyseven others brāhmaṇas (names) enumerated.

APPENDIX - C

ENDING VERSES

Most inscriptions end with a standard set of verses containing benedictions on persons founding charities seeking protection by posterity or despising those who destroy them with dire consequences like hell or mire etc. The present volume begins with some inscriptions giving very short benedictions like 'jayati Lokanāthaḥ' (Lord of the world succeeds), 'nadantu brāhmaṇaḥ' (may cows and brāhmaṇas be happy !) 'Siddhirastū' (may there be success), 'Śrīrastu' (may there be prosperity !) 'Svasti gobrāhmaṇa-lekhaka-vāchaka-śroṭribhya iti' (may it be good for the cows, brāhmaṇas, writers, readers and listeners !). Along with these simple benedictions conventional verses as described above also began to appear during this period. All these are generally attributed to Manu, Manu-smṛiti, Mānava-dharma śāstra, Vyāsa, Veda-Vyāsa, Rāma-gītā, Vaishṇava dharma, etc., even though the verses are almost the same except for minor variations in the placement of the four padas of each verse. The earliest example is given here :

Bahubhir-vasudhā dattā bahudhiś-ch-ānupalitā
Yasya yasya yadā bhūmiḥ tasya tasya tadā phalam
Svadattām paradattām vā yo harati vasundharām
gavām śatasahasrasya hantuḥ pibati dushkṛitam

Land has been given by many and protected by many; whenever such (grants) are made (or protected), merit accrues to them accordingly.

Whoever destroys one's own grant of land or of other's commits the sin of killing hundreds and thousands of cows !

The latter verse often appears with a hemistitch of 'shashthịm varsha-sahasrāṇi vishṭāyām jāyate krimiḥ' meaning 'wallows in the mire for sixty thousand years'.

Numerous verses like these appear at the end of the text of most inscriptions thus making readers like us somewhat tiring of reading the same *'ad naseum* making us wonder whether such charities were ever protected at all. The passage of time no doubt wears man's interest in such beneficial activities. Since such meritorius services continue even today it is clear the spirit is left behind though the form context and circumstance vary from time to time.

However, samples of such verses are given here to enable the readers of this book to be familiar with such material which have got their own value in assessing human approach to the question of making and protecting charities.

(No. 37) Bhavanti chātra *Vyāsagītāś*ślokāḥ:-

Bhahubhir-vasudhā.............
Svadattām paradattām yatnā–raksha Yudhishṭhira
mahīm-mahimatām śreshṭha dānāchchhreyonupālanam
shashṭim varsha sahasrāni svargge vasati bhūmidaḥ
ākshēptā ch-ānumantā cha tāny-eva narake vaset

With reference to this (gift) there are the following verses (from *Vyāsa gītā*) :-

Many are the kings.........

Grants made by oneself or by others, Yudhishṭhiru please protect by (your) effort. The protection of land is greater than giving it. The grantor of land lives in the heaven for sixty thousand years. Those who destroy or destroy shall live in the hell for the same period.

See above where the verse is already quoted, hence not fully given here.

Api chātra *Brahma-gītāḥ* ślokāḥ
Bhūmi-dānāt-param dānam na bhūtan-na bhavishyati
tasyaiva haraṇāt-pāpam na bhūtan na bhavishyati
Svadattām..........

Pūrvaiḥ pūrvatarais-chsaiva dattam bhūmim haret tu yaḥ
sa nitya vyasane magno narake chaiva vaset punaḥ
Bahubhir....phalem
Go-brāhmaṇan-nandatu Svastyastu prajābhyaḥ

Also here are verses from *Brahma-gītā*

There is no greater gift than that of land, neither in the past, nor in the future. Also no greater sin than seizing it !

Whoever seizes land given by people in the past or long past will be in perpetual misery and also will live in the hell.

May cow and brāhmaṇa be happy ! May there be welfare for the subject people .

No. 84 Uktañcha *Mahābhārate* Bhagavatā Vyāsena
Svadattān1............................vasundharām
sa vishṭāyām1.......................pachyate
shashṭim varsha1...........bhūmidaḥ
āksheptā1.................vaset
Kriśāya kṛiśe vṛittāya vṛitti kshīṇāya sīdate
bhūmin vṛittikarīm datvā sukhī bhavati kāmadaḥ
bahubhir-vasudhā......................punaḥ
yasya.............................phalam
Purvadattām............................yudhishṭhira
mahīm mahi.......................pālanam

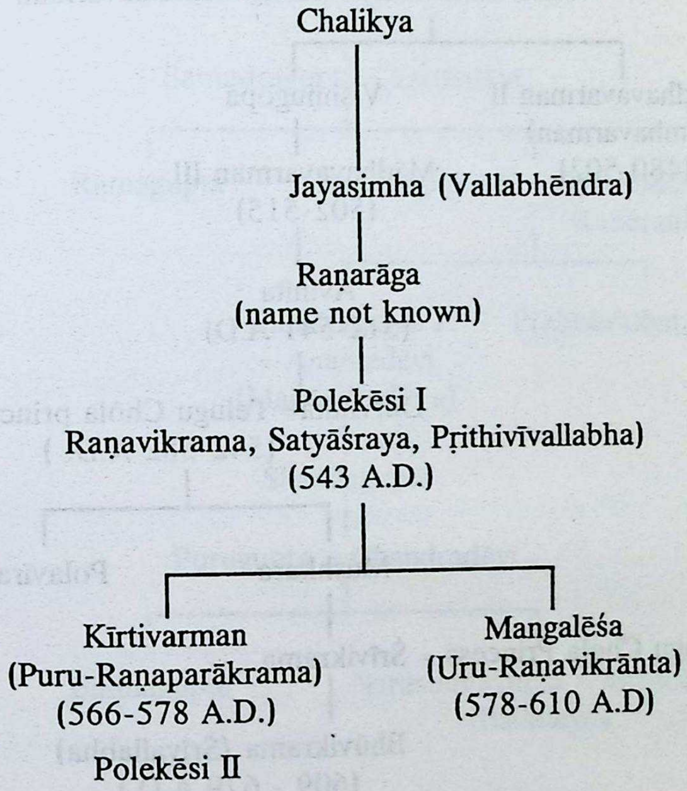
Land is given to the jobles poor for supporting their life. Having given land to provide (for them) the well-wisher becomes happy.

These verses selected at random but occurring in most of the inscriptions give proof of the concern of the authorities on *dharma* about the well-being of the people and bad consequences befalling on persons obstructing or destroying the charities.

APPENDIX D

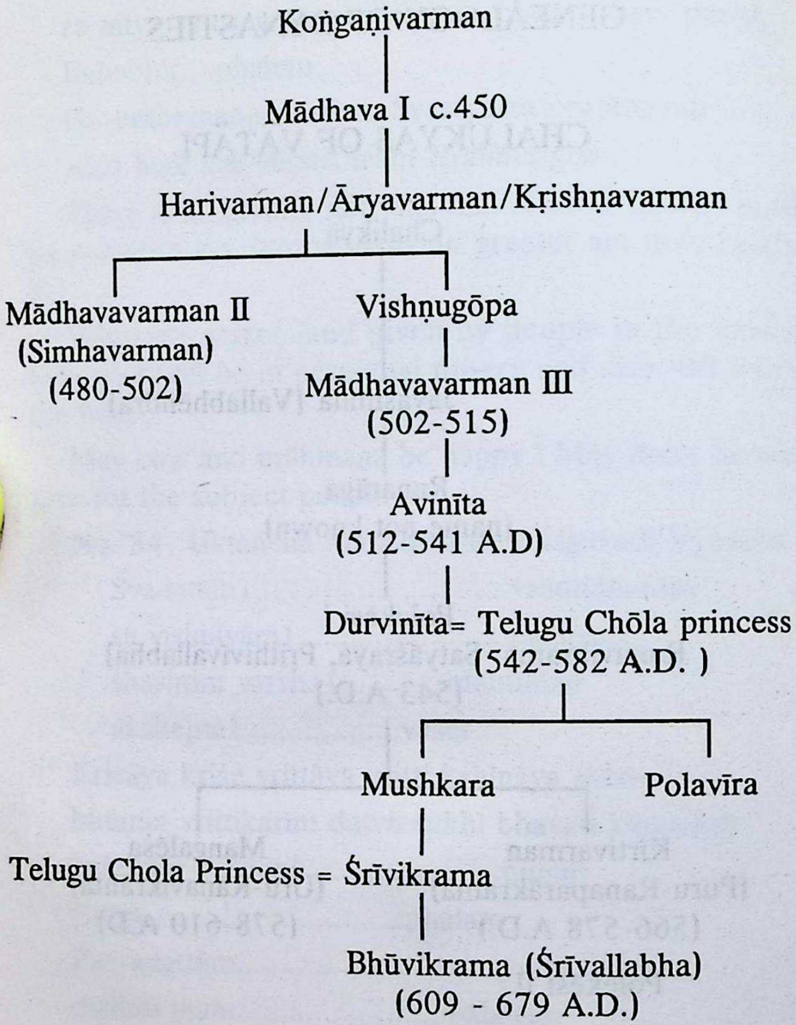
GENEALOGY OF DYNASTIES

CHALUKYAS OF VĀTĀPI


Chalikya
Jayasimha (Vallabhēndra)
Raṇarāga
(name not known)
Polekēsi I
Raṇavikrama, Satyāśraya, Pṛithivīvallabha)
(543 A.D.)
Kīrtivarman
(Puru-Raṇaparākrama)
(566-578 A.D.)
Mangalēśa
(Uru-Raṇavikrānta)
(578-610 A.D)
Polekēsi II

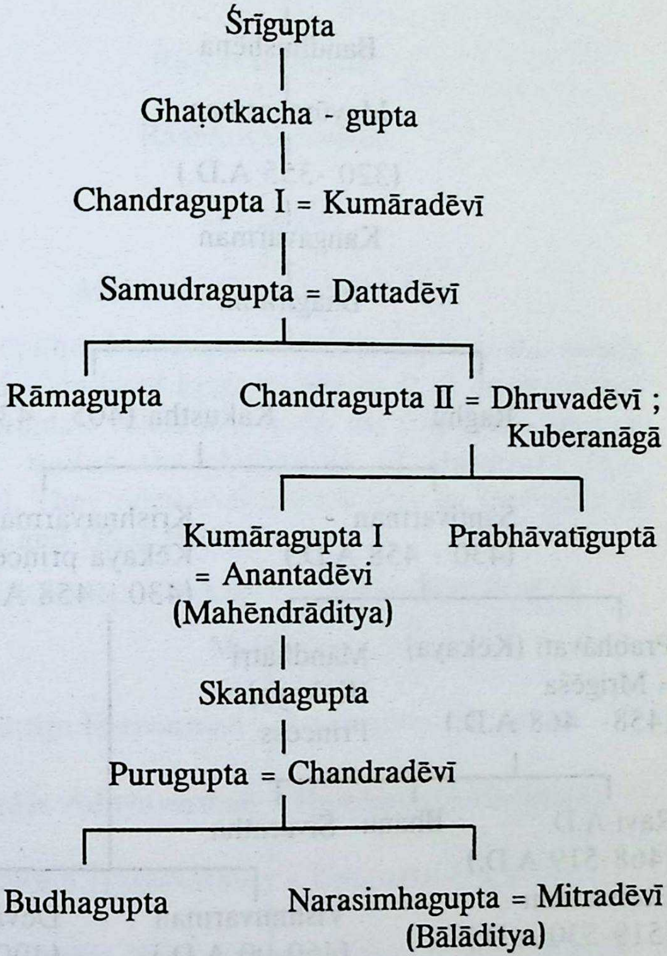
The Chalukyas of Vātāpi seem to have come from the north in early times. They built up a principality around Vātāpi in the northern parts of North Karnataka. Polekēsi I who developed Vātāpi, the capital city by building a fort laid the foundation for a fast expanding empire. For the remaining part of the genealogy see the next volume.

GANGAS OF TAḶAIKĀDU

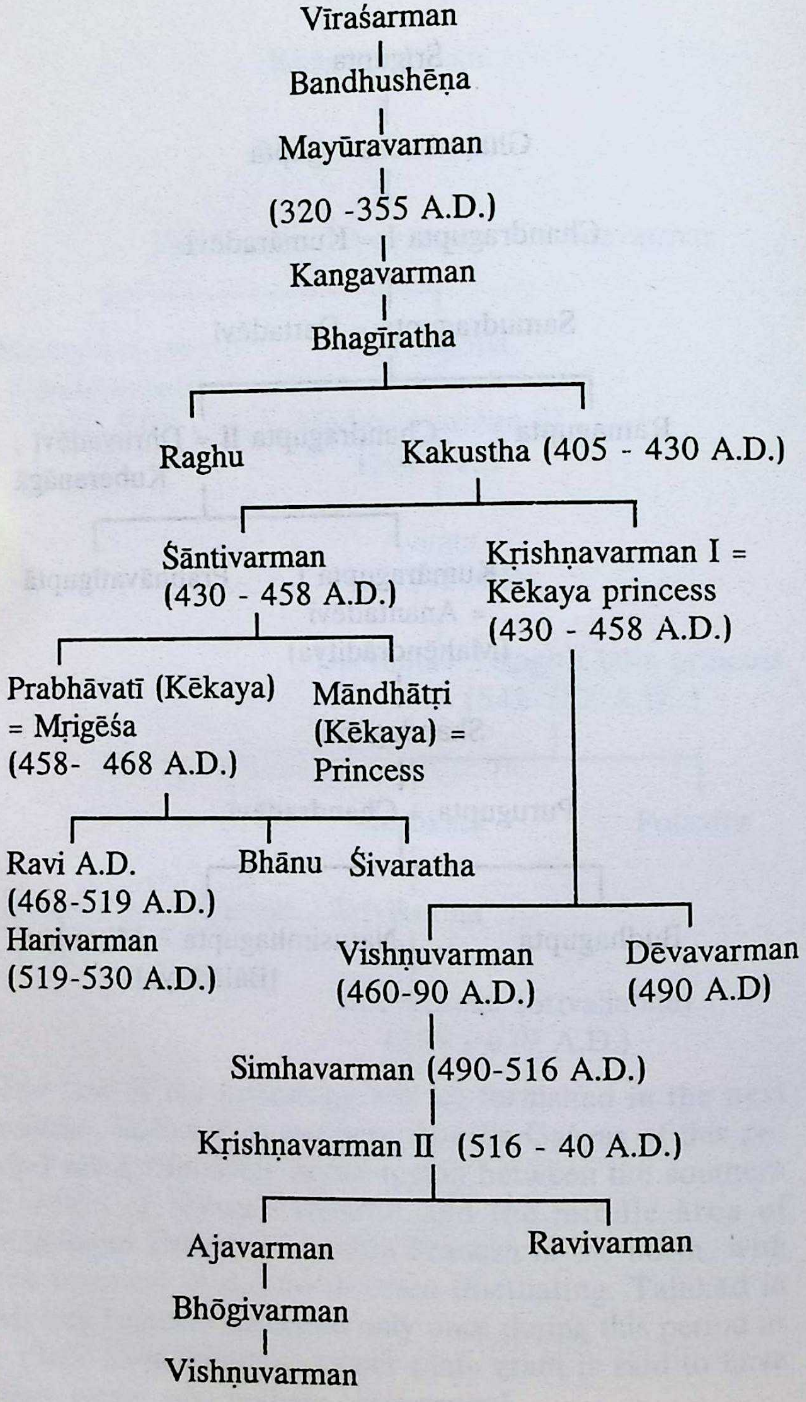

Koṅgaṇivarman
Mādhava I c.450
Harivarman/Āryavarman/Kṛishṇavarman
Mādhavavarman II
(Simhavarman)
(480-502)
Vishṇugōpa
Mādhavavarman III
(502-515)
Avinīta
(512-541 A.D)
Durvinīta= Telugu Chōla princess
(542-582 A.D.)
Mushkara
Polavīra
Telugu Chola Princess = Śrīvikrama
Bhūvikrama (Śrīvallabha)
(609 - 679 A.D.)

The rest of the genealogy will be furnished in the next volume. Suffice it to say here that the Gaṅgas of this period ruled effectively in the region between the southern borders of Mysore District and the middle area of Anantapur District in Andhra Pradesh in the north, with the frontiers in the north often fluctuating. Taḷakāḍ in Mysore District mentioned only once during this period as a place from where a copper-plate grant is said to have been made, was perhaps their capital.

GUPTAS


Śrīgupta
Ghaṭotkacha - gupta
Chandragupta I = Kumāradēvī
Samudragupta = Dattadēvī
Rāmagupta
Chandragupta II = Dhruvadēvī ; Kuberanāgā
Kumāragupta I = Anantadēvi (Mahēndrāditya)
Prabhāvatīguptā
Skandagupta
Purugupta = Chandradēvī
Budhagupta
Narasimhagupta = Mitradēvī (Bālāditya)

KADAMBAS


Vīraśarman
Bandhushēṇa
Mayūravarman
(320 -355 A.D.)
Kangavarman
Bhagīratha
Raghu
Kakustha (405 - 430 A.D.)
Śāntivarman
(430 - 458 A.D.)
Kṛishṇavarman I =
Kēkaya princess
(430 - 458 A.D.)
Prabhāvatī (Kēkaya)
= Mṛigēśa
(458- 468 A.D.)
Māndhātṛi
(Kēkaya) =
Princess
Ravi A.D.
(468-519 A.D.)
Harivarman
(519-530 A.D.)
Bhānu
Śivaratha
Vishṇuvarman
(460-90 A.D.)
Dēvavarman
(490 A.D)
Simhavarman (490-516 A.D.)
Kṛishṇavarman II (516 - 40 A.D.)
Ajavarman
Ravivarman
Bhōgivarman
Vishṇuvarman

MĀNAVĀYANI FAMILY

Puṇyasōma Rāja
Rājyavarddhana
Rāshṭravarddhana
Yaśagupta
Mahārāja Gauri (491 A.D.)

The epithet Mahārāja for Gauri points to the steady rise of this family of kings to the level of distinguished but subbordinate rulers first under the Gupta and later on probably under the Aulikaras of Dasapura (i.e. Manasaur). They ruled over a small area on the border of Rajasthan and Uttar Pradesh.

MAUKHARIS OF KāNYAKUBJA (KANNAUJ)

Mukhara
Mahārāja Harivarman = Jayasvāminī-bhaṭṭārakī
Mahārāja Ādityavarman = Harshaguptā-bhaṭṭārakī
Mahārāja Īśvaravarman = Upaguptā-bhaṭṭārakī
Mahārājādhirāja Iśānavarman = Lakshmīvati-bhaṭṭārakī
(550-576 A.D.)

Sūryavarman
Śarvavarman = Indra-bhaṭṭārakī
(576-600 A.D)

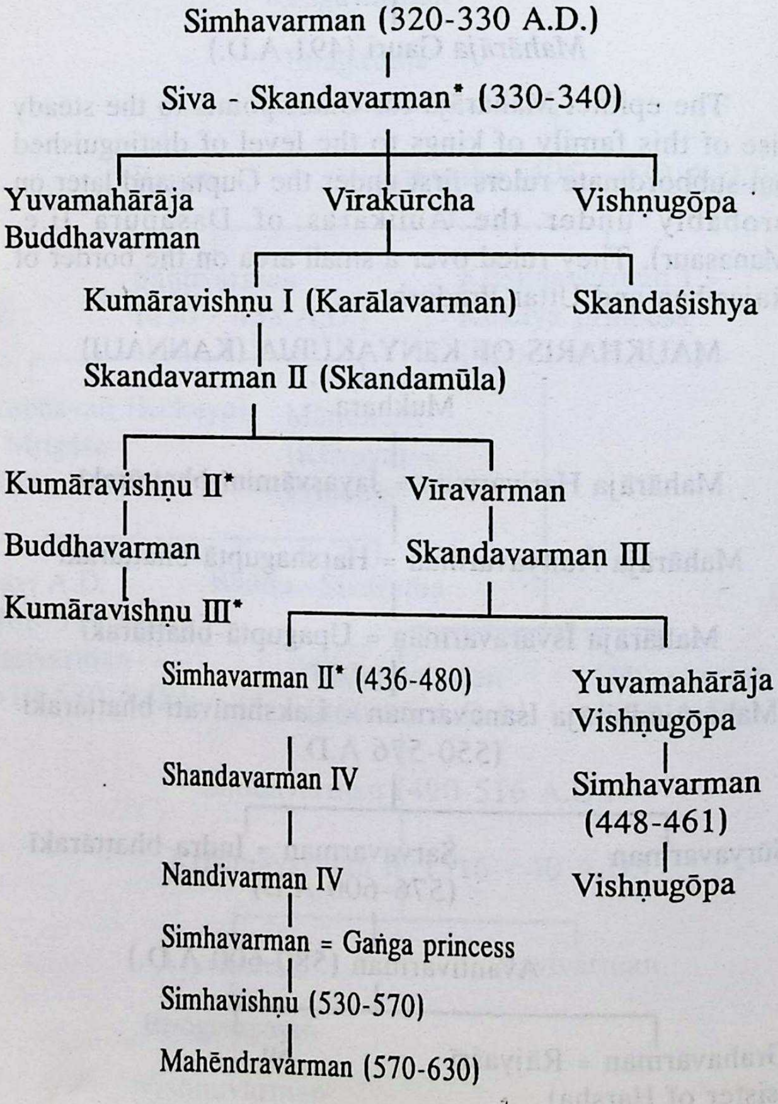
Avantivarman (580-600 A.D.)

Grahavarman = Rājyaśrī
(sister of Harsha)

Su.....

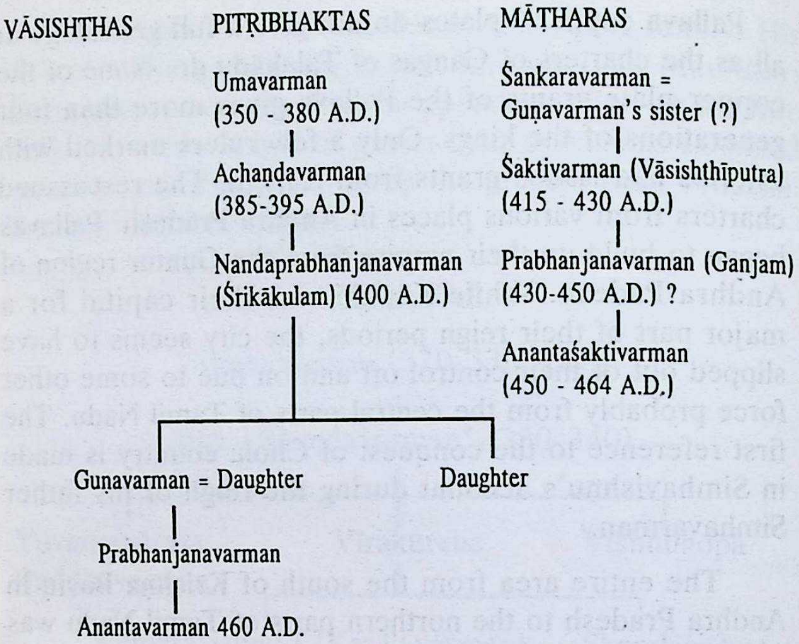
Mukhara was the founder of this ruling family. His place in the genealogy is not known. The Maukhari Īśānavarman was the first independent ruler. as his title indicate. At the height of power their dominions extended over an area roughly covering the present Uttar Pradesh. Kanauj was their capital.

PALLAVAS


Simhavarman (320-330 A.D.)
Siva - Skandavarman* (330-340)
Yuvamahārāja Buddhavarman
Vīrakūrcha
Vishṇugōpa
Kumāravishṇu I (Karālavarman)
Skandaśishya
Skandavarman II (Skandamūla)
Kumāravishṇu II*
Vīravarman
Buddhavarman
Skandavarman III
Kumāravishṇu III*
Simhavarman II* (436-480)
Yuvamahārāja Vishṇugōpa
Shandavarman IV
Simhavarman (448-461)
Nandivarman IV
Vishṇugōpa
Simhavarman = Gaṅga princess
Simhavishṇu (530-570)
Mahēndravarman (570-630)

Pallava copper - plates do not give a full genealogy at all as the charters of Gangas of Taḷakāḍu do. None of the copper-plate grants of the Pallava gives more than four generations of the kings. Only a few rulers marked with asteriks had issued grants from Kāñchi. The rest issued charters from various places in Andhra Pradesh. Pallavas began to build up their empire from the Guntur region of Andhra Padesh. While Kāñchi was their capital for a major part of their reign periods, the city seems to have slipped out of their control off and on due to some other force probably from the central parts of Tamil Nadu. The first reference to the conquest of Chola country is made in Simhavishṇu's account during the reign of his father Simhavarman.

The entire area from the south of Krishṇa Basin in Andhra Pradesh to the northern parts of Tamil Nadu was ruled by the Pallavas during the height of their power. On the west it included at times the areas upto Shimoga in Karnataka. Successors of Mahēndravarman (see chart in next volume) ruled upto the beginning of the tenth century.



VĀSISHṬHAS

PITṚBHAKTAS

Umavarman
(350 - 380 A.D.)

Achaṇḍavarman
(385-395 A.D.)

Nandaprabhanjanavarman
(Śrikākulam) (400 A.D.)

Guṇavarman = Daughter

Daughter

Prabhanjanavarman

Anantavarman 460 A.D.

MĀṬHARAS

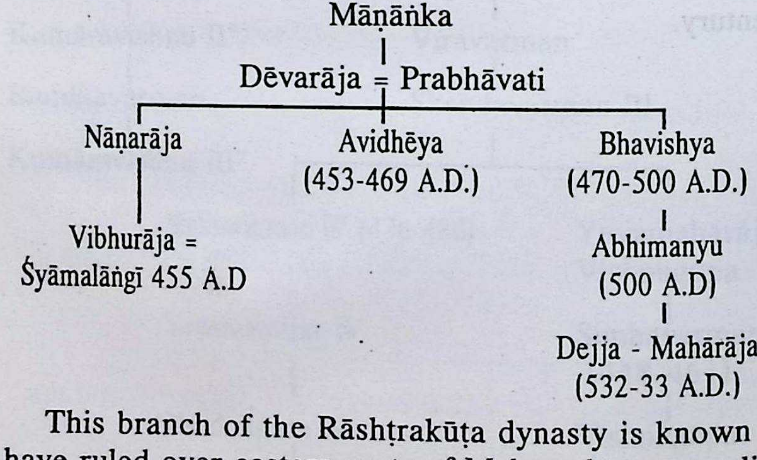
Śankaravarman =
Guṇavarman's sister (?)

Śaktivarman (Vāsishṭhīputra)
(415 - 430 A.D.)

Prabhanjanavarman (Ganjam)
(430-450 A.D.) ?

Anantaśaktivarman
(450 - 464 A.D.)

RĀSHTRAKŪṬAS OF MĀNAPURA



Māṇāṅka

Dēvarāja = Prabhāvati

Nāṇarāja

Vibhurāja =
Śyāmalāṅgī 455 A.D

Avidhēya
(453-469 A.D.)

Bhavishya
(470-500 A.D.)

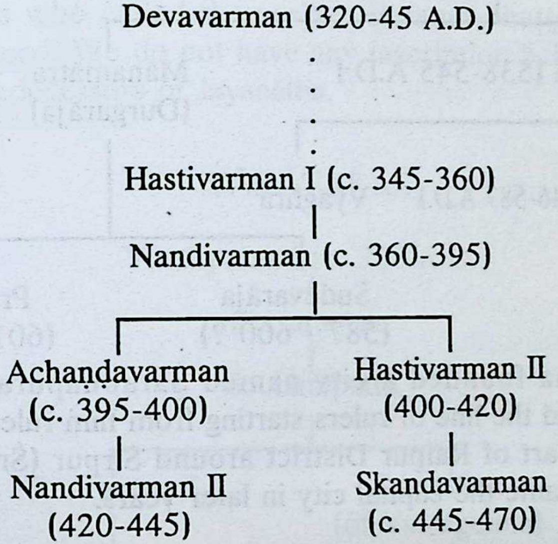
Abhimanyu
(500 A.D)

Dejja - Mahārāja
(532-33 A.D.)

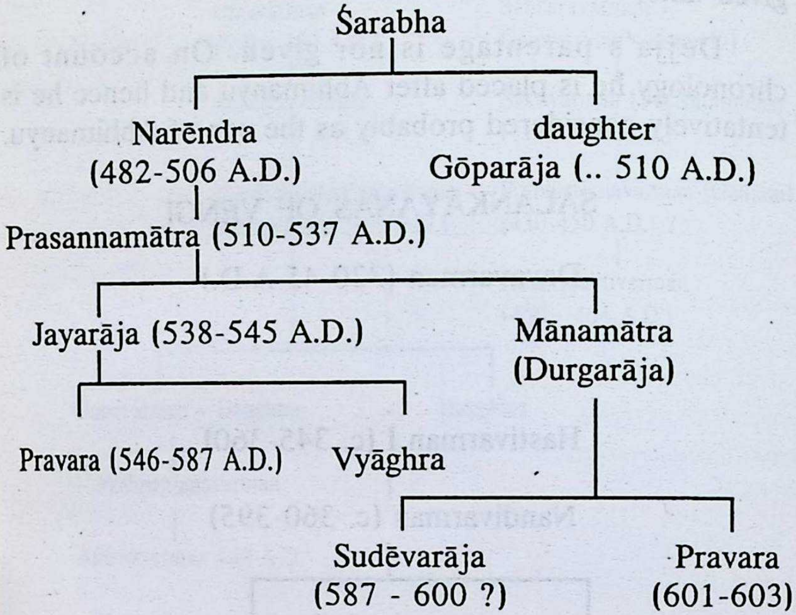
This branch of the Rāshṭrakūṭa dynasty is known to have ruled over eastern parts of Maharashtra extending from north to south. Māṇāṅka, the first known king of this family is described to have conquered Anga, Vidarbha and Aśmaka, the latter two falling within the area delineated above. Not much is known about the original home or the actual extent of their kingdom at any given time.

Dejja's parentage is nor given. On account of chronology he is placed after Abhimanyu and hence he is tentatively considered probably as the son of Abhimanyu.

SĀLANKĀYANAS OF VEṄGĪ


Devavarman (320-45 A.D.)
Hastivarman I (c. 345-360)
Nandivarman (c. 360-395)
Achaṇḍavarman (c. 395-400)
Hastivarman II (400-420)
Nandivarman II (420-445)
Skandavarman (c. 445-470)

RULERS OF ŚARABHAPURA


Śarabha
Narēndra
(482-506 A.D.)
daughter
Gōparāja (.. 510 A.D.)
Prasannamātra (510-537 A.D.)
Jayarāja (538-545 A.D.)
Mānamātra
(Durgarāja)
Pravara (546-587 A.D.)
Vyāghra
Sudēvarāja
(587 - 600 ?)
Pravara
(601-603)

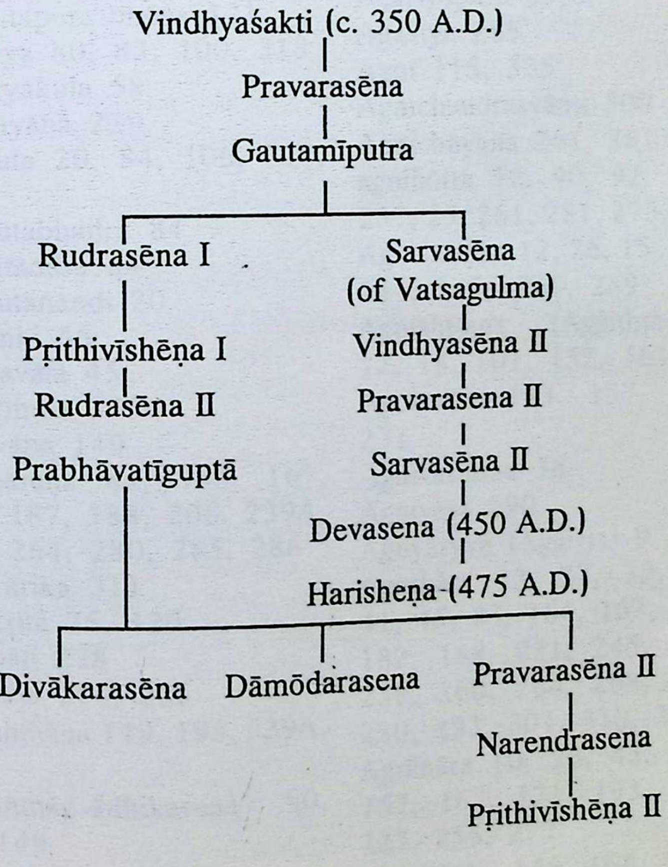
Śarabha founded a city named Śarabhapura after himself and the line of rulers starting from him ruled over a major part of Raipur District around Sirpur (Śripura) which became the capital city in later years.

RULERS OF UCHCHAKALPA

Anghadēva = Kumāradēvī
|
Kumāradēva - Jayasvāminī
|
Jayasvāmi = Rāmadēvī
|
Vyāghra = Ajjhitadēvi
|
Jayanātha = Muruṇḍadēvī
(493-502 A.D.)
|
Sarvanātha
(503 - 534 A.D.)

Uchchakalpa is modern Uchchahara in former Nagandh State now in Madhya Pradesh. These kings ruled over an area around Uchchahara, which was not very extensive. See Bhumarā inscription which suggests that the regions under Uchchakalpa kings and their contemporaries like Nṛipati-Parivarājakas (Nos.) often overlapped. On account of their title 'Mahārāja' the kings of both the dynasties were probably subordinate to the Guptas who called themselves Parama-bhaṭṭāraka i.e. great lord. We do not have any inscription belonging to the predecessors of Jayanātha.

VĀKĀṬAKAS


Vindhyaśakti (c. 350 A.D.)
Pravarasēna
Gautamīputra
Rudrasēna I
Sarvasēna
(of Vatsagulma)
Pṛithivīshēṇa I
Vindhyasēna II
Rudrasēna II
Pravarasena II
Prabhāvatīguptā
Sarvasēna II
Devasena (450 A.D.)
Harisheṇa (475 A.D.)
Divākarasēna
Dāmōdarasena
Pravarasēna II
Narendrasena
Pṛithivīshēṇa II

INDEX

Abhaṭachchchātra 143
Abhaṭappavesam 4
Abhayadatta 224-B
Abhayamitra 142, 145
Ābhōṇa 311
Achalapura 109, 292
Achalārya 101
Achalasingha 241
Achalavarman 137
Achalī-bhaṭṭārikā 194
Achalpur 79
Achaṇḍavarmman 37, 41, 43, 68, 71
Achantapura 121
Achantapura-bhōga 121
Āchārya 80, 83, 100, 318
Āchāryakula 58
Achyayana 229
Achyuta 20, 84, 106, 119, 245
Achyutabhadra 84
achyatadāsa 84
Achyutanandi 20
Addanki 56
Aḍeyavāṭa 45
adharmma 335
āḍhavāpa 149
adhikaraṇa 84, 158, 167, 185, 187, 188, 206, 239A, 245, 264, 280, 285, 286
adhikārika 311
adhikṛita 75, 120
adhipati 278
ādhirāja 216, 225
adhishṭhāna 119, 198, 239A, 240
adhishṭhān-ādhikaraṇa 90, 92, 149
adhvaryu 80, 237
Adhyaksha- rājapurusha 111
Ādhikartṛi 120
Ādi-Dharma-Māharāja 106 A
Ādinātha 120
Āditya-bhagavat 195
Ādityadāsa 245
Āditya-kshētra 273
Āditya-manchi 310
Ādityasēna 294
Ādityavardhana 172
Ādityavarman 68, 182, 259, 260, 294
Āgama 207
Āgariyapura 253
Agastya 286
Agni 115, 335
Agnichandrasvāmi 300
Agnichayana 261, 281
agnihōtra 72, 90, 92, 137, 237, 25, 261, 281, 273, 311
Agniśarman 12, 26, 15, 177, 184, 247,. 260, 289
Agnishṭōma (Aggiṭhṭhoma) 12, 18, 101, 152, 161
Agnisvāmi 143, 157, 182, 231
Agnivarmma 36
Agnivēsa 290
Agnyāryya (Aggijja) 9
Agrahāra 13, 27, 33, 37, 41, 45, 83, 164, 167, 192, 182, 188, 231, 245, 254, 258, 260, 264, 268, 279, 280, 293, 301, 310, 322.
Agrāhāra 10, 26, 43, 132, 157, 167, 171, 193, 202, 227, 255, 277
Agrahārika 146, 164

Āgrahārika 280
Agranāyaka 38
Āhāra 83, 91,171, 267, 284, 303
Āharaṇī 185
Aharishṭi 240
Āhavanīya 331
Ahichchhatra 44, 255
Ahiśarmma 84
Āhitāgni 213
Āhmaṇasvāmi 311
Ahmedabad 299
Airāvata 258, 333
Airāvatāgu-rājya 92
Airikiṇa 29
Aja 53, 217
Ajagaradāsa 175
Ajakarṅa 100
Ajanagaon 100
Ajaṇṭā 174A, 174B, 174C
Ajapura 164
ajavarman 270
Ajita-Mahendraḥ 77
Ajjampur 204
Ajjhita-bhaṭṭārakā 143, 152, 161
Ajjhitadēvī 182, 195
Ajjibāḷ 205, 232
Ājñāpada 260
Ājñāpanā 266
ājñāpti 6, 56, 224, 266
Akara 12, 27
Akaradēyāī 67
Ākāśa 335
Ākāśadīpa 331
Ākāśapadda 18
Ākhaṇḍala 199
Āki 269
Ākivīḍu 269
Aklara 221
Akrōlaka 221
Akshapaṭalādhikṛita 10, 13, 41
Aksharaka-maṇḍalī 220
Akshasaraka-prāpa 219
Akshasaraka-pravēśya 219, 221
Akshaya-nīvī 74, 84, 98, 149, 167
Akshayiṇī 330
Akshudra-prakṛiti 158
Akūra 12
Akyāb 326
Alarkka 224-C
Alātasvāmi 84
Ālattūr 263, 290
Aḷavura 210
Aliṇā 299
Alinā 262
Allahabad 194
Allahābād praśasti 25
Āḷuka 291
Āḷupa 209
Āḷvār 71
Amaṇśērkkai 224
Amānta 332
Amaradatta 84
Amarakaṇṭak 152
Amarakōś 263
Amarapura 231, 300
Amarāryya 300
Amaraśarman 297
Amarāvatī 73, 79, 81, 194, 204, 210, 229, 231
Amarēśvara 42
Amātya 12, 32, 52, 59, 143, 278
Amauna 256
Amāvāsyā 155, 226, 244, 246, 292, 332
Ambachh 113
Ambahulā 280

Ambarīsha 264, 285, 286
Ambila 167
Ambilakuṇḍi 209
Amblihonda 209
Ambudvīpa 211
Ambujanābha 224
Āmlā 87
Ammaṇampākkam 224
Ammaṇantāngal 224
Amaragarttikā 280
Āmrakārddava 58
Āmraka-vāsaka 113
Āmrarāta 58
Amreli 219, 236, 271
Āmrilaka 188
Amrilakavāha 271
Amrilikā 221
Amṛita 290
Amṛitadēva 239 A
Amrōhi 188
Amśabṛihad - bhōgika 313, 224-B.
Amśumān 331
Amūla 270
Aṇaji 252
ānaka 174
Ānanda 225
Ānandachandra 326
Āanandapura 10, 299
Anandavatsa 318
Ānaṅkiparadatta 48
Anantadatta 237
Anantadēvī 164
Anantapur 65
Ānantāryya 58
Anantaśaktivarman 104, 132
Anantasēna 164
Anantavarman 121, 122
Ānarttapura 299
anāthapiṇḍa 315
Anāthapiṇḍīa 325
āṇatti (ājñapti) 14, 18, 224
Andari 290
Andaryya 263
Andhaka 224-B, 259
Andhavaram 104
Āndhras 259
Āndōreppa 104
Ānegalli 210
Anevari 139
Aṅga 139, 291
aṅgana 124
Angīla 12
Aṅgirāḥ 224
Āṅgiras 116
Aṅgīrasa 124, 174 B, 224
Anirjitavarman 48
Aniruddhapura 171
Añjanavāḍa 86
Aṅjaṇavāṭaka 86
Anjidiv 211
aṅka 20, 25
Ankōṭṭaka 220
Annan 334, 335
Antaka 10, 13, 46, 61, 114, 164, 311
Antaranālaka 241
Antaratrā 274
Antarmmaṇḍalī-vishaya 113
Antarmmalaya - rājya 123
Antar-Narmmadā 237
Antarvēdī 137, 159
Āntukkūr
anu (Anya) 13
Anudatta 245
Anugrāma 10
Anūhaśarman 297
Āṇukkika 188
Anukūru 227
ānumānjī 267
Anūpa 54
Anupuñjaya 336

Anuruddhasvāmi 321
anuvṛitta-maryādā 74
āpaṇājīvika 119
āpaṇa-paṭṭakāra 119
Apāpa 154, 155, 234
Aparānta 171
aparapaṭṭa 88
apalēpana 239
Āpiṭṭi 12
apradā-dharma 239 A
aprамēya 53
apratikara 84, 98, 149
'apratiratha' 20, 28, 46, 61
'aprativārya-vīryaḥ' 28, 29
Āptōryāma 18
apūrva-datti 18, 67, 83, 86, 143
araiyōlai 224
Arakān 325, 326
ārakshika 31, 32, 188, 206
Ārāmaka 86
Ārammi-rājya 87, 100, 101
Ārang 306, 300, 241, 242
Aratvārya 101
Archer Type 28
Arddhāka-Maṇḍuka 268
Ardhakaraka 280
Arhat (Buddha) 96
Arhat 35, 47, 120, 124, 127, 134, 149, 170, 176, 189, 197, 199, 239, 324, 216, 225
Aripiṇḍaka-Chūrṇṇikā 245
Arishṭa 30
ariyanchcha 324
Arjuna 191, 213, 224, 293
Arjuni 91
Arjundatta 59, 132
Arjuna-paṅktikā 32
Arjunāyanas 20, 50
Arkkadāma 182
Arkkadāsa 98
Ārsha 107
Artha 210, 311
Arthapati-bhaṭṭāraka 194, 226
Arthaśāstra 101
Arumañjari 236
Arundhatī 328
Aṛutoṛu 71
Ārvi 87
Ārya 16, 38, 39, 116, 155, 197, 239 A
Āryabhikshu-saṅgha 229, 257, 325
Ārya-Chōksha 31
Ārya-Dharōdhṛitaka 26
Ārya-Drōṇaśarmman 254
Āryaka 104
Āryanandi 225
Āryaputra 155, 194
Ārya-saṅgha 57, 58, 211, 245
Āryaśarman 128, 244
Āryasvāmi 205
Āryavarman 155, 156
Āryāvarta 20
Āryya-Mahādēvī 82
Āryyavarabhikshusaṅgha 266
Āryyikā-bhaṭṭapāda 110
asādhāraṇa 324
asana 101, 245
Asanapat 255
Āsandī 204, 210
Asankitavarman 42
Asatpūr 81
Ashata 45
Ashṭabhujasvāmi 30
ashṭādaśa-jāti-parihāra 95, 111
ashṭādaśa-vāṇika 57
ashṭāhnika 239

Ashṭakula-adhikaraṇa 74, 158
Ashṭi 73
Asi-bhukti 73
Aśilāpallikā 299
Asīmbāla 290
Aśirgaḍh 204
Aśmaka 139, 174C
Aśmal 299
Aśōka 3, 116, 224
Aśōka-vāṭikā 23
Asoudon 319
Āśrama 183, 281, 245, 223, 224
Āśraya 266
Astakampra 185
astra 209
Astihavēra 27
Aśunapadrakīra 245
Asuraguru 330
Aśvadēva 26
Aśvamēdha 5, 8, 10, 12, 18, 28, 46, 49, 56, 75, 95, 169, 170, 183, 210, 213, 215, 223, 247, 243, 261, 258, 265, 266, 270, 281, 322.
'Aśvapati 259
Aśvaśatī-pathaka 66
Aśva-ś́ikshā 290
Aśvattha-khēṭaka 94
Aśvatthāma 2, 13, 224
Aśvatthanagara 81
Aśvavarman 331
Aśvins 30
Atava 27
A̱tharvaṇa-vēda 227, 220
Ātharvaṇika 133, 227
Ātharvaṇika-charaṇa 18
Atharva-vēda 88, 244
Atichandrā 174 C
atirikta 277
atithi 92, 181, 273
Ātrēya 15, 290
Atri 116, 174 B
Aṭṭaluvuḍu 235, 257
attāni 287
A̱ttivarmman 7
Ātuka 14
Ātukūru 229
atyanta-bhāgavata 161
'atyanta-māhēśvara' 67
Audraṅgika 280
Aughadēva 182, 195
Aujjēnaka 186
Aulīkara 63, 172, 224 B, 224 - C
Aurṇasthānika 280
Aupamanyava 37, 39
Auśīnara 291
avabhṛitha 210, 281, 290
Avaḍara 125
Avaguṇa 223
Avalōkitēśvara 245
Avamukta 20
Avanibhājana 314
Avanitalāntavati 7
Avaniya 198
Avanti 174 A
āvāta 228
avataravāpī 273
Avidhēya 139
Avinīta 199, 200, 216, 234, 237, 263, 289, 290.
Āvi-pāriśva 132
Āyanika 306
Ayatha 128
Ayōdhyā 5, 13, 65, 78, 323
A̱yōdhyaka 239 A
Āyukta 20
Āyuktaka 26, 31, 32, 42, 71, 74, 75, 84, 95, 97, 134, 149, 160, 185, 188, 206, 218, 245, 268, 280
Āyurvēda 290

Babbapalli 56
Bādāmi 243, 281, 282
Badaṇaguppe 169
Badarīgrāma 100
Badkhuri 284
Badoh 77
Bāgh 26, 30, 31, 32, 39, 40, 66, 110
Bagumra 171
Bāhmani 80, 102
Bahraich 325
Bahurūpa 277
Bahuśrutasvāmī 187
Bahusuvarna 183, 265, 281
Bahusuvarṇnoka 321
Bahvṛicha 13, 37, 109, 221, 237, 272, 280, 297, 299, 300, 320
Baigram 98
Bakasāmalaka 194
Baktā 280
Balabhadra 291
Baladēva 147
Bālāghat 102, 152
Bālaka-māhārāja 33
Balakuṇḍa 96
Balarāma (god), cave for 151
Balasore 245, 255, 284
Balaśūrā 53
Bālasvāmi 183
Bala-yashṭhi 125
Bali 30, 31, 32, 72, 92, 110, 115, 127, 175, 185, 186, 188, 195, 206, 218, 220, 221, 237, 239 A, 245, 273, 277, 309, 311, 313
Ballāri 213
Bambārē 205
Bambrivāsaka-sthalī 273, 297
Bamhanī 113 A
Bāṇ (river) 88
Bāṇa 65
Bāṇapura 154, 234
Banavāsi 4, 123, 131, 134, 161, 170, 174 A, 205, 209, 232
Baṇḍanika 215
Bandhudāsa 167
Bandhumitra 90, 92
Bandhushēṇa 209, 207
Bandhuvarman 141
Bandhuvatasvāmi 312
Baṇḍigānahaḷḷi 126
Baṇḍijidri-pathaka 299
Bandora 48
Bandupukkōli 205
Bangalore 216, 238, 246, 287
Bāṅkurā 17
Bannahaḷḷi 213
Bannūru 214
Bauddhaprakaraṇa 255
Bāpatla 129
Bappa 8, 37, 95, 104, 111, 112, 132, 285, 301
Bappa-bhaṭṭāraka 15, 31, 33, 43, 49, 56, 68, 71, 107, 111, 112, 146
Bappabhaṭṭāraka-mahārāja 95, 97
Bāppadēva 80, 91, 93
Bappādēvi 268
Bappaka 116
Bappapādīya 296
Bappa-Piśāchadēva 31
Bappārya 79, 86
Bappasvāmi 157, 278
Bappasvāmi-mahārāja 12
Bara-Banki 259
Barbbarasvāmi 304
Bareilly 255

Bargaṅga 223
Baroda 186, 219
Barwāni 165
Basārh 55, 105
Basim plates 18, 87, 106 B
Batavia 332
Batpura 291
Batterappa 243
Battle-axe type 28
Bauddha 224 B
Baudhāyana 289, 263
Baudhāyana-Śrauta Sūtra 78
Baudhāyana sūtra 200, 247
Bayāna 34
Beheegaon 84
Belāvāṭkā 183
Belgaum 225, 244, 253
Bēlōrā 214
Bēlūru 214
Belvaḍe 193
Bembāl 152
Bēnēra 253
Bēḅi 88
Beṇṇa 88
Beṇṇā 143, 161
Bennākaṭa (river) 88
Beṇṇārkārppara-bhōga 80
Besnagar 35, 311
Bētul 203
Bhābōd 296, 297
Bhadanta 236, 318
Bhadilārya 18
Bhadradēva 77
Bhadranandi 280
Bhadra patanaka 297
Bhadrapushkaraka 10
Bhadrārya (Bhadajja) 9, 164
Bhadraśarman 297
Bhadrasinha 85
Bhadravarman 330, 335
Bhadrēṇikā 221
Bhadreśvara 330, 335
Bhadrēśvarasvāmi 335
Bhadrōpātta-vāsaka 296
Bhadvija 186
bhāga 228m 241, 269, 320
bhāgabhōga 113 A
Bhagavaddōsha 224 - B
bhagavad-vinīta 186
Bhagavān 245
Bhagavat 38, 68, 70, 116, 146, 152, 171, 174, 195, 195, 197-99, 203, 209, 216-18, 222, 225, 247, 279, 282, 289, 290, 292, 310, 322, 327, 329
Bhāgavata 175, 222, 327
Bhāgavata-purāṇa 94
Bhagavatī 185, 196
bhagavatpāda 188, 195, 206
bhagavatipādāḥ 175
bhagavatpādaṁūla 83, 86
Bhagguṇa 186
Bhagīratha 65, 224 B, 336 A
Bhāgīrathī 67, 291
Bhāgraga 144
Bhāhasti 186
Bhairavēśvara 11
Bhaishajya 245, 257, 325
Bhaivārya 101
Bhakkala 186
Bhakkura 186
Bhamar 221
Bhallara 221
Bhallavi 270
Bhamar 271
Bhamodra-Mohotā 185
bhāṇḍāgārika 110
Bhāṇḍaka 160
Bhañja 255
Bhantia 276
Bhānu 230, 316

Bhānuchandra 260, 277, 279, 292, 293
Bhānudēva 237
Bhānugupta 162, 191
Bhānugupta 224 - B
Bhānuśakti 225, 240
Bhānusvāmi 203
Bhānuvarman 176
bhara 258
Bhāraṇa 186
Bharaṇasvāmi 284
Bhāraśivas 67
Bharata 113 A, 224 C,
Bharatabala 113 A
bhārati 263
Bharō 186
Bhartṛidēvarāya 18
Bhartṛiśarman 12, 79, 112
Bhāśaitya 285
Bhāshya 78
Bhāskara 98, 141
Bhāskaradatta 144
Bhāskarasvāmi 304
Bhaśrutsvāmi 187
Bhaśama 186
Bhaṭa 83, 31, 32, 67, 83, 138, 162, 293
Bhaṭakka 245
Bhaṭanandi 239 A
Bhaṭāraka-Khēda 271
Bhaṭāri
Bhaṭārkka 218
Bhaṭaśālipuri 1
Bhāṭkulī 79
Bhaṭṭa 308, 264
Bhaṭṭa - Gahvilasvāmi 164
Bhaṭṭagrāmaḥ 183
Bhaṭṭaka 319
Bhaṭṭakaputra 276
Bhaṭṭāraka 26, 28, 38, 66, 98, 107,294, 301, 310
Bhaṭṭārakapāda 20
Bhaṭṭārikā 294
Bhaṭṭi 40, 186, 221, 236, 278
Bhaṭṭibhava 69
Bhaṭṭimahattara 63
Bhaṭṭiputra 194
Bhaṭṭirudra 186
BhaYṭśarman 186
Bhaṭṭisōma 120
Bhaṭṭiśūra 278
Bhaṭṭi-vāstavya 186
Bhauma 151
Bhauma-Naraka 223
Bhaunitya 186
Bhava 65, 84, 259
Bhavadatta 84, 161, 194, 217
Bhāvajīvaka 48
Bhavakōṭigōpa 112
Bhavanāga 67, 313
Bhavnagar 185
Bhavanandasvāmi 182
Bhavanātha 84
Bhavaputrārya 101
Bhavarakshita 84
Bhavaruchi 237
Bhavarudraśarman 289
Bhavārya (Bhavajja) 9
Bhavaśarman 156, 289.
Bhavaskandaśarmārya 43
Bhavaskandatrāta
Bhavasvāmi 144, 106 A, 106 B, 214, 245
Bhavavarman 328, 327, 329
Bhēṭamala 49
Bhēṭanaka 40
Bheṭunkalīkā 30
Bhikshu 255
Bhikshudāsa 174 C
Bhikshuhala
Bhikshuka 318

Bhikshu-saṅgha 63, 189, 236, 245
Bhīma 84, 131
Bhimavarman 328
Bhindi 20
Bhiruvaka 185
Bhīshmagīta 133
Bhitarī 114, 212 A
Bhōga 37, 49, 80, 87, 94, 121, 162, 187, 190, 216, 228, 231, 235, 241, 260, 293, 308, 310, 320
Bhōgabhaṭṭa 245
Bhōgachandra 280
Bhōgapati 162
Bhōgapatika 280
Bhōgavarddhana 311
Bhōgika 15, 42, 144, 173, 175, 182, 195, 236, 267, 277, 293, 306, 311, 327
Bhōgivarman 270
bhōgīya 187
Bhōja 41, 42, 47, 48, 207
Bhōjaka 12, 32, 41, 71, 97, 106B, 124, 134, 138, 176, 207
Bhōjakadēvārya 79
Bhōjakaṭarājya 79
Bhōjārya 100
Bhollara 221
Bhōṇḍaka 278
Bhōpāl 66, 110
Bhoyila 96
Bhramarasōma 172
Bhrātṛi-kaṭaka 74
Bhṛigu 116, 174 B
Bhṛikuṇṭhasinha 137
Bhubaneswar 313
Bhūḥ 330, 277
Bhujaga 30,
Bhujangadāsa 222
Bhuktaka 81
Bhuktakābhōga 81
Bhukti 73, 90, 158, 280, 304, 306
Bhūlā 206
Bhuluṇḍa 26, 30, 4«31, 32
Bhumarā 190
Bhumsbura-padraka 274
Bhūmichandra 325
bhūmichchhidranyāya 206, 273m 278m 311
bhūta 92, 186, 188, 219
Bhūta 92, 186, 188, 219
Bhūta-bhōjaka 32
Bhūtaśarman 270, 287
bhūtātmā 259
Bhūtichandra 325
Bhūṣarman 128
Bhūtivarman 223
bhuvaḥ 277, 330
bhuvanatraya 247
Bihar 164
Bihar Kōtrā 63
Byagōrā 100
Bijāpur 243, 261
Bijayagaḍh 34
Bilāspur 241
Bilsad 61
Bilvaka 271
Bilvakhāta-sthali 271
Bisanahaḷḷi 247
Bobbili 41, 258
Bōddhasvāmi 245
Bōdhisattva 58, 245, 296
Bōdudēva 15,
Bogra 149
Bombay 219, 298
Bōnda 84
Bonthikavāṭaka 67
Boppadēva 194
Bōppārya 101

Bōrgaon 100
Borneo 331
Bōṭaka 274
Bōṭasvāmi 304
Bōthaḍ 67
Box-headed 18, 106 A, 106 B
Brahmā 56, 65, 131, 133, 194, 213, 224, 244, 261, 266, 314, 330, 330, 335, 336 A
brahmachāri 209,255
Brahmacharya 245
Brahmadatta-mahārāja 158
brahmadēya 4, 6, 26, 75, 103, 112, 119, 123, 133, 185, 1999, 200, 218, 219, 220, 221, 242, 247, 273, 274, 278, 301
brahmadēva-krama 155, 156
brahmakalpa 7
Brāhmī-muhūrta 290
Brahman 233
Brāhmaṇa 245, 255, 266
brāhmaṇa-bhaṭṭa 202
Brāhmaṇa-kshatriya 174 B
Brāhmaṇa-vāṭaka 100
brahmaṇya 61, 115, 133, 156, 213, 191
brāhmaṇya 336 A,
Brahmapūraka 80, 102
Brahmaputrā 151, 224 - C
Brahmarshi 141
Brahmasvāmi 84, 143, 161
brahma-yajña 214
Brāhmī 12, 316
Bṛihachchaṭṭ-ālukānāchāra 285
Bṛihad-Bāṇa 65
Bṛihaddēvi 200
bṛihan-manushya 33
Bṛihaspati 7, 20, 141, 224, 273, 281, 291
Bṛihatkathā 263
Bṛihatparalūr 124
Bṛihatprōshṭhā 37, 41
Bṛihatsāma 277
Bṛihatsamhitā 5, 77
Bṛindāvana 53
Buchchireddipālem 119
Buddha 36, 57, 58, 68, 75, 96, 142, 145, 189, 204, 211, 229, 233, 235, 236, 245, 257, ,280, 296, 298, 315, 318, 324, 325, 326
Buddha (King) 291
Buddhadāsa 236, 318
Buddhagupta 113
Buddhamañchi 277
Buddhamitra 99
Buddharāja 311
Buddhasattva 198
Buddhavarman 14, 49
Buddhayōni 324
Buddhism 9, 262,
Buddhyaṅkura 14
Buddhyārya 18
Budha 322, 330
Budhagupta 145, 148, 149, 158, 159, 160, 164, 323
Buitanjog 333
Burdwan 255, 280
Cambodia 327-329,334,336
Cape Varella 335
Chaitya 174 C
Chaityālaya 124, 170, 240
Chaddravaka-Skambhaphyaka 221
Chakkaṇa 248
Chakkha 324
Chak 3-16
Chakra 280, 294, 300
Chakradāsa 83

Chakradēva 67
Chakradhara 294
Chakradīoṇa 217
Chakrapālita 115
Chakrapāṇi 67
Chakrasvāmi 17
Chakratīrtha 327
Chakravarti 125
Chakravartikshētra 266
Chakrikạ 220
Chala 139
Chalikya 243
Chāliyār 169
Chalkya 282
Chālukya 48, 240, 243, 253, 261, 281
Chama 11
Chamidāsa 88
Chammak 79, 94
Chamōli 283, 294
Champā 103, 327, 330
Champassak 336 A
Chāmuṇḍī 316
Chamūpura 269
Chanālasvāmi 83
Chaṇḍa 158
Chandā 87
Chaṇḍadaṇḍa 208
Chaṇḍaka 158
Chan̲danavāṭaka 268
Chandāni 152
Chaṇḍeśvaravhasti-mahārāja 1
Chan̲dor 42
Chāndpur 38
Chandra 60, 84, 86, 140
Chandrabandhu 325
Chandrabhāgā 79, 332
Chandradēvī 140,150,164, 170 A
Chandradharmma 245
Chandragupta I, 3, 10, 13, 19, 38, 55, 67, 114, 164
Chandragupta II 19, 35, 46, 50, 51, 53-55, 58, 60, 61, 69, 7, 78, 125, 140, 225
Chandra-kshamaṇa 35
Chandrakshanta 239
Chandranandi. 199
Chandrprabha 35
Chandrapura 42, 87, 88
Chandārya 18
Chandraśri 326
Chandras (of Arakan) 325, 326
Chandrasvámi 285
Chandraūra 42
Chandravalli 11
Chandravarman 7, 20
Chāni-Aḍigaḷ 199
Chāṇūra 30
Characters:
  Box - headed 174A, 174B,
  Nail - headed 113A, 174C
Charakki-Murasakala 126
Charaṇa
  Kāṇva 264, 284, 286, 306
  Kīishṇa-Yajurvēda 273
  Taittirīya 231,238,247, 248 287, 290, 301, 307, 311, 322
  Taittirīyaka 258
  Taittiryya 263
  Vājasanēya 219, 220, 221, 242, 256, 260, 264, 273, 274, 279, 285, 286, 288, 303, 306, 308, 312, 319, 319, 335
Charaṇa 52, 84, 103, 264, 268
Chāravāhakam 40
Charoda 187

Charu 30, 31, 32, 72, 92, 106A, 110, 127, 175, 185, 186, 188, 195, 206, 218, 220-221, 237, 239, 239A, 245, 273, 277, 309, 311, 313
Chāru 291
Chārudatta 198
Chārudēvi 14
Chāṭa 273
Chaṭṭānam-maḍham 68
Chaṭṭiśarman 118
Chaturaśvamēdha 18
chaturdaśa-viśārada 47
Chāturddanta 231,258, 265-66
Chāturvaidya 4, 40, 198, 255, 287, 335
Chaturvaidya (Chāturvējja) 33
Chāturvaidyapāda 39, 110
Chāturvaidya-śālā 68
Chaturvēda 101
Chāturvēdi 137
Chāturvēdya 18
Chāturvēdyagrāma-maryāda 67
Chāturvidyā 83, 84
Chaturyaga 116
Chatushpratyaya 233
chaukhalīya 31
Chauli 217
Chēlla 35
Chelle 234
Chenab 232
Cheñcheruvu 71
Chendalūr 49
Chengalpet 314
Chēnnēṭṭkarani 199
Chezerlā Inscription 7
Chhachchhara 271
Chhagalaga 50
Chhandaka 125
Chhandas 65, 255
Chhandōga 27, 74, 78, 107, 112, 119, 137, 167, 214, 218, 219, 221, 237, 275, 292, 310
Chhandōga-charaṇa 128
Chhandōga-Kauthuma 193
Chhandōpallika 173
chharapēṭa 245
chhārtra 31, 32, 67, 83, 162
Chhatramaha 167
Chhatttisgarh 300
Chhēdaka-padraka 221
Chēti 33
Chhindvārā 100
Chōḍugōmika 196, 222
Chhoṭā-Udaipur 186
Chibbirs 275
Chidambaram 275
Chikhalī 100
Chikka-Bengali 209
Chikkulla 265
Chikmagaḷūr 200
Chilakalūrupēta 56
Chillarēkakoḍunka 12
Chillarēkakaonḍunka 12
Chilluka 245
Chinchmaṇḍal 91
Chiñchāpaḷḷi 67
Chiñchōli 67
Chirāyusha 186
Chirāyusha 186
Chirātadatta 90, 92
Chirbbira 271, 274, 276
'chirōtsanna' 46, 61
'chirōtsann-āśvamedha' 162
Chiti 5
Chitorgarh 317
Chitradurga 204, 210, 252
Chhitrakasthalya 273
Chitrarathasvāmi 8,43,68, 71

Chitrasēna 211, 329
Chitravarman 73, 29
Chittoor 65
Chitya 5
Chīvara 257, 325
Cho Dinh 335
Chōksha 31
Chōḷa 224, 314, 335
Chōḷēśvaram 187
Choḷigavaṇijakshētra 198
Chōḷiya 291
Chōmataṭṭāra 247
Chōradaṇḍa 113A
chorōddharaṇika 267, 273, 280
Chūkuṭṭūr 154, 156
Chulāndūr 304
Chulla 194, 226
Chullāḍa-Sīma 187
Chullaṇḍaraka 304
Chundhaka 219
Chuṇḍaraka 304
Chundhaka 219
Chuṇōḷu-prōḷu 56
Chuṇōtprāḷu 56
Churā 129
Chūrṇi 245
Churppāṭuppudu 235
Chuṛūr 288
Chūyipāka 227
Ci-Aruton 333
Ci-Tarum 333
Ċlaka 254
Cochin-China 327
Coedes 327, 334
Constellations
  Bhādrapada 52
  Chitrā 154
  Kṛittikā 263, 310
  Mūla 145
  Prausṭhapada 115
  Punarvasu 203
  Pūrvā-Āshāḍha 234
  Pūrvā-Bhādrapada 234
  Pushya 113A
  Rōhiṇī 156, 204, 288
  Svāti 155
  Uttara-Phalgunī 116, 124
  Uttarābhādrapada 124
  Viśākhā 56, 290
Cuddapah 65
Cuttack 321
Dābhodar 274
Dacca 20
Dadhiā 271
Dadhikūpaka 271
Dāgapura 186
Daggupāḍu 129
Ḍāhalā 222
Dahrasēna 113
Dahraka-Veṇguli 209
Daitya 213
Daivaputra 20
Dakāri 308
Daksha 224-B
Dakshiṇā 52, 130
Dakshiṇāgni 331
Dakshiṇāmsaka-vīthi 149
Dakshiṇāmūrti 316
Dakshiṇāpatha 20, 111, 253, 266
Dakshiṇa-Siva 181
Dakshiṇa-Tōsalī 313
daḷiyavāvi 322
Dālūra 14
Damakā 223
Dāmakīrtti 124, 134, 207, 208
Damana 20
Damanānaka 39
Damanas 301
Damanēśvara 310

Dāmarudra 84
Dānārta (Dāmajja) 9,12,101
Dāmaśarman 112, 322
Damasvāmi 306
Dāmasvāmi 84
Dāmasvāminī 148
Dāmuka 309
Damayanti 255
Dāmōdar (river) 17, 280
Dāmōdarpur 90,92,158,160
Dāmōdara 182, 322
Dāmōdaragaṇa 320
Dāmōdarasēna 81
Dāmōdarasvāmi 306
Dāmōdaravarman 7, 9
Dāmōdarpur 239A
dāna 207
Daṇḍa 209
Daṇḍabhukti 245
daṇḍanāyaka 104, 106B
dāṇḍapāśīka 218, 268, 273
Daṇḍi 245
Daṅgagrāmīya 245
Dantapura 231
Dantavāgu 293
Dantayavāgu 37
Darbhachāra 278
Darbhamalaka 87
Darbhapatha 100
Darbhaviraka 102
Darsi 56
Dāruka 268
Dāsa 182, 205
Darwha 93
Daśabala 57, 68, 36, 189
Daśabala-bali 76
daśabandham 214
Daśakumāracharita 245
Daśanapura 112
Daśapura 53,141,172,186, 317
Daśaratha 224C, 278
Daśa-śata-sakala-dharaṇī. 322
Dāsila 26
Dasīla 272
Dāsīlikapali 26
Dasor 141
Datanandi 245
Datilāhārya 69
Datta 186
Dattadēvi 46, 61, 164
Dattaka-Sūtra-Vṛitti 118
Dattārya 12
Dattasvāmi 304
Davāka 20
Dāvaṇagere 204
dāya 218, 254
dāyāda 265, 281
Dayitāpootaka 84
Dēhakapalti 182
Dēhāra 95
Dejja-mahārāja 225
Dēmatta 186
denarius 54
Dendalūru 265
Ḍeṅgutta 35
Deogarh 316
deśādhikṛita 12
deśādipati 71
dēśākshapaṭalādhikṛita 37, 104, 132
Dēva 137, 174B, 255, 256
dēvabali 335
Dēvabhadrapallikā 296
Dēvabhāratī 263
dēvabhāshā 263

Dēvabhaṭṭa 84
dēvabhōga 4, 127, 199, 206
dēvabhōga-hala 97
Dēvachandra 325
Dēvāḍa 122
dēvadāna 199, 293
Dēvadattāryya 194
dēvadāya 296
Dēvadēva 330
Dēvāḍhya 144, 222
dēvadrōṇī 78, 280
Dēvagiri 124, 127, 170
dēvāgrahāra 175, 293
Dēvagupta 58, 67
dēvahala 71
Dēvakī 114
Dēvakīrtti 74
dēvakula 14, 16a, 58, 95, 96, 98, 100, 124, 160, 188, 206, 22, 239a, 283
Dēvālī 296
Dēvanadasvāmi 81
Dēvānika 336A
dēvaparichāraka 206
dēva-prasādaka 31
Dēvapura 122
Dēvaputra 145, 255
dēvara 95
Dēvarāja 58, 139
Dēvarāja 58, 139
Dēvarāja (Officer) 42
Dēvarāja (king) 42, 72
Dēva-rakshita-pāṭaka 273
Dēvarāshṭra 19, 20, 121
Devārya (Dēvajja) 9, 79
Dēvāśarman 41, 74, 79, 80, 107, 163, 221
Dēvaśarmārya 79
Dēvasēna 106A, 106B, 116, 174A, 174B
Dēvasimhadēva 231
Dēvasvāmi 157,167,193,245
Dēvaṭa 186
Dēvavārika 113A
Devavarman 33, 8, 68, 170, 213
Dēvavishṇu 137
Dēvēndra 53, 224
Dēvīchandraguptam 35
Dēvnīmorī 36
dēya-dharma 189
dēyādīni 119
Dēyavāṭa 45
Dhāmaka 220
Dhammilla 219
Dhanachandra 245
Dhanada 10, 13, 20, 46, 61, 14, 164, 255, 311
Dhanadēva 5
Dhanāidaha 74
Dhanañjaya 20, 336A
Dhanasvāmi 280
Dhanēśa 273
Dhanurvēda 213
Dhanvantari 290
Dhanyadēva 79
Dhānyakaṭaka 6
Dhānyapāṭalikā 84
Dhānyavāhika 175
Dhanyavishṇu 159
Dhārā 20
Dhāraka-Vāhaka-śrōtṛi 42
Dhārakhēṭa-sthalī 296
Dhāramaṇḍala 175
Dharapada 273
Dharaśarman 103, 244

Dharasēna II 218, 271-6, 278, 296-8, 299
Dhārikāṭura 43
dharma 6, 7, 20, 36, 51, 111, 115, 125, 127, 134, 141, 158, 166, 170, 199, 204, 210, 224-C, 245, 248, 280, 290, 311, 322, 323-6, 335
Dharmachakra 280
dharmadāya 273
Dharmāditya 264, 285, 286
'Dharma Kartavya' 44
dharma-kōśa 183
Dharma-mahādhirāja 103 199
Dharma-mahārāja 12, 118, 48, 40, 106A, 112, 123, 127, 130, 133, 146, 166, 169, 170, 176, 213, 215, 249, 281, 335
Dharma-mahārājādhirāja 4, 12, 55
Dharmāṇaka 32
Dharmanandi-āchārya 240
Dharmaputra 199, 331
Dharmarāja 218, 244, 268, 290
dharmārthakāma 113A
Dharmāya 79, 100
dharmasamgraha 57
Dharmaśāstra 101,222,245, 291
dharma-sētu 188
dharma-shaḍbhāga 167
Dharmashēṇa 245
Dharmashēṇavara 270
Dharmaśīla 264, 286
dharma-skandha 54, 64
Dharmasuta 116
Dharmasvāmi 106B, 245
dharmatīrtha 224
dharmātmā 331
Dharma-vijayitva 67
Dharmayuvamahārāja 95
dhārmika 273
'Dharmō-rakshati' 44
Dhātṛiśarmam 244
Dhauli 313
dhavaḷa-mṛittakā 323
Dhavalapēṭa 37
Dhavashaṇḍikā 175, 196
dhīdā 114
ḍhīmāra 292
Ḍhiṇḍka 218
Ḍhombhi 274
Dhovvōka 84
Dhṛitarāshṭra 174C
Dhṛitasvāmi 228
Dhṛitimita 90, 92
Dhṛitipāla 90, 92
Dhṛitivishṇu 149
Dhruva 61
Dhruvabhakshaṇa 186
Dhruvabhūti 20
Dhruvadatta 173
Dhruvadattāryya 194
Dhruvadēvī 55, 61, 114
dhruvādhikaraṇika 218
Dhruvaśarman 61
dhruvasthāna 185
Dhruvasvāminī 35, 55
Dhruvilāṭi 264
dhūpa 186, 188, 195, 206
Dhutipura 253
Dhuvavāṭaka 100
dhyāna 229
dibba 324
Dīghī 73

dīkshita 173, 300, 306
dīkshitāgni 300
dīnāra 54, 58, 62, 64, 84, 90, 92, 98, 149, 158, 160, 167, 239A, 264, 280, 286
Dinna 76, 85
dīpa 186, 188, 195, 206
Dīpanaka-pēṭha 275
Dīrghadraha 73
ditya 311
Divākara 238
Divākardatta 144
Divākaranandi 149
Divākarasēna 83
Divē Agar 288
divira 175
divirapati 296-99
doāb 137
dōchīka-dhamma 324
Dodda Bengali 209
Doddisvāmi 97
Dombakuppaka 310
Dōṇāvadi 56
Ḍōṅgā 90, 160
Dōṇithōma 106 A
doṇṇampi 43
Dōshakumbha 224 B
Dōsharāśivarman 214
Drākashārāman 214
Drākshārāma 177
Dramiḷa 291
draṅga 267
drangapāla 313
drāṅgika 185, 218, 273, 278, 280
Draviṅēśvara 247
Drēkkāṇa 330
Drōṇa 2, 92, 186, 224
Drōṇa-bhaṭṭārikā 113 A
Drōṇādula 56
Drōṇāgrakanāyaka 113 A
Drōṇārya (Dōnajja) 9, 86
Drōṇaśarman 128, 289
Drōṇasimha 185, 218
Drōṇasingha 303, 306, 307, 312
Drōṇasvāmi 143
drōṇavāpa 84, 92, 98, 149
Drōṇīl 291
Dubhōdikā 30, 32
Duḍḍā 236, 262
Duḍḍāpāda 267
Duḍḍā-vihāra 246, 298
Ḍuḍika 137
Dudiā 87
Durakka 26
Durga 316
Durgadatta 98
Durgadattārya 194
Durgamaṇḍala 175
Durgārya 109, 226
Durgaśarman 132, 292
Durgasvāmi 300
Durlabha 285
Durllabha 291
Durmmāya 210
Durvinīta 246-48, 263, 287-90
duśa 275
dūtaka 10, 30, 81, 86, 113, 144, 171, 182, 187, 193, 201, 203, 218, 219, 236, 237, 248, 280, 308
dūtakarma 195
dvaidhībhāva 101
Dvārakā 278
Dvāravāṭikā 203
dvā-trimśal-lakshaṇa 57
Dvēdaya 129
Dvēṅgchandra 325
dvivēda 91, 183
dvivēdi 75

dyūta 13, 119
Eḍakaḍē 209
Ēkachchhatra 294
Ēkaddhāhāra 4
Ēkālika 273
Ēkāmbika 313
Ēkārjunaka 91
Ēlāpadra 278
Elichpur 109
Ēlūru 8, 20, 33, 68, 265
Ēndal-ēri 224
Endāvirut 225
Enemadala 56
Ēraī 87, 91
Ēraṇ 29, 77, 159, 162, 189, 191
Ēraṇḍapalli 20
Eraśarman 128
Ermadāla 57
Esaḷā 209
Fan-She-Man 334
Faridpur 264, 285
Flowers, Trees, Creepers etc:
  Aśoka 141
  Atimuktaka 141
  Kētaka 141
  Lavalī 141
  Madhyantikā 141
  Nagaṇa 141
  Priyaṇgu 141
  Rodhra 141
  Sindhuvāra 141
Foot-Print 333
Fou-nan 334
Gādhinagara-pathaka 40
Gaḍhwā 54, 62, 64, 72
Gajalakshmī 241
Gallu 175
gaṇa 53
Gaṇapati 316
Gaṇapatināga 20
Gaṇayājī 67
Gaṇḍa 84
Gaṇḍaka 113 A
Gaṇḍad 259
gandha 186, 188, 195, 206, 245
Gandhakuṭi 174 C
Gandharva 65, 141, 213, 281
gāndharvva 290
Gaṇēśa 316
Gaṇēshagaḍh 219
Gaṅga 56, 103, 107, 118, 126, 128, 131, 134, 175,209, 244, 227, 238, 293, 287, 288, 27, 258, 263, 279, 291, 310
Gāṅga 231, 277, 279, 292
Gaṅgā 20, 65, 106, 137, 187, 194, 195, 224-c, 273, 259, 332
Gaṅgadēva 219
Gaṅgaka 336 A
Gaṅgarāja 335
Gaṅgarāja - vamśa 330
Gaṅgāryya 102
Gaṅgāryya 102
Gaṅgas 154, 155, 156, 197-200, 246, 247, 248, 216, 231, 234, 260, 263, 279, 289, 290, 293, 330, 310.
Gaṅgaśarman 219
Gaṅgavāḍi 227
Gaṅgeśa 330
Gaṅgeśa-vamśa 330
Gaṅgēśavarman 335
Gāṅgēya 155, 156, 198, 247
Gāṅgeyakula 247
Gani-Ātkūru 7
Ganjam 70, 268, 292, 293

Gañjanāḍu 234
Garga 174 B
Gargga-svāmī 286
Garggarākaṭa 259
gārhapatya 331
Garttaparaṇḍa 48
Garuḍa 20, 25, 115, 159, 285, 316
Garuḍa-chayana 7
Gārulaka 278
Gauḍa 259
Gauhati 151
Gaulmika 12, 164
Gauri 172
Gauridattāryya 194
Gaurīśarman 260
Gautama 116
Gautamīputra 67
Gavya 239 A
Gayā 13, 255, 256
Gēpuraka-mārgga 86
Ghāgrā 259
Ghanāmbāchārya 290
Ghanṭākarṇa-kshētra 284
ghaṭikā 73
Ghaṭōtkacha 10, 13, 19,,20, 46, 61, 77, 105, 114, 125, 164.
Ghatōtkacha cave 174 B
Ghoshachandra 264
Ghoshachandranimitra 285
Ghōshaṇa 279
Ghugrāhāti 309
Girigaḍa 232
Girikalinga 301
Girinagara 115, 117
girīśa 329
Gīrvāṇēśaḥ 224
glāna 225, 245, 257, 325
gō 10, 13
Goālbhiṭā 149
Gōbhata 172
Gōbī 143
gō-brahmahatti 58
'Gōbrāhmaṇānnandatu' 146
Goḍachi 261, 281
Gōdāvarī 227, 233
Gōdhagrāma 280
Gōdhra 185, 186, 278
Gōgga 311
Gogabhaṭṭi 186
Gōghā 185
Gōhāgrāma 280
gōhala 12
Gōhālī 84, 98
Gōhāvighaṭṭa 182
Goika 280
Gōkāk 225
Gōkarṇasvāmi 260, 277, 279, 292, 310
Gōkarṇēśvara 231
Gokkhati 255
Gōksha 273
Gōladāsa 87
Gōlakyāntyā 35
gōlāngula 7
Gōlārya
Gōlaśarman 12, 75
Gōlasingha 308, 319, 320
Gōlasvāmi 306
Gōlin 12
Golugonda 27
Gōmadēvasvāmi 10, 13
Gōmatī 332
Gōmidattasvāmi 264
Gōmika 186
Gōmikasvāmi 193
Gōmilaka 316
Gomin 42
Gōnandyārya 6
Gonda 325
Gōṇḍatava 186

Gōpa 191
Gōpachandra 245, 264, 280
Gōpadatta 239 A
Gōpāḍhya 237
Gōpagiri 230
Gōpāla 74, 84
Gōpālasvāmi 286
gōpāla-vatsapāla 56
Gōpālganj 285, 286
Gōpālibhōga 167
Gōparāja 162
gōpasvāmi 144
gōpayajñasvāmi 202
gōprachāra 42
Gōptā 115, 141
gōpura 255
Gōtras:
  Agastya (Agasti) 9, 72
  Agnivēśya 6
  Ānanda 7,9
  Aśvavājin 78
  Ātreya 12,15,79,112,122, 162,187,210,221,252, 306
  Audamēgha 112
  Aupagahani 133
  Aupamanyava 109, 215, 312
  Aupasvāti 221
  Babhru (Babhura) 8
  Bhālandāyaṇa 18
  Bhāradvāja 2, 6,12, 13, 14, 16a, 26, 41, 42, 56, 75, 79, 95, 97, 101, 102, 107, 111, 112, 117, 130,. 146, 154, 156, 165, 171, 183, 203, 205, 220, 221, 222, 224, 239, 248, 263, 264, 284, 285, 289, 290, 306, 320
  Bhēmāna-Kāśyapa
  Bhārgava 123, 139, 157, 271
  Chauliya 244
  Chhandōga 237
  Darbha 219
  Dēvarāta 45
  Dhāraṇa 81, 83
  Dhāraṇi 187
  Dōpamabhyava 215
  Droṇāayana 220
  Gāhuṇāyaka 297
  Gālava 237
  Gārgga 26
  Garggāyaṇa 53
  Gargya 256
  Gautama 79,101,111,112, 119, 138, 292, 311, 322
  Hārīta 12, 154, 214
  Hārkari 68
  Javāvāla (Jābāla?) 221
  Kaimbala 244
  Kaivādi 272
  Kālāśa 244
  Kaṇva 78, 156, 173
  Kaṇva-vatsa 274
  Kāṇvāyana 103
  Kāpy-Āṅgirasa 00
  Kapiñjala 18
  Kāśyapa 7, (Kassapa) 9, 26, 27, 43, 56, 73, 75, 79, 101, 107, 108, 118, 129, 154, 167, 167, 169, 200, 205, 244, 254, 270
  Kātyāyana 132, 306
  Kauṇḍinya (4, (Koṇḍinna) 9, 49, 67, 79, 87, 100, 101, 102, (Koṇṇiṇḍa) 118, 154, 163, 242, 249, 263, 269, 280, 281, 301, 312, 328,327, 329, 331, 336
  Kauśika 12,18,26,87,101,

112, 121, 154, 156, 213, 273, 303, 304, 306
Kautsa 143, 144, 147, 163, 226, 241, 244, 288
Kṛishṇātrēya 154, 278, 287
Kutsa 26, 51, 147, 154, 157, 247
Lauhāyana 237
Lauhitya 264, 286
Laukākshi 237
Maitrāyaṇīya 313
Mānavya 4, 65, 123, 124, 127, 130, 133, 138, 163, 170, 207, 209, 210, 213, 215, 239, 240, 244, 249, 270, 281, 282, 291
Māṇḍīrasa 258
Māṭhara 70, 104
Maudgala 321
Maudgalya 80, 238
Mōna (Mānava) 221
Paippalādi 18
Parāśara 79, 81, 101, 112, 194, 202, 202, 307, 308, 319.
V
Ṛāthītara 126
Ṣālankāyana 43, 183
Śāṇḍilya 79, 106 B, 275, 276
Śaṭyāyana 79
Ṣāvarṇa 59
Ṣrāvishṭhāyana 18
Śrīrāma-Kāśyapa 43
Traivālambāyana 272
Tuṭiyalla 213
Vāji-Lōhitya 91
Vāji-Kauśika 86
Vējivājin 78
Valandata 244
Vārāhi 232
Vārakya 128
Varshagaṇa 137
Vāsūla 157
Vātsa 11, 27, 39, 66, 79.101, 103 113A, 155, 117, 260, 310, 312
Vātsa 1
Vātsya 26
Vishṇukuṇḍi 174
Vṛishagaṇa 5
Vrishṇi - 18
vṛiddha
Vrishṇi-vṛiddha 67, 106A, 231
Gōrakshits: 167
Gorantlā 7
Cōrathaya 286
Gōshaṭepuñjaka 449
Goshṭthaka 74
Gōvardhana 53
Gōvārya 86
Gōvāṭka 301
Govēśvara 245
Gōvinda 224-B, 224 - C, 266
Gōvindagupta 55
Gōvindapāda 115
Gōvindarāja 266
Gōvindaśarman 200
Gōvindasvāmi 193, 266
Gōvindavarman 57, 174, 177, 227, 322
Gōvvasāhikā 143, 161
Gōyindā 64
grahaṇa 107
grāma-bhōjaka 134
grāmakūṭa 113 A
grāmānukrama-vikraya 158
grāmaka 301
Grāmika 125, 190

Grantha 314
Gṛidhra 21, 91
gṛihādhisṭhaka 245
Gṛihanandi 140
gṛihastha 54, 245
Grihasvāmi 245
guḍḍa 209
Guḍādi 177
guḍḍa-taṭāka 209
Guḍivāḍa 177
Guḍnāpur 65
Guḍnāpura 209
guha 51
Guhadāsa 165
Guhamahi 84
Guhamitrapālita 69
Guhaśarman 79
Guhasēna 262, 267, 273
Guhavishṇu 84
Gujjra 186
Gulbarga 261
Gulma 164
Gulmagandhīkā 84, 96
Gummareḍḍipura 289
guṇa 43
Guṇabhara 314
Guṇabharttā 184
Guṇa-bhaṭṭi 221
Guṇachandra 295
Guṇachandra 285
Guṇadēvamaṇḍala 245
Guṇapāśapura 233, 257
Guṇavarman 121, 327, 336
Gunjakīrtti 173
Gunṭupalli 68, 71
Guntur 2, 7, 56, 184, 229, 235, 257, 322
Gupta 10, 13, 16a, 19, 20, 25, 24, 28, 29, 35, 37, 46, 50, 5, 55, 58, 60-62, 64, 65, 69, 74, 77, 78, 85, 87, 89, 90, 92, 96, 98, 99, 105, 114, 115, 116, 120, 125, 137, 140, 141, 142, 144, 145, 148, 149, 153, 157, 158-169, 164, 168, 173, 175, 187, 188, 191, 192, 193, 201-203, 224-C, 225, 222, 228, 245, 256, 268, 294, 301, 310
Gupta Genealogy 81, 83, 170 A
Guptásarman 84
Guru 256, 273
Guru-patnī 291
gurudivasa 159
Gurukul Jajjar 21
Gwalior 230
Hākinipalli 209
Hakīrī 308
hala 277, 279, 292, 293
Hālāhala 171
Halanyāya 49
Halmiḍi 106
Halsi 134,176,207,208,239
Hanumāṇ 23
Hara 224, 336
Harāhā 259
Haraśarman 128
Harasēna 253
Harasvāmi 161
Hari 84, 159, 204, 213, 217, 244, 280
Haribhaṭa 293
Haridāsa 149
Haridatta 37, 182, 204, 213
Haridēva 77
Harimata 186
Harisāmba 174 C
Hariśarman 84
Hariśarmārya 79
Hariśchandrasvāmi 43

Public domain. Digitized by Muthulakshmi Research Academy

Harishēṇa 20, 174A, 174B, 174C, 340A
Harisiṁha 84
'Harismaraṇa' 44
Hariśrēshṭhi 125
Hariśūrā 172
Hāritī 281
Hāritīputra 4, 18, 65, 106A, 123, 124, 127, 130, 131, 133, 138, 163, 207, 209, 210, 213, 215, 239, 244, 249, 281, 282, 291
Haritrāta 137
Harivaṁśa 79
Harivarman 155, 197, 216, 233, 239, 240, 244, 247, 249, 259, 263, 289, 290, 294
Harivishṇu 159
Harivanaka 219
Harshagupta 294
Hassan 214, 270
Hasta 332
Hastavapra-āharaṇī 185, 219-21, 196
Hasti 1, 144, 157, 168, 190, 193, 202, 222, 333
Hastibhōja 174 A, 174 B
hastikōśa 174a, 227, 229, 322
Hasti-śikhā 213, 290
Hastiśīrsha 84
Hastisvāmi 33
Hastivarman 8, 20, 52, 68, 71, 277, 279, 292, 293
Hāthab 185, 220, 221
Hatsārā 84
Hattaravana 279
Hattisvāmī 33
Havana 237, 245
havya 164
Hēmanta 15, 18
Hieuṇ Thsang 296, 323
Himadatta 280
Himagiri 224-C
Himālaya 5, 171, 266, 273
Himsaśarmma 84
Himasēna - pāṭṭaka 285
Hindupur 103
Hiṅghan 63
HInghanaghaṭ 67, 83,
Hingni Berdi 72
Hīrahaḍagalli 12
hiraṇya 10, 13, 59, 87, 114 162, 174, 177, 185, 194, 195, 215, 228, 245, 277, 280
Hiraṇyagarbha 7, 9, 177, 243, 244, 261, 290, 291, 322
Hiraṇyakāmadhēnu - 331
Hiraṇyā-nadi 91
Hiraṇapura-bhōga 87
Hiraṇyārya 18
Hiraṇyavarman 328
Hiresakuna 138
Hisse-Borālā 138
Hisse-Borālā 116
Hiṭna-Hebbāgilu 133
Hōmavaka 268
Honāvar 211
Hoṇḍēvaka 279
Hoñjeri 310
Hosakoṭe 216
Hosanagara 130
Hosapet 290
Hospet 234
hṛiapragrāha 33
Hūṇa 114, 188, 194, 206 224 C, 230
Hyderabad, 106 A
Iddhipāda
Iḍiūr 209

Iḍūr 209
Iksharaki 171
Ikshu-grāma 118
Ikshvāku 48, 177, 252
Iaṃpaṭuva 216
Image of:
  Buddha 76, 85, 89, 99, 142
  Śārṅgin 114
  Tīrthankara 239
Imṭagāmva 143
Indanā 190
Indonesia 333
Indre 86, 137
Indra 10, 13, 20, 30, 42, 46, 53, 61, 65, 77, 112, 114, 115, 120, 155, 164, 176, 183, 191, 199, 204.213, 23, 241, 252, 286, 300 311, 329, 333, 336
Indrabalarāja 308
Indrabhaṭṭāraka 227, 340A
Indrabhaṭṭārakavarman 265
Indrabhaṭṭārikā 113A
Indrādhirāja 227
Indradyumna 336 A
Indra Festival 53
'Indrajita' 22
Indranandādhirāja 225
Indrāṇī 316, 336
Indrapālaguṭṭa 266
Indrapura 137, 266
Indrārya 93
Indraśarman 185
Indrasvāmi 42, 245
Indravarman 57, 81, 227, 258, 260, 265, 277, 292, 293, 310
Indravishṇu 159
Indu 322
Indus 60
Iṅgiṇī-Saṅgama 134
Inguṇa 214
Ipūru 177, 184, 322
Irāḍi 129
Irundoro 266
Irundōṛu 266
Iśa 141,
Iśāna 113 A, 115, 253
Iśānavarman 259, 294
Iśāna-yajña-svāmi 202
Īśapraki 48
Ishṭākapalli 143
Īśvara 113 A, 273, 314, 336 A
Īśvarachandra 84
Īśvaradāsa 203, 222
Īśvaradatta 94
Īśvaradēva-sēnānaka 272
Īśvarahasti-mahārāja 1
Īśvaraśarman 56, 79
Īśvaraśarmārya 79
Īśvarasēnāṇaka 26
Īśvaravarman 294
Īśvaravāsaka 58
itihāsa 52, 166, 255, 281
Jabalpur 168, 182, 222
Jagadīshpur 96
Jagannātha-dāsa 194
Jagatgrām 5
Jāhnavēya (Ganga) 103, 156
Jaina 120, 149, 170, 211, 216, 225
Jainēndra 224
Jajāva 285
Jakarta 332
Jalalpuram 111
Jalanidhiḥ 245
Jaḷāra 225
Jamalī 88
Jāmātṛika 12
Jambātta 327

Jamb 67, 73
Jambu 333
Jambudeva 149
Jambudvīpa 189
Jambukēśvara 331
Jambū-nadī 239A
Jamūkhaṇḍi 225
Jammabhūti 286
Jamnagar 219, 275
Jamuntōlā 88
Janaḥ 277
Janapada 141, 207, 280
Janārdana (god) 159
Janārdanakuṇḍa 309
Janāśraya 266, 322
Jaṅgala 54
Jaṅgama Kōte 154
Jaṅgōyikā 167
Jaṅkūpurā 141
Jānturdāsa 217
Jarabhajyi 218
Jāta 316
Jaṭādhyasthāyapāla 245
Jātarūpa
Jaṭāyu 21
Java, West 332, 333
Jaya 53
Jayabala 113 A
Jayabhaṭṭāraka 300
Jayabhaṭṭi 10
Jayadāsa 280
Jayadviṭṭha 139
Jayakīrtti 207, 208
Jayamitrā 53
Jayanandi 90, 92
Jayanātha 153, 173, 175, 182, 195, 196, 201
Jayanta 134
Jayapura 52, 147
Jayarāja 162, 168, 241, 242
Jayarāmpur 245
Jayaśarman 279
Jayasvāmi 52, 84, 182, 195
Jayasvāminī 182, 195, 294
Jayasvāmipāda 186, 206
Jayavarman 53, 336
Jayaviśāla 333
Jayavishṇu 84
Jētavana 325
Jhajjaka 271
Jhōlikā 310
Jhamkhambaliā 275
Jhansi 316
Jhar 271
Jharpaṭ 87
Jina 69, 134, 176, 197
Jinālaya 134
Jinanandi 211
Jinēndra 134, 207, 208, 224
Jiñjika 231
Jirgingi plates 81, 227, 231, 260, 279
Jishṇu 224
'Jitam Bhagavatā' 16a, 44, 49, 56, 57, 62, 64, 81, 83, 112, 155
Jītvarya 18
Jīva 330
Jīvadāna 331
Jīvadatta 309
Jīvaddharaṇa 172
Jīva-taru-dāna 68
Jīvanta 137
Jivaśivasvāmi 2
Jīvasvāmi 280
Jīvata 222
Jiyayā 42
Jōdiā 275
Jōtipadraka 275
Junāgaḍh 114, 115, 274, 275, 276
Jupiter 183

Jvālāmukha 259
Jvara 254
Jyēshṭhada 84
Jyēshṭhānaka 219
Jyēshṭhārya 18
Jyēshṭhaśarman 111
Jyēshṭhaśarmārya 79
Jyēshṭhasingha 300
Jyōti 335
Jyōtisha 65, 141
Jyōtishṭōma 18
Kācha 19
Kācha (Vākāṭaka) 174C
Kācharapallikā 228
Kāḍa 238
Kaḍagattūr 248
Kadailkūra 138
Kaḍakuduru 107
Kadaḷakaḷani 138
Kadali 227
Kadamba 4, 11, 47, 65, 95, 106, 123, 124, 127, 130, 131, 133, 134, W138, 163, 166, 169, 170, 176, 204-5, 207-120, 211-215, 231-232, 234, 239, 240, 243, 249, 270, 277
Kadamba-giri 194
Kadamba-padrasthala 273
Kadamba-padrullaka 241
Kadamba-sakaraka 91
Kadamba-sēnānī 65
Kadamba-tīrtham 183
Kadāpiñjana 83
Kaḍūr 204, 213
Kahāum 120
Kaikēya 209, 211, 213
Kailāsa 141
Kaira 186, 299
Kaisth 183
Kaitra 299
Kaivāra 154
Kaivartta-śarma 84
Kaivartti-śrēshṭhi 125
Kāka 20
Kākanādabōṭa 58
Kakka 224 C
Kakubha 120
Kākushtha (Bhaṭri) 106
Kākustha 124
Kākusthavarman 47, 65, 106, 204, 207, 209
Kākutstha 65, 134, 138, 176
Kāla 74
Kalabhikuṇḍaka 182
Kālachandra 325
Kalachuri 36, 237, 311
Kalachuri Saṁvat 171
Kalahaṇḍi 254
Kalaikuri 84
kalamba 194
Kālaraṅgā 127
Kālasakha 285
Kālasarman 12
Kalatsurī 291
Kali 65, 95, 259, 273, 278, 292
Kālidāsa 94, 209, 277
Kaligoṇḍa 56
Kālindī 159
Kaliṅga 37, 121, 122, 132, 174A, 229, 231, 260, 268, 277, 279, 291, 292, 293, 301, 310
Kaliṅgādhipati 37, 41 (sakala) 70, 104
Kaliṅganagara 277,279,292, 293,310
Kaliṅga-vishaya 59
Kaliṅgōḍa 209
Kālīśarmman 87
Kālīya 30

Kaliyuga 107, 146, 199, 255, 259
Kāllāra 100
Kallāvana 311
Kallēśvara 4
Kallīli 209
Kalōṭṭīya 186
Kalpa 65, 218, 248, 280, 289, 290
Kalsi 5
Kāluka 84
Kāluṭṭaka 67
Kalvacheṛuvula 229
Kalyāṇa 52
Kalyāṇamāli 217
Kāma 210; 240, 311
Kāmadēva 209
Kāma-Jina 209
Kamakapalli 232
Kamalībhūhaka 72
Kāmanakuṇḍa 84
Kāmandaka 114
Kāmarūpa 20, 223
Kamavūr 209
Kambalāchārya 290
Kambuja 103, 328, 327, 336
Kamburāñcheruvu 71
Kammakūra 209
Kamma-nāḍu 75
Kampli 270
Kāṁsa 30
Kamsāri 56
Kaṁsāryya 235, 257
Kanakā 277
Kanakapāṇḍya 335, 336 A
Kanās 313
Kanasa-pukkoli 211
Kanauj 186
Kāñchipura 2, 6, 12, 20, 49, 56, 65, 111, 131, 208, 224, 314, 327, 329
Kāñchīśvara 208
Kandaka 139
Kāndāḷi 227
Kandara 7
Kandarapura 7, 9
Kāṇḍārya 79
Kaṇḍasala 103, 117
Kaṇḍuga 238
Kaṇḍuka 118, 216, 288, 289
Kaṇḍukavāpa 216
Kaṇḍukūra 95
Kandulapalem 269
Kaṅga 65, 209
Kaṅgamaṅgala 118
Kaṅgaṇi-mahādhīrāja 234
Kaṅgaṇivarman 216
Kangavarmā 65
Kanghūr̄a 186
Kangghusūra 186
Kanhān 100
Kāñirāhāra 52
Karushka 255
Kanīyas-Taḍakāsārika 113
Kaṅkālī Tīlā 69
Kaṅkuṭi 84
Kanna 318
Kaṇṇasvāmi 97
Kansippasvāmi 307
Kāntarāryapāṭi 209
Kānti 84
Kantidēva 84
Kanṭubika 186
Kānukollu 33, 43
Kānyakubjāka 186
Kapālivarman 42
Kapardisvāmi 241
Kapāṭasandhi 292, 310
Kapila 38,158,222,224B
Kapīlā 263
Kapila-Vimala 38
Kapilēśvara 38
Kapini 263

Kapisthavāṭaka 280
Kappennnalā 4
Kāpura 43
Kāpurāhāra 113
Kara 10, 13, 25, 37, 70, 228, 258
Kara-bhāra 27
Karaḍa 221
Kāraka 292
Karakuṇḍa 257
Karāḷavarman 56
Karamdāṇḍā 78
Kāraṇḍava 141
karaṇika 264, 273, 309
Kāraṇika 307, 313
Kārañja 80
Karañjaviraka 80
Karddamapaṭī 176
Karipaṇḍulā 4
Karīśvara 331
Kāritaka 188
Kāritalāi 173
Karjūrikā 26
Karkka 171
Karkkaṭa 186
Karma 323
Karmakāra 87, 327
Karmāṅka-rāshṭra 49
Karmānta 30
Karmāntika 36, 185
Karma-rāshṭra 56, 75, 107, 129, 322
Karmaṭuva 155
Karmapaṛu 227
Karṇasuvarṇa 323
Karpaṭēśvara 215
Karpaṭika 90
Kārshāpaṇa 199
Kartṛipura 20
Kārttākṛittika 280
Kārttayugīna 247
Kārttikēya 113A, 164, 194
Kārttikēya-svāmipāda 192
Kāruḍa 310
Kāruka 10, 13, 182
Karūr 232
Kārvān 38
Karvannānga 232
Karvēlli 138
Kārwār 211
Kāsa 53
Kashmāṇḍi 225
Kāśi 149
Kasiā 75, 76
Kāsīpura 210
Kāśiyāni 286
Kāśyapa 116
Kaṭachchūri 311
Katch 113
Kaṭha 157
Katha 290
Kathiawāḍ 115, 236, 276, 278, 296
Kathika 36
Kāṭikuri 71
Kaṭni 182
Kaṭṭaṅgapadra 39
Katti Arasa 261
Kātyāyana 82, 94, 101
Kaubērachhanda 61
Kaumārī 316
Kauṇḍarāja 94
Kauṇḍinya 4 (Koṇḍinya) 9
Kauṇḍinyapura 276
Kausīkī-putra 4
Kaustubha 141, 204, 259, 266
Kaustubhēśvarī 254
Kauṭilya 115, 290
Kauvatal 308
Kavachakāra 49
Kavaḍi 212

Kavaipāḍa 126
Kavēra 224
Kāvērī 169, 224, 263, 293
Kavirāja 20
Kavya 164
Kāvya 20, 65, 281, 290
Kāyastha 160,183,264,286
Kaytaka 130
Kēdara 155, 198, 204, 216
Kēlla 211
Kendormānya
Keobon-kopi 333,
Keonjhar 255
Kērala 291
Kerli 100
Kēsaribēḍa 226
Kēśava 230, 322, 309, 216
Kēśavandya 27
Kēśavaśarman 200
Kēśavasvamin 183
Kēsēlaka 226
Keshwa 187
Kēsi 30
Kesuvoḷal 291
Kētaka 141
Kētu 330
Khaḍa 262
Khēdāpāra-vishaya 74
Khaḍgavīryasena 340 A
Khaḍgi 280
Khadraṅga 255
Khādyaṭapāka 20
Khairi 91
Khallasvāmi 27
Khallīkot 268
Khalyaḥ 48
Khānāpur 183
Khaṇḍa 219, 293
Khaṇḍabhēdaka 273
Khandajja (Skandāryya) 9
Khaṇḍajjōtikā 280
Khaṇḍaka 271
Khandapōtta 33
Khaṇḍaphuṭta 186,188,195, 206, 222, 277, 239A, 293
Khaṇḍiga 263
Khaṇḍukāvāpa 155, 197, 198, 263, 288
Khānh Hos 334
Kharaparikas 20
Kharapuri-madamba 122
Khariār 303
Khāsaka 74
Khātāna 192
Khaṭāpūraṇa-agrahāra 167
Khatroi 137
Khaṭṭa 275
Khattri 137
Khēḍa 299
Khēṭa 47, 207
Khēṭaka 299
Khēṭakāhāra 299
Khila-kshētra 149, 158, 167, 239A
Khilodi 186
Khmer 325
Khoh 144, 157, 175, 195, 196, 201, 222, 228
Khuḍḍavēdīya 266
Khubi 183
Khvoo 336
Kikkaka 218-219, 236
Kilchīpur 141
Kiḷkūḍalūr 270
Kimmdaldēvī 325
Kimājudēvī 325
Kīmtomdēvi 325
Kiṇḍeppa 121
Kiṇihī-khēṭaka 80
Kinnara 141
Kirātārjunīya 263
Kīrtanam 116

kīrtti 125, 174 B
Kīrttivara 130, 133
Kīrttivarman 261, 281, 291
Kiṟu-kaytaka 130
Kiṟunīrilli 133
Kiṟupāsāṇī 169
Kōḍakōra 138
Koḍgere 163
Kōdhaka-pratyaya 273
Koḍikim 107
Kodinār 276
Kōdrava 209
Koḍuñjeruvu 216, 234, 289
Koetai 331
Koguli 123
Kōhātūra 41
Kōkāmukhasvāmi 160
Kōkilāra 91
Kōla 183
Kolaba 288
Kōḷāla 163
Kōlanallūra 213
Kōlār 197, 199, 216, 229, 234, 263, 289, 290
Kōlavaḍe 183
Kōlhāpur 139
Kōlikāvāṭikā 183
Kōlīṟtūr 263
Kōlivāla 12
Kollair 20
Kōllapūraka 80
Kōlpalli 200
Kōmarti Plates 41
Kōṇatapukam 4
Koṇḍahalli 28 7
Koṇḍamāṇa-kula 4
Koṇḍamuruvadu 95
Koṇḍapāḷem 121
Kōṇḍarāja 79, 94
Koṇḍavīḍu 229, 235, 257
Koṇḍavīra 231
Koṇḍmujundūru 56
Koṇḍūru 322
Kongala 33
Kongāla 209
Koṅgaṇi 263, 289, 290
Kongaṇi-mahārāja 246
Kongaṇi-perundaṭṭakāra 288, 289
Koṅgaṇivarman 103,126, 128, 198, 199, 247, 289, 290
Kongaṇi-vṛiddharāja 287
Kongaṇyadhirāja 216
Koṅgavarman 103
Konginagara 4
Kongōda 231
Kongu 198
Konibi 107
Konkan 42
Koṅkaṇa 48
Konkaṇi-mahādhirāja 263
Konkaṇivarman 155,156, 247
Koṇkaṇi-mahārāja 247
Koṉṟuḷaggaṇṟu 233
Koppal 11
Koraput 217
Kōrāsōḍaka-pañchāli 15
Koraṭa 80
Koṟgattūra 289
Kōrikunda 199, 216, 290
Korikuṇya 247
Kōrōshaṇḍā 15, 15A
Kōrpparika 157
Kōsala 20, 152, 161, 174A, 177
Kōsalā 113A
Kōsam 204
Kōsamba 86
Kōśāmbaka 86
Kōśambakhaṇḍa 88

Kosara 91
Kōśika-mārgga 81
Kōta 20
Koṭālipāra 285
Kōthuraka 67
Kōṭīśvara 48
Kōṭivarsha 90,92,160,239A
Kōṭṭārya 101
Koṭṭaśarman 12
Koṭṭiśarman 7
Kōṭṭiya-gaṇa 69, 67
Koṭṭūra (Koṭṭūru) 20
Kovaḷāla 288
Kōvidārikā 86
Krairinchakalla 106A
Kratu 322
Kṛimilā 10, 255
Kṛishṇa 53, 114, 151, 270, 289, 318
Kṛishṇā 2,7,30,70, 79, 183, 265, 277
Kṛishṇabēṇṇā 7, 183
Kṛishṇa-bhūmi 124
Kṛishṇadāsa 84, 174 C
Kṛishṇadatta 84, 311
Kṛishṇāleśāli-kaṭaka 109
Kṛishṇamitra 84
Kṛishṇapura 253
Kṛishṇarāja 311
Kṛishṇasvāmi 281
Kṛishṇavarman 126, 128, 154, 155, 170, 213, 214, 215, 232, 234, 252, 270
Kṛita 34, 53
Kṛita (age) 34, 53, 61, 67, 278
Kṛitānta 13, 197
'Kṛitānta-paraśuḥ' 28, 61, 46, 114, 164
Kṛityakāra 32
Kṛivila 10
Krōshṭukavarttanī 279, 293, 310
Kshamaṇa-śramana 35
Kshatra 209, 266
Kshātra 107
Kshatrapa 36, 115
Kshatrika 185
Kshatriya 137, 182, 185, 195, 209, 245, 249, 266, 283, 330, 334
Kshatriya-taṭāka 293
Kshēmadatta 74
Kshēmāka 96
Kshēmaśarmma 84
Kshēmēśvara 259
Kshētrastōkam 239A
Kshitimaṇḍa 303
Kubēra 20, 29, 46, 61, 115, 255, 273, 311
Kubēranāga 83
Kubēranāgadēvi 81
Kubja 65
Kuchaka 335
Kūḍalūr 270
Kudapasiṅgi 27
Kuḍāvāḍa-vāsaka 177
Kuḍavāsu 380
Kuḍavēlai 265
Kuḍili 128
Kudurapura 184
Kūḍūru 184
Kukad 220
Kukkuṭānakam 39
Kula 330
Kulachandra 285
Kuladēma 84
Kula-Prabhāvati 336

Kulaputra 18, 33, 143,
Kulaputraka 106A, 106B, 188, 239A
Kulasvāmi 285
Kulavāra 264
Kulavṛiddhi 98
Kulika 84
Kūḷi-mahātaraka 14
Kūlippōtta 111
Kuluṅgijyarājya 117
Kulyavāpa 84, 90, 92, 98, 149, 158, 160, 167, 239A, 264, 280, 285, 286, 309
Kumārabhava 84
Kumārabhūti 84
Kumāradāsa-bhaṭṭa 89
Kumāradatta 207
Kumāradattārya 194
Kumāradēva 84, 157, 195
Kumāradēvī 3, 10, 13, 20, 46, 61, 83, 164, 182, 195
Kumaragupta I, 55, 61, 62, 64, 69, 74, 77, 78, 85, 89, 90, 92, 96, 98, 99,, 105, 114,125, 140, 141, 150, 164, 294
Kumāragupta II 142
Kumāragupta 212A
Kumāra-Māravya-baṭṭa 78
Kumārāmātya 20, 78, 90, 92, 98, 132, 164, 188, 245, 256, 264, 268, 273, 280
Kumāramūla Kshēra 198
Kumāranāga 188, 195
Kumāranandi 12
Kumārapura 197
Kumārarta (Kumārajja) 9, 86, 101
Kumāraśānti 259
Kumāraśarman 12, 59, 128, 155, 156, 218, 244
Kumāraśarmmāryya 79
Kumāra-Śrīchandragupta 10
Kumārasvāmi 182
Kumāravatsa 306
Kumāravishṇu I, 49, 75, 84
Kumārayaśa 84
Kumari 266
Kumārilakshatrika 185
Kūnāchārya 263, 288, 289
Kunargaon 86
Kuṇḍa 204
Kuṇḍalipta 285
Kundamuchchuṇḍi 4
Kundatapukam 4
Kuṇḍunga 331
Kuṇḍūr 107, 129
Kuṇṛūr
Kuntala 161, 174A
Kuntarapadraka 300
Kūpa-darśaka 119
Kupaṇa 11
Kura 189
Kurāla 20
Kuramarav ya 78
Kūrchchaka 134, 239
Kurjjhā 143
Kurtaka 2
Kurubhajjaka 143
Kurubhajñaka 161
Kurud 187
Kurukshētra 336 A
Kurumbanagarī 336
Kurumbar 336
Kurupūra 95
Kuruvaka 277

Kuru-ura 126
Kuśalamūla 57
Kuśapura-pathaka 40
Kushāṇa 18,20,36,141,255
Kuśika 38
Kusthalapura 20
Kūṭalūr 156
Kutsa 116
Kuttuppur 27
Kuṭumba-jana 35
Kuṭumbi 10, 13, 27, 37, 41, 84, 167, 274, 277, 278, 279, 292, 293, 310, 335
Kuṭumbika 125
Kuṭumbīśvara 218
Kuvalāla 216
Kyandēvī 325
Lāḍarāja 56
Lāḍagaon 73
Ladkhed 93
Lāḍkī 73
lagna 330
Lagubamru 129
Lākhāpur 100
Lakshita 314
Lakshmaṇa 21, 23, 84
Lakshmaṇa-Mahārāja 147
Lakshmaṇaśarmma 84
Lakshmaṇasvāmi 268
Lakshmī 24, 25, 65, 106, 111, 114, 115, 204, 209, 230, 259, 263, 266, 270, 273, 336
Lakshmīvatī 294
Lakulēśa 38
Lalāvardhana 255
Lalitānkura 314
lāñchchhanā 225
Lañjēswaram 282
Lāṭa 141
Lāṭakapallī 93
Lauchitya 224-c
Lavaṇatailaka 143
Lavangasikā 239A
Layana 282
Lēkhaka 141
Lēkhapallikā 100
Ḷeṇḍulūra 265
Leśudaka 275
Lichchhavi 3, 20, 46, 55, 61, 83, 114, 164, 170A
Lichchhavi-dauhitra 3, 10, 13, 83
Liṅga 38, 78, 329
Lingaparvvata 336A
Lōḍhaka 84
Lodhra 224-B
Lōhacharmakāra 119
Lōhanagara 94
Lōlitasarā 113A
Lōkaguru 174B
Lōkanātha 4, 204, 280
Lōkapāla 56, 95, 97, 107, 146, 159
Lōkaprakāsa 113 A
Lōkavikhyāta 257
Lokkājōta 325
Lokuttara-dhamma 324
Lonara 143
London 28
Lōni 94
Lo-to-mo-chi 323
Ludra 272
Luckeesarai 255
Lucknow 259
Lusada 275
Machhadaryā 183
Madana 209
Madaṇḍa 234
Madasaras 272
Māḍāsayātra 137
Madayantī 291

Maddicheṛuvu 229
Mādhappa 100, 109
Mādhava 209,216,217,219
Mādhāvarāja 266
Mādhavaśarman 57
Mādhavavarman (Gaṅga) 126, 103
Mādhavavarman II (Gaṅga) 155, 156, 174, 177
Mādhavavarman I 290
Mādhavavarman II, 183, 184, 191, 216, 247, 258, 265, 266, 289, 322
Mādhavavarman III, 197-9, 289, 290
Mādhavavarman IV, 322
Madhu 204
Madhukajjharī 102
Mādhukalatikā 194
Madhunadī 79
Madhuparkka 239A
Madhuvāṭaka 280
Madhyamā 317
Madhyamarāja 225
Mādhyandina 113A, 147, 273, 306
Mādhyandina-Vājasanēya 202, 203
Madkaṇā 218
Madra 120
Madraka 291
Mādraka 20
Madras 119, 132
Magadha 291
Māgavatasvāmi 312
Maghārya 79
Maghaśarman 79, 84
Maghavan 224-B, 291
Mahābalādhikṛita 10, 78, 193, 195, 201,
Mahābaḷi 115
Mahābhairava 67
Mahābhārata 67, 199, 252, 328
Mahādāna 331
Mahādēva (Śiva) 78, 190, 103, 202, 214, 253
Mahādēva-ghat 141
Mahādēva-giri 139
Mahādēva-pādānudhyāta 140
Mahadēvi 10, 13, 55, 114, 152, 161, 164, 182, 195, 266, 294, 307, 325
Mahādēvidēva 193
Mahādhiraja 118, 128, 154, 197, 216, 247, 290
Mahaḥ 277
Mahā-Jayaraja 191, 241, 242
Mahā-Jinēndra 127
Mahākāntāra 20
Mahākārttākṛitika 236
Mahākāya 21
Mahākūrā 291
Mahākaytaka 130
Māh-Kēlla 211
Mahākōṭṭika 264
Mahālaya-Vṛiddhēśvara 283
Mahallalāṭa 73
Mahallama-lāṭa 73
Mahā-mahattara 245
Mahā-Maḷappali 249
Mahā-mantrī 191, 325
Mahāmanushas 290
Mahā-Mārgga 203
Mahāmātra 229, 234, 290
Mahā-Mēghavāhana 229
Mahānadī 70, 304, 319, 335
Mahānāvika 323
Mahāparvata 335
Mahāpataka 182, 185, 186, 195, 217, 218, 311

Mahāpatha 95, 198, 209
Mahāpīlūpati 10
Mahāpurusha (Vishnu) 82, 94, 101
Mahāpratīhara 198, 236, 237, 264, 318
Mahā-Pravararāja II, 319
Maharāja 165
Mahārājādhirāja 20, 24, 137, 148, 151, 158, 160, 164, 186, 198, 223, 239 A, 242, 245, 259, 264, 280, 283, 285, 294, 309, 325
Mahāsāmanta 218, 236, 245, 273, 308
Mahā-samanta-mahārāja 245
Mahā-Sāmantavarman 260
Mahāsandhivigrah ādhikaraṇā-dhikṛita 311
Mahāsandhi-vigrahika 157, 171, 192, 193, 195, 201
Mahaśarman 26
Mahāsēna 36, 61, 123, 124, 127, 130, 133, 138, 163, 170, 194, 207, 210, 213, 215, 239, 240, 244, 249, 270, 281
Mahasēnabhaṭṭa 84
Mahāsēnadatta 84
Mahāsēnāpati 340 A
Mahaēnapura 246
Mahāśramaṇa 323, 324, 326
Mahāśrēshṭhi-kshētra 198
Mahāsthān 84, 149
Mahā-Sudēvarāja 191, 300, 303, 304, 306, 207, 308, 312
Mahātaṭāka 216
Mahātmā 123, 331
Mahattara 14, 63, 81, 84, 149, 158, 185, 194, 218, 245, 264, 273, 274, 278, 280, 285, 286, 290, 309, 311, 322
Mahattarasvāmi 310
Mahā-Vaiśākhi 183
Mahāvihāra 257, 266
Mahāvīra, 120
Mahāvishṇugṛiham 282
Mahāyāna 245
Mahēndra 7, 77, 208, 291, 314, 329
Mahēndra-bhōga 27
Mahēmdr-āditya 125
Māhēndragiri 20, 224-C
Mahendra, Kosala - 20
Mahendrapura 314
Mahēndravāḍi 314
Mahēndravarman 151, 224, 314
Mahēndrayōga 330
Mahēśa 244
Mahēśvar 165
Mahēśvara 147, 194, 218, 265, 335
Māhēśvara 8, 38, 67, 30
Mahēśvarardā-sēnaka 296
Mahēśvarārya 79
Māhēśvarasvāmi 143, 161, 186
Mahēśvarī 215
Māhēśvarī 316
Mahīasaka 189
Mahīdāsa 96
Mahidatta 280
Mahilaka 220
Mahimā 207
Mahishahrada 186
Mahishaśira 56
Māhishmatī-nagara 165

Maitra 191
Maitraka 185, 191, 218-21, 236, 267, 271-6, 296-298, 299,
Maitrāyaṇika 278
Maitrāyaṇīya 159
Maitrāyaṇīya-Māṇavaka 271
Maja 58
Majhgawān 193
Makara 183
Malakhēṭaka 183, 261
Malaprabhā 65
Mālava 50, 141, 152, 161, 224 B
Mālāva-gaṇa 53, 224-B
Maḷavaḷḷi 4
Mālavas 20
Malaysia 323, 331
Māliyā 274
Maḷkhēḍ 261
Malkheṭ 183
Mallakapēdhaka 88
Mallār 241, 300, 320
Mallasārul 280
Mallayashṭikā 256
Mālya 188, 195
Mām-Ādityarāja 260
Mammaka 218-221
mamsa-chakkhu 324
Mān 141
Mānabhañja 255
Mānadatta 245
Māndhātāra 291
Maṇali 234
Māṇalkuḍi 227
Mānamātra 303, 319
Māṇānka 139
Māṇapallikā 102
Mānapura 72, 225
Māṇarāja 72
Māna Śambhuyasas 284
Māna Sivarāja 321
Mānava 210
Mānavāyani 172
Mañchikallu 2
Mañchyyaṇṇa-bhaṭṭāraka 177, 310
Maṇḍagappaṭṭu 314
Maṇḍała 149
Maṇḍalādhipati 231
Maṇḍalakshētra 245
Maṇḍali 267
Maṇḍalika 106
Maṇḍanaśarman 244
Maṇḍapa 314
Māṇḍapika 12
Mandāpaka 106 A
Mandar Hill 16A
Mandasor 53, 141, 224-B, 317
Māṇḍhal 143
Māndhātā 130, 165, 224-C
Māndhātṛivarman 163
Mandor 186
Maṇḍukigrāma 67
Mangalarāja 336 A
Maṅgalīśvara 282
Maṅgalēsa 291
Māṅgaḷur 112
Māṅgaḷūru 286
Maṇibhadra-maṭha 255
Maṇigrāma 198
Manināga 222, 228
Maṇiya 270
Maṇiya-tegure 290
Mankuḍa 227
Mankuwār 99
Manmatha 209, 233
Manōratha 182, 192, 195, 201, 208
Manorathārya
Manōrathasvāmi 317

Maṇṭarāja 20
mantra 78, 216, 245, 248, 263, 278, 300
Manudatta 149
Manugītā 103, 213
Manusmṛiti 80
Manu Vaivasvata 285
Mānyam 261
Māra 233, 334
Māradāsa 91
Māradē 240
Maraṇṇa 118
Māravishu 148
Mārga 73,94,81,86,101, 102
Mārīcha 22
Mārishēṇa 199
Mariyasā 4
Mars 183
Maṛugare-rāshṭra 238
Marukara-vishaya 156, 200
Maṛumannam 281
Maryādā 27, 37, 41, 49, 56, 83, 84, 92, 95, 107, 112, 146, 158
Masōda 101
Masod-Kampli 82
Masūlipaṭnam 184
Mātaṅgaka 220
Maṭha 259, 313
Māṭhara 59, 60, 132
Māṭharārya 12
Maṭha-vihāra 245
Mathurā 38, 20, 46, 60, 69, 76, 85, 89, 196
Matidatta 239 A
Matiḷa 19
Mātrāḍhyārya 194
Mātrārya 79
Mātṛi 31, 32
Mātṛi-bhaṭṭārikā 292
Mātṛichandraśarman 310
Mātṛichēṭa 230
Mātṛidāśa 54,186,188,206, 230
Mātṛigaṇa 123, 124, 127, 138, 139, 163, 176, 207, 210, 213, 215, 239, 240, 244, 249, 270
Mātṛigṛiha 188
Mātṛirāryya 226
Mātṛiśarit 134
Matṛiśarman 79, 121, 126
Mātṛiśarmārya 79
Mātṛiśiva 201
Mātṛitula 230
Mātṛivara 37, 41, 104
Mātṛivarman 126
Mātṛivishṇu 159
Matsakadraha 82, 101
Mattepāḍu 7, 9
Mattraka 262
Maudgalītaṭa 146
Maukhari 191, 283, 294
Maunggun 324
Maurya 48, 225
Maurya (of Konkan) 42
māvittam 229
Māyādhara 213
Mayīdavolu 6
Matinda-vāṭaka 322
Mayūraśarman 11, 65
Mayūravarman 4, 11, 209
Mēchikāmra 96
Mēdhāvi 224
Meharukachcha 237
Meharauli 60
Mēkalā 113A, 152, 161
Mekong 328
Meḷḷkōṭẹ 198
Mēḷi-tāpa 129
Mēlūru 238

Mēru 230, 331 A
Metres *
Mēya 10, 13, 59, 162, 187
Mēya-hiraṇya 37, 41, 45
Mihira 230
Mihiraka 113A
Mihirakula 224-C, 230
Mihiravarman 259
Millakadratha 102
Mīmāmsā 222, 255
Miṇḍhalā river 113
Mitragrāma 320
Mitraśarman 244
Mitrasōma 172
Mitrasvāmi 173
Mitravarman 227
Mlechchha 114, 115
Mōdēkaranī 162
Moera Kaman 331
Mogalūr (Mūgur/Muḷḷūr) 169
Mōgūru 209
Mōha 186
Mōkshaśarman 79
Monghyr 255
Months
  Taishya 174
  Tāpasya 141
  Tulā 183
  Vaiśākha 56, 57, 59, 72, 86, 92, 100, 107, 110, 113, 118, 138, 145, 163, 167, 187, 200, 210, 217, 219, 231, 272-6, 285-288, 290, 291, 306
  Āshāḍha 50, 115, 158, 159, 173 (nija 192), 192) 229, 245, 249, 301, 325
  Āshāḍhaka 319
  Āśvayuja 67, 89, 108, 126, 211, 219, 222, 236, 244, 278
  Āśvina 53, 56, 221
  Bhādrapada 16A, 36, 56, 58, 113A, 165, 218, 221, 234, 239A, 297, 307
  Chaitra 41, 96, 112, 155, 156, 157, 195, 204, 206, 222, 244, 247, 271, 292, 296, 332
  Dhanus 183, 332
  Jyēshṭha 40, 52, 66, 79, 91, 97, 99, 109, 120, 125, 142, 147, 188, 213, 158, 277, 289, 293
  Kārttika 9, 39, 49, 70, 73, 78, 81, 83, 94, 117, 124, 128, 134, 139, 144, 169, 171, 190, 194, 203, 205, 207, 215, 216, 219, 220, 230, 232, 241, 253, 263, 266, 279, 281, 284, 287, 309
  Madhu 247
  Madhu-Chaitra 209
  Māgha 10, 42, 88, 98, 111, 122, 149, 155, 193, 236, 267, 268, 289, 312
  Mahākārttika - Paurṇamāsi 282
  Mārgaśīrsha 37,148,154, 226
  Mārgga 256
  Mārggaśira 85, 133, 162, 189, 242, 308, 319
  Mēsha 183, 244
  Pausha 8, 141, 200, 214, 228, 300
  Paushya 95
  Phālguṇa 80, 90, 103, 132, 132, 137, 141, 160, 168, 197, 199, 239, 313, 332

  Praushṭhapada 146
  Sahasya 141
  Srāvaṇa 63, (adhika) 69, 71, 75, 76, 104, 119, 185, 186, 191
Morasanāḍu 118
Mōa Mācguālā 219
Mṛidukottūra 197
Mṛigasīma 88
Mṛigēśa (varman) 106, 176, 204, 207, 209, 212, 239
Mṛigēśa (vara) varman 124
Mṛigēśavarman 123, 127, 130, 131, 133, 134, 138, 169
Mṛigēśvara 204
Mrohaung 325
Mudgala 284
Mudhol 261, 281
Mudiṭi 129
Muduḍa 52
Mugardarā 102
Muhūrta: abhijit 263
Mukha-dharaka 119
Mukhalingam 277,279,292, 310
Mukhara 259
Mukharid 218
Mukuṇḍi 209
Mulahalapalle 52
Mūlakūra 71
Mūlanāgiraṭṭa 149
Mūlarāja 227, 233, 257, 266, 331
Mūlasaṅgha 197, 199
Mūlaśarman 32, 79
Mūlavarman 331
Mūlavāstukā 96
Muḷchorompi 234
Mūḷivaḷḷi 106
Muḷtagi 169
Multāi 100
Muḷuḍa 8, 33
Mulukuli 52
Muṇḍarāshṭra 85, 97, 108, 119
Muṇḍūru 71
Muni 233
Muṇiyar 287
Munja 225
Murāri 204, 314
Murōdyakaḷikī 184
Murshidābād 323
Muruṇḍsvāminī 55
Murugere 234
Murukkan-keṇi 224
Mūshaka 291
Muttarasa 287
Mutuḍa 33, 68, 71
Mutyaḍa 33
Myanmar 324
Myminsingh 20
My-Son 330
Muzaffarpur 105
Mābhaka 158
Nachār Khera 21, 22
Nāchnē-kī-talāī 153
Nādattapāṭī 111
Naddīya 267
Nadiad 186
Nādikā 48
Nadī-madhya 249
Nadippi 97
Nāḍu 224
nāga 42, 67, 106, 131
Nāga 255
Nāgabala 113 A
Nāgabhaṭa 110
Nāgabhūti 318
Nāgadatta 4, 20
Nāgadēva 286
Nāgadēya-Sentaka 173

Nāgadinnasvāmi 182
Nāgakula 81, 83
Nāgaḷḷa 129
Nāganandi 12
Nāgar 84
Nāgara 207
Nāgarāja 68
Nagaram 227
Nagara-śreshṭhi 90, 92, 149, 160, 239A
Nāgardhan 67
Nagarikā-pathaka 40
Nāgārjuna 57
Nāgārjunakoṇḍa 117
Nāgaśarman 15, 74, 79, 117, 132, 171, 244
Nāgasēna 20
Nāgasiṁha 168, 193
Nāgāvalī 258
Nagaudh 190, 192-3, 195-6, 201, 228
Nāgavaṁśa 255
Nāgavardhana 83
Nāgavarman 67
Nāgiraṭṭa 149
Nagnaśarman 258
Nāgōḷāmi 129
Nagpur 194
Nāhala 119
Nahusha 286
Naigama 224-C
Naimisha 336A
Naiyōgika 12, 56, 97, 146
Naiyōgika-vallabha 49
Nakong 329
Nala 74, 98, 158, 167, 194
Nala 217, 226
Nālandā 10, 140, 170A, 212A, 315
Nālavāṭikā 277
Nalgoṇḍa 266
Nālikā 330
Nallālam 290
Nallamalai 65, 177
Nālukaviraka 194
Namidāsa 87
Namuchi 30
ñana 324
Nanakkāsa 252
nanda 225
Nandadāma 84
Nandagaon 162
Nandaka 30
nandana 334
Nandanārya 79
Nanda-Prabhañjanavarman 45
Nandapur 167
Nandapura 187
Nandapura-bhōga 162
Nanda-vīthī 167
Nandi 255, 210
Nandi 118
Nandigāma 265
Nandigrāma 291
Nāndīkaṭa 18
Nandisaṅgha 224
Nandiśarman 244
Nandisvāmi 97
Nandivardhana 67, 73, 83, 194, 235, 257
Nandivarman I, 33
Nandivarman II, 224
Nandivarman, 224, 328
Nandiyāla 290
Nandyārya (Nandijja) 9, 12, 123
Nandyālar 287
Nāngara-kaṭaka 106B
Ṇaṇṇa 221
Nannapāda 307
Nāpita 119

Nāpitapallī 211
Narabhaya 225
Nārcha 20
Naṛāchaḍu 107
Nārada 20, 290
Naradata 144
Naradēva 84
Naradēvasēna 340A
Naraka 281, 327
Naraka 30
Naranandi 239A
Narasannapēṭa 41, 310
Narasaraopet 56
Narasimha 224
Narasimha Cave 16a
Narasimhagupta 140, 170 A
Narasingapalli 277, 279, 293
Narasīpaṭṇam 265
Narattaṅgavāri 88
Naravāhanadatta 147
Naravara-senāpati 127
Naravarman 53, 63, 283
Nārāyaṇa 52, 104, 197, 203, 277, 284, 336 A
Nārāyaṇabali 282
Nārāyaṇadāsa 84
Nārāyaṇa-rāja 94
Nārāyaṇārya 101
Narēndra 162, 187
Narēndrasēna 143,152,161
Narmadā 26,20,30,39,40, 204
Narmmadā 159, 243
Narnālā 88
Naśchīra 189
Nashṭī 58
Nāsik 311
Nāṭaka 281, 290
Natapāṭi 265
Naṭarāja 255
Nata-vishaya 68
Nātha 228
Nāthaśarmmā 149
Naṭṭakaputra 221
Nāṭṭār 224
Nāṭyaśālā 255, 290
Nāṭyōṭaka 273
Navagrāma 202
navakarmmika 235, 257
Nāvālākshēṇī 285
Navamidāsa 88
navāmśaka 330
Navanadī 209
Navannaka 303
Nāvataṭāka 32
Navyakāśika 309
Navyāvakāśikā 264, 286
Nayabhūti 264
Nayanāga 309
Nayasēna 264, 286
Neḍuñcheḷiyan
Nelaṭūr 108
Nellore 322
Nēmi 112
Nēminātha 120
Nēpāla 20
Nesk Ta Dambang Dak 336
Nhan Thap 335
Nidāna-sūtra 315
Niḍilā 300
Nigama 4
nikāya 257, 267
Nīladāsa 174 C
Nīlakaṇṭha-dēśāmātya 205
Nilambūr 169
Nīlarāja 20
Nīlī 91
Nīljai 91
Nimar 294
Nimba 293
Nimbakūpa-sthalī 273
Nimbavāpī 273

Ningōṇḍa 70
Nirddōsha 224 B, 2224 C
Nirgrantha 127, 134, 149
Nirgranthaka 255
Nīrguṇṟa 234
Nirōga 52
Nirṛiti 115
Nirukta 65
nirvāṇa 57, 324
Nirvṛita-vāṭaka 280
Nītichandra 326
Nītiśāstra 281, 290
Nitvagōhalī 149
nivarttana 8, 12, 14, 71, 79, 82, 87, 91, 94, 95, 100, 109, 124, 129, 130, 134, 163, 170, 176, 194, 204-5, 208-210, 214, 215, 225, 235, 253, 281, 311, 322
nīvī-dharma 90
nīvī-dharmma-akshaya 74
niyama 166, 215
niyōga 143, 161
niyukta 95, 143, 161
niyuktaka 160, 286
Noakhali 20
Noṇamangala 197, 199-200, 216
Northern characters 224-B
Nṛiga 286
Nṛipamitra 76, 85
Nṛipati 202, 222
Nṛipati-Parivrājaka 144, 157, 168, 193
Nuḷgāla 281
Nūrkkaśarman 112
Nyāya 255, 281
Ōlikara 63
olukkī-hala 209
Ōm 213
Omaīkkollai 224
Oṅgole 56, 107
Ōṅgōḍu 56, 75, 107, 119
Ōpāṇi 222
Orissa 313
pada 281
pādamūla 327
pādāvarta 218, 219, 220, 271, 272, 273, 275
Paḍḍa 26
Paddōpādhyāya 194
Padmā 137
Padmakhola 268
Padmanābha (god) 1-3, 155
Padmanābhadāsa 194
Padmaprabha 35
Padmapura 101, 82
padmāsana 145
Padmāvatī 20, 209
padraka 165
padram 216
Paḍugupāḍu 119
Padukkara 119
Pāgunūru 128
Pāhārpur 149, 285
Paiṅga 214
Paiśāchi 263
Pajjuṇaka 20
Pākkaṇa-rāshtra 73
pala 137
Palakka 20
Palakkaḍa 95, 97
Palakoṇḍa 258
Pālār 2, 336
Palāśabāṛī 158
Palāśapallī 40
Palāśāṭṭa 149
Palāśavṛindaka 158
Palāśdāṅgā 158
Palāśīkā 47, 134, 176, 207, 208, 239, 240
Palāśīnī 115

Palātkaṭa 129
Palavakkēṇi 138
Pālēśvara 293
Pālī 147, 279
Pāliṭāṇā 218,,219, 220,,221, 273, 278
Paḷaṅkōvil 224
Pallava 2, 5, 8, 12, 14, 18, 49, 56, 65, 75, 95, 97, 107, 108, 111, 112, 119, 129, 131, 134, 146, 155, 156, 174, 208, 209, 216, 224, 266, 314, 328, 329, 333, 334
Pallavādhirāja 216
Pallavamalla 224, 328
Pallavaram 314
Pallavasiṁha 266
Pallavēśvaran 314
pallī 169
Paḷḷichchandam 224
pallikā 171
Palmaḍi 06, 214
Palukūru 129
Pālūrū 71
Pāmgarh 242
Paṇa 70
Panaṭa 290
Pañcha 39
Pañchagartta-vishaya 113 A
Pañcha-guṇa 65
Pāñchālisvāmi 306
Pañcha-Mahala 278
pañcha-mahāpātaka 12, 38, 42, 47, 54, 57, 64, 103, 106A, 113A, 124, 137, 176, 210, 215, 225, 240, 245, 247, 280, 281
pañcha-mahā-yajña 84, 92, 167, 271, 272, 274, 276, 280, 281
pañchamahāyajñika 273
Pañcha-maṇḍalī 58
Pañchanagarī 98
pañchārshēya-Vājasanēya 59
Pañchāśat (tax) 102
Pañchastūpa-nikāya 149
pañcha-upapātaka 38, 42
Pañchavaṭii 21
Pañchbibi 98
Pañchēndra 120
Paṇḍara 176
Pāṇḍarangapalli 139
Pāṇḍava 67, 260, 290
Pāṇḍavas of Kōsala 177
Pāṇḍhurnā Plates 87, 100
Pāṇḍiyanāyakam 224
Pāṇḍu-mṛittikā 323
Pāṇḍya 209, 314, 334
pāṇipātṛika 35
Pankabaṇḍa 57
Pāṇṇāḍu 263
Pāññin 324
Pāpāṛa 200
Paprimatti 297
paradatti 224
Parakkhala-mārgga 268
'Parākrama' 18, 20, 25
Paralkuṇḍa 288
param 317
Parama-bhāgavata 10, 41, 46, 49, 54, 56, 60-62, 64, 68, 71, 95, 97, 107, 111, 112,114,140,146,152,164, 215, 218, 219, 241, 282
parama-bhaṭṭāraka 20, 30 - 32, 50, 79, 92, 137, 149, 158, 160, 206, 218, 223, 239A, 245, 266, 280, 285, 321
Parama-brahmaṇya 56, 95, 97, 111, 113A, 123, 146, 233, 257, 278, 322

parama-daivata 158, 160, 15, 92, 223, 239A
Paramadēvat-ādhidaivata 313, 321
parama-dhārmmika 216, 266
Parama-mahādēvī 57
Parama-māhēśvara 8, 13, 113A, 218, 227, 233, 244, 245, 252, 257, 258, 265, 273, 277, 279, 292, 294, 310, 311, 321, 325
Parama-Saugata 266
paramēshṭhitva 265
Paramēśvara 231, 283
paramōpāsikā 236, 326
Parmuchchuṇḍi 4
Parāśara 38
Paraspatikā 239 A
Paraśu 20
Paraśurāma 131, 290
Parḍi 113
Parigi 103
parihāras 6
Parimita 12
parinirvāṇa 57
parisal 291
Parivrājaka 31, 202, 222, 255, 282
Pariyapaṛu 233
Pāriyātra 224-D
Parkati 286
Parlākimēḍi 293
Parṇadatta 115, 141
Parṇapura 200
Pārśvanātha 120
Paruttikkuṇṛu 224
Paruvi 155
Paruvi-vishaya 103, 126
Parva 290
Pārvarika 148
Pārvatī 224 c, 259
Pāsāntika 36
Pāsapalakalla 106 a
Paśchimapura 141
Pāśupata 31, 38
Pāśupatasvāmi 205
Paśupati 31,20,106,230, 311
Paśupatiśarman 244
Paṭa 18
Pātaka 327
Patakahasta 255
Pātāla 115
Pāṭalīputra 20, 51, 54, 64, 255
pathaka 165
Pātiākallā 321
Paṭichchassamuppāda 324
Pāṭnā 20, 102, 255
Patradāsa 158
Paṭṭa 276
Pattalakā-vasatika 280
Paṭṭan 87, 94
Pattana-bhōga 122
paṭṭa-vastra-śilpi-śrēṇī 141
paṭṭikā 6, 9, 12, 42, 49, 71, 95, 124, 146, 155
paṭṭi 7, 224, 247
Paṭṭuva-grāma 301
Paṭu 197
Paulura 71
Paundarīka 281
Pauṇḍri 237
Pauni 109
Paurṇamāsī 127, 130, 134, 138, 155, 163, 169, 176, 210, 211, 215, 216, 253, 263, 281, 310, 322
paurṇamī 147
paurṇimā 222
Pavamāna 2777
Pavitrikā 309

Pavnār 109
Pavulūru 129
Pāyveyar 270
Peda-Vēgi 8, 20,,43, 68, 71
Pentapolis 98
Penugoṇḍa 52
Penukapaṛṛu 107
Peṇukkipparu 107
Penukoṇḍa 156
Peraṭi-bhōga 126
Peraṭṭi-Sēnāpati 126
Perbbōḷ 197
Perddalayā 138
Perumbāṇappāḍi 65
Peruppusuru 118
Perūr 198
Perūra 156
Phalgudatta
Phala-parvatikā
Phalgudattāmātya
Pichchakuṇḍa 84
Piḍērikā 161
Piḍiha 33
Pīkira 108, 119
Pināki 77, 224B
Pinākinī 48
piṇḍ̄apāta 245, 257, 325
Piṇḍarai 80
Pingala 74
Piṅgalasvāmi 133
Piñjal 48
Pipaliya 236
Pīparḍūlā 162
Pippalaruṅkharī 236, 267
Pippalōjjhara 31
Pishṭapura 20, 27, 59, 121
Pishṭapurī 222
Pishṭapurikādēvī 196, 228
Pitāmaha 204, 336A
Piṭhāpuram 20, 27, 59, 121
Pitrārya 18
Piṭṛibhakta 37, 15, 15a, 27, 41, 45
Pitṛiśarman 244
Plakki-rāshṭra 258
Poḍāgadh 194, 217
Pōguyapalli 123
Pokharṇa 17
Polambūru 322
Polamūru 322
Poṇa 5
Ponnuṭūru 260, 279
Poona 83
Poṛkaippāṇḍya 334
Poruḷaṛe 263, 290
Pottaka
Prabhākara 42,227,233,256
Prabhākīrti 84
Prabhamitra 84
Prabhañjanavarman 70, 121
Prabhāvatī 166
Prabhāvatiguptā 67, 81, 83, 94, 102
Prabhu 42
Prabhuchandra 84
Prabhunāga 41
Prabhu-Nāga-bhōgika 42
Prabhusinga 81
Pradyotasiṁha 167
Pradyumna 174 C
Prajāpati 84, 194
Prākṛta 224B
Praṇavēśvara 106
Prāpīya 273
Prārjuna 20
Prāsāda 141
Praśasti 141
Prastara-vāṭaka 203
Prasthāna-prayāṇa 291
Prastha 209
Pratarddana 18, 133
Prathama-kalyāṇa 52

Prathama-Kāyastha 90, 92, 160, 239 A
prathama-kulika 90,92,160, 239A
Prathamapustāpala 239 A
Pratīhāra 113 A, 207
Pratītya-samutpāda 36, 63
Pratōlī 61
Pratyanta 20
Pratyāya 10, 162, 194, 195
pravachana 78, 52
Prāvachana-kalpa 200
Pravara 137, 213
Pravarajja-vāṭaka 80
Pravarakuṇḍa 84
Pravārañchara 119
Pravarapura 79, 82, 87, 94, 109
Pravarasēna I, 106 A
Pravarasena II, 18, 67, 73, 79, 80, 81, 86, 87, 88, 91, 93, 94, 100, 101, 102, 106A, 109, 143, 152, 153, 161, 174A, 198
Pravareśvara 100
Pravarēśvara-shaḍ vimśati-vāṭaka 100
Pravarēśvara-vāṭaka 73
Prāvēśya 84, 239A
Prayāga 194
Prēhara 65
Prēṅkapaṛṛu 57
Prēshaṇika 31, 32
Pṛishṭhimā-pottaka 149
Prīti 141
Pṛithivīmallavarman 42
Pṛithivimūla 266
Pṛithivīrāja 100
Pṛithivishēṇa I, 100
Pṛithivīshēṇa II, 143, 161
Pṛithivīshēṇa 67, 78
Pṛithivīśvara-Mahādēva 78
Prithivīvallabha 291
Pṛithivīvallabhēndra 291
Pṛithivīyuvarāja 7
Pṛithu 65, 114, 115
Pṛithvī 20, 28
Priyavrata 130
Ptolemy 71, 98
Pudalnāḍa-rāshṭra 213, 289
Pudgala 256
Puḍoli 234
Pūgavarman 261, 281
pukkōlli 123, 209, 211
Pulakēśin II, 243
Pulakēśi I, 243, 261, 281
Pulindabhaṭa 228
Puḷḷalūr 49, 56
Pulliūru 216
Puṇḍarīka 34, 265
Puṇḍravardẖana-bhukti 84, 90, 92, 96, 149, 158, 160, 239A, 255
Punnāṭa 209, 263, 290
Puṇya 287
Puṇyāḥa 230
Puṇyajana 159
Puṇyaskandha 120, 124, 127
Puṇyasōma 172
Puṇya-tithi 288
Pura 156
Pūraṇavṛindikahari 239A
Purāṇa 52, 166, 222, 245, 255, 287, 328
Purandara 84, 174 A
Purandarasvāmi 308
Puranishaṅgama 258
Pur̄i 194, 255, 313
Pūrṇā (river) 113
Pūrṇakauśikā 84, 96
Pūrṇa-nāga 10
Pūrṇapura 48

Pūrṇimā 260
Pūrṇimānta 37, 145, 260, 268
Pūrṇamāsī 334
Pūrṇavarman 257, 332, 333
Purōḍāśa 25
Purōga 149
Purōhita-pallikā 171
Puru 207
Purugupta 148, 150, 170 A
Purukheṭaka 207
Pururaṇaparākrama 291
Purusha 20, 53, 217, 336A
Purushamēdha 265, 266
Purusha-Sụkta 53, 68
pūrvā 140, 141, 174 A, 242, 259, 316
Pūrva-rāshṭra 242, 300, 312
Pūrva-Siddhāyatana 204
Purvvīṇa 225
Pushkalāsthāna 127
Pushkar 54
Pushkara 336 A
Pushkaraṇa 17
Pushkari 217, 256
Pushpa 206, 245
Pushpadanta 35
Pushya 260
Pushyamitra 5
Pustapāla 84, 92, 98, 149, 158, 160, 167, 245, 264, 280, 286
Pusuru 118
Puvaikōṭvārya 6
Puvvāsika 209
Quang Nam 330, 335
Raghu 65, 204, 209, 209, 334
Raghunandana 21
Raghuvamśa 209, 277, 334
Rāgōlu 59
rāhasika 113A, 254
rahasyādhikṛita 12, 42, 71, 111, 119, 163
Rāhu 330
Rāhudeva 162, 187
Raigarh 304
Raivataka 115
Raipur 152, 187, 242, 300, 306, 307, 308, 312, 319, 320
Rajachandra 325
Rājādhirāja 28, 38, 189, 330, 332
Rājādhirāja-Paramēśvara 224 B
rājakula 58, 307, 334, 335
rājakīya 273
rājakumāra 12
Rājalakshmī 290
rājamāna 79, 134, 162, 176, 204, 281
rājāmātya 340 A
Rājanna-Valgudar 255
rājapurusha 71, 300
rājaputra 239 A, 268, 278, 290
Rājarājīśvara 331
Rājarājēśvaram-Uḍaiyār 335
Rājarājēśvaravarman 187
Rājarshi 252, 257
Rājasimha 277, 279, 292, 293, 310
Rājasthānīya 224 B, 236, 267, 273, 278, 317
Rājasūya 265, 266
Rāja-taṭāka 292
Rāja-Tintriṇika (river) 82, 01
rājavallabha 56, 95, 97

Rājjila 1
rajjupratihāra 119
Rājkōṭ 221, 297
Rājmāchī 183
Rājugāripālem 56
Rajuka Koṭṭadēva 86
Rājula 334
rājya 87, 100
Rājyadatta 280
rājyadatta 280
rājyādhikṛita 88
Rājyanāga 84
Rājyavardhana 172
Rājyil-āmātya 173
Rākalu 59
rākshasa 22, 65
raktā 277
Rakta-mṛittikā 323
rakta-taṭāka 198
Rāma 21,23,22,65,74,125, 131, 204, 209, 293, 334
Rāmadāsa 149
Rāmadēvi 182, 195
Rāmagiri 81, 143
Rāmagirisvāmi 94
Rāmagīta 133
Rāmagupta 35
Rāmaka 74
Rāmaṇa 182
Rāmanāthapuram 293, 323
Rāmaṇṇapēṭa 266
Rāmaśarma 84
Rāmasvāmi 84
Rāmatīrtham 227, 258, 265
Rāmāyaṇa 21, 22, 255, 323, 328
Rāmēśvara 293
Rāmēśvara-bhaṭṭāraka 293
Rāmī 149
Rāmnagar 255
Ramtēk, 81, 94, 143
Raṇabhīta 277, 279
Raṇabhītōdaya 277
Raṇakabōṭa 175
Raṇaparākrama 291
Raṇarāga 291
Ṛaṇaslāghī 255
Raṇasthātura 261
Raṇavikrama 281, 291
Raṇavikrānta 291
Rāṇāyanīya 137
Rāṅgāmāṭi 323
Raṅgēśvara-Mahādēva 38
Rasāla 186
rāshṭra 49, 268, 319
Rāshṭrakūṭa 48, 72, 139, 225, 227, 233, 240
Rāshṭra (Vardhana) 172
rāshṭrika 12
Rathakāra 33
Rathantara 277
Rathōchcha-chāturvējja 106A
Rati 141, 209
Ratibhadra 84
ratna-dhēnu 331
Ratnagṛiha 58
ratna-traya 174A, 325
Rāvaṇa 21, 30
Ravi 174B, 211
Ravichandra 310
Ravidatta 144
Ravidattāryya 226
Ravikīrti 224 B
Ravirāja 249
Ravirāryya 226
Ravirēva 265

Raviśāmba 174C
Raviśanti 259
Ravisvāmin 215, 256
Ravi (varman) 176
Ravivarman 65, 166, 169, 204-5, 207-10, 211, 212, 239, 240
Rāyasa 186
Raychha 186
Rēḍiūṛ 263
Rēgonṛam 265
Rēṅgādityadāsa 325
Reṅguta 227
Rentachintala 2
Reṭare 183
Reṭṭūrakam 183
Rēvā 224-B, 290
Rēvatī 248
Rēvatikā 13
Rēvatīśarman 66, 79
Rēvatīśarmārya 79
Rēvatisvāmi 147
Rēvatyārya 18
Ṛibhupāla 160, 239 A
Riddhapur 94
Riddhapur Plates 81
Ṛigvēda 37, 215, 221, 232, 237, 272, 297, 299
Rig-yajus-sāma 7
Ṛik 65
Ṛishabha 47
Ṛishidatta 90, 92
Ṛithāpur 194
Rivāmla 186
Rōdha 273
Rōhaṇakī 277
Rōhārya 79
Rōhiṇī 288
Rōhyavāhaka 26
Roṇaṅki 277
Rudrabhava 84
Rudrabhūti 274
Rudradāman 34, 115, 116, 156
Rudradaṇḍa 38
Rudradāsa 26, 40, 84, 206
Rudradatta 37, 41, 186
Rudradattasvāmi 182
Rudradēva 20
Rudradhara 221
Rudrāṇī 336
Rudrārya (Rudrajja) 9, 18, 79, 91, 101, 102, 123
Rudraśarman 12, 56, 79, 112, 182, 269, 322
Rudraśēna 20, 40, 67, 84, 206, 266
Rudrasōma 120
Rudraśrī 340 A
Rudrasvāmi 231
Rudravarman 327, 330
Rukmin (temple for) 79
Rukmiṇī 79
Rūpaka 98
Ṛūpīnaka 186
Ṣ́aba 51
Ṣ́abarārya (Śarvarajja) 9
Ṣ́abdāvatāra 263
Ṣ́abhāṭi 148
Ṣ́achī 336
Ṣ́achitiśarman 220
Sacrifices
  Agnichayana 282, 291
  Agnishṭōma 67, 177, 282
  Aptōryāma 67
  Aśvamēdha 67, 111, 114, 282, 291, 336 A
  Atirātra 67

  Bahusuvarṇa 282, 291
  Bṛihaspatisava 18, 67
  Eādaśākvamedha 177
  Paundarīka 282, 291
  Ṣādyaskratuḥ 18, 67
  Śatakratu 112
  Shōḍaśin 67, 265
  Ukthya 67
  Vājapēpya 67, 282, 291, 336 A
Sadāchāra 266
Sadāsattra 54, 62, 64
Sāddhaka 189
Saddharma 207, 230, 262
Saddharma-pouṇḍarīka 323
saddhindriyam 324
Sadgāmaka 254
Sādhanika 285
Sādhu 77
Sagara 224 B
Sahalā 4
Sahārāma 211
Sāhri 285
Ṣaibara 219
Śailēśvara-Mahādēva 78
Śailōdbhava 260
Śaiva 31, 36, 314
Śaivism 28
Ṣajjarhradaka 30
Śaka 20, 36, 266, 330
Śākhā 264
Śakra 266, 336
Sākrā 162
Ṣakra-bhaṭṭāraka 240 A
Śakrapura 266
Ṣakrepaṭṇa 146
Śakti 12, 192, 225, 240
Śakti-bhaṭṭāraka 104
Śaktināga 195
Śsktiśarman 118
Śakti-traya 65, 113A, 247, 263
Śaktivarman 59, 70, 104
Ṣākya 318
Śākya-bhikshu, 36, 145, 235
Śākya-ṃuni 76, 85
Śākya-Śilā 198
Ṣakuṇaka 132
Śālā 68, 127
'Śalāka 198
Śālaṇka 68
Salaṅkāyana 8, 20, 33, 52, 68, 72
Śalaśarman 112
Śalavyā 125
Ṣalbarḍi 73
Śallihōtra
Śāliggāma 287
Ṣallakī-māla 168
Śālmali 280
Sālmali-vātake 280
Salri 1
Salsette 42
Samāchāvadēva 309
Samādhi 324
Sāmanta 224 C, 266, 268, 277-9, 281, 292, 296-7
Sāmanta-Mahārāja 278
Sāmanta-maṇḍala 247, 263, 311
Sāmanta-nṛipati 231
Sāmantavarman 260
Sāmānya 41, 54, 64, 137
Samataṭa 20
Sāmavēda 78, 107, 112, 119, 128, 137, 167, 183, 193, 214, 215, 218, 219, 221, 275, 292, 310, 328

Sāmavēdi 74
Samaya 123, 127, 133
Sāmba 174 C
Śāmbapāla 90, 92
Sāmbapura 96
Śambhava 329
Sambhōgasēna 340 A
Śambhu 7, 51, 224 B, 244, 329, 330, 335
Śambhu-BhadrēŚvara 330
Sambhudatta 84
Śambhuvarman 103,330,335
Śambhuyaśas 321
Śambilaka 303
samīkshya 255
Samīpadra-vāṭaka 267
Samkshōbha 222
Śāmlājī 36
Sammappadhāna 324
Samrāṭ 106 A, 224 C
Samskṛīta 224 - B
Saṁśraya 101
Samudaya 239 A
Samudāya 158, 166, 280
Samudāyata 49
Samudra 28
Samudragupta 10, 13, 19, 20, 24, 25, ,29, 35, 38, 46, 61, 69, 77, 78, 83, 114, 125, 164
Samudrasūri 290
samukham 30, 31
Samyak-Sambuddha 9, 36, 57, 85, 204
Samyuḥ 224
Sanakānīka 20, 50
Sanātana-dharma 183
sancharanta 12, 56, 106 A, 106 B, 111
sancharantaka 95, 97
Sañchāri 143
Sāñchi 58, 77
sandhāya 23
Sandhi 101
sandhivigraha 273, 296, 297, 299
Sāndhivigrahi, 20, 51, 175, 271, 272, 274-6
sandhivigrahika 20, 182, 286, 231, 237, 291
sandhyā 257
Sandhyā-putra 144
Saṅgam 65, 100, 194
Saṅgama 87, 186
Sangamānaka 267
Sangamapallikā 206
Saṅgamasimha 237
Saṅgamikā 87, 100
Sangha 36, 127, 174 A, 204
Sanghadēva 77
Sangāḍhya 186
Sanghavarman 76
Sangoḷḷi 244
Ṣañjēli 186, 188, 206
Śankaragaṇa 311
Ṣankarasvāmi 304
Ṣaṅkara (Śiva) 336 A
Ṣaṅkaravarman 70
Śankara-vāṭaka 218, 329
Śaṅkhasvāmi 187
Śāṅkhāyana-Śrautasūtra 67
Sankhēḍa 186
Ṣaṅkrānti 56
Śāntabommali 293
santaka 26, 31, 32, 67, 73, 79, 86, 87, 94, 100, 106B, 143, 152, 161, 185, 196
santaka-(district) 171

Śanta-taṭāka 215
Śānti 209
Śāntinātha 120, 225
Śāntiśarman 79, 221
sāntiśarman 79, 221
śāntivachana 18
Śāntivaravarman 134
Śānti(vara)varman 124
Śantivarman 65, 106, 131, 176, 204, 207, 209
sanyāsa 245
Sapta-Koṅkaṇa 48
sapta-lōka 277
Sapta-mātṛi 32, 188
Saptānga 79
Sapt-ārchisha 336
sapt-ārṇava 277
Saptarshi (era) 116
sapta-turaṅga 255
Śarabha 162, 187, 191
Śarabhaṅga 58, 106
Śarabhapura 162, 187, 191, 241, 242, 300, 303, 304, 306, 307, 308, 312, 319
Śārangarh 162, 304, 319
Śāraṇika village 97
Śārapallikā-vāsaka 45
Sarasvatī 259, 273
sarēpha 241
Śāripalla 45
Śarkarāpadra 187
Śarkarāpadraka 162
Śarmā 209
Śarmārya 79
Śārnāth 142, 145
Śārṅga 106
Śārṅgapāṇi 224-c, 278
Śārṅgin 141
Sarpapālita 84
Sarpasēna-Kshamaṇa 35
Sārthavāha 90, 92, 128, 160, 239A
sārvabhauma 183, 329
Śarvadāsa 84
Śarvadatta 143m 161, 173, 175
sarvādhikārādhikṛita 308
sarvādhyaksha 67, 87, 143, 108, 152, 61
Sarvajāti-parihāra 18, 33, 289
Sarvajña 36, 204
sarvamahāmātra 111
Sarvamantrādhikṛita 128
sarvamedha 334
Śarvanāga 137
Sarvanātha 190, 192, 195 - 197, 228
sarvaparihāra-kāru-dēyani 119
sarvarahasyādhikṛita 103, 17
'sarvarājochchhettuḥ' 61, 114
Śarvasangha 239
Śarvaśarman 301
Sarvasēna 18
Sarvasēna I 106 A, 174 A
Sarvasvāmi 133
Śarvavāḍha 175
Śarvavarman 259, 283, 294
sarva-tantrādhika 42
Śāsanakōṭa 103, 117
śasana-sañchāriṇaḥ 108, 112
Śaśāṅka 273
Śāśātana 175
Śaśinandi 149
Śsśipatthāna 324
Sassanids of Irān 114

Śāstā (Buddha) 142
Śāstā 207, 218
Sātakarṇī 65
'Satapatha-Brahmaṇa 46, 334, 335
Sātavāhana 106
Sātavāhana tax list 18, 33
Sātavāhanīya-rāshṭra 12
Sataya 238
Satin 324
Sātkunta 139
Satna 195
Satra 32, 30, 31, 175, 183, 186, 195, 282
Śatrubhañja 255
Śatrudamana 140 A, 301
Śatrughnarāja 79, 95
Sattenapalli 322
Saturn 183
Sāṭuvanāśrama 239A
Sātvika-dāna 75, 107
satya 53, 326
Ṣatyabhāmā 30
Śatyachandrārjjuna 285
satyam 277
'satyam-Jayati nānṛitam' 44
Ṣatyāśraya 253, 266, 291
Ṣaulika 164
Śulkika 275
Saumyapura 260
Ṣaumyavana 260
Śarisāmba 174 C
śayana 245
Ṣayanāsana 325
Śavarabhemḍaka 15
Ṣāvitani 326
Śavitṛi 141
Ṣavitṛisvāmi 312
Śayyāsana 257
Seasons:
  Grīshma 41, 93, 143, 161
  Grīshma (gimha) 6, 177, 265
  Grishmakam 196
  Hēmanta 75, 123, 130, 176
  Prāvṛit 53
  Śāradaṃ 198
  Varshā 43, 100, 127, 184
Sēna 36
senāpati 12, 18, 65, 69, 73, 80, 82, 86, 87, 91, 93, 94, 95, 100, 101, 143, 161, 198, 211, 217, 218, 278
Sēnasarman 288, 290
Seṇavarmmā 186
Sēṇāvaryyā 183
Sēndraka-rājya 146, 214
Ṣendraka 225, 234, 240
Śesha 336
Setaka 186
Sētinakā 186
Set-Mahet 325
Sētu 293
Shaḍānana 65
shaḍaṅga 75, 249, 285, 289
Shaḍ-bhāga 239 A
shaḍgṛiśaka 93
Shaḍguṇa 101
Shaḍvidyā 65
Shāhi Jauvla 189
Shāhi-Shāhānushāhi 20
Shashṭhi 186, 275
Shashṭidāsa 110
Shashṭhidatta 39, 185, 188, 224B, 280
Shashṭhīkumāra 112
Shashṭhīrāma 84

Shashṭhisvāmi 165

shaṭkarma 52, 203, 213, 215, 270, 289, 290

Shaṭṭikā-ekādaśi 88

Shaṭtrimśad-agrahāra 37, 41

Sheṇōlī 183

Shimōga 106, 215, 240

Ṣhivarājpur 186

Ṣ́ibi 291, 336 A

Śibirāvanī 332

Siddha 65, 77, 141, 204

Siddha-kēdāra 170

Siddharka 292

Siddhārtaka 68

Siddhi 4, 124, 174 C

Siddhāyatana 96, 204

Siddhayātra 323

Ṣiddhyālaya 65

Śidivivaraka 83

Sihor 221

Ṣikatā (river) 115

Ṣ́ikharasvāmi 78

Śikshā 65

ṣikshaka 225

Ṣ́īlāditya 296-299

Ṣ́ilaguṇḍa 264

Śīlakuṇḍa 264, 285

ṣilāṭaka 198

Ṣ́īlavarman 5

Śilavaṭa 340 A

Simbalar 287

Simha 224

Simhadatta 48, 84

Simhāditya 278

Simhaḷa 20

Siṁhanāga 182

Simhanandi 84

Siṁhapura 37, 41, 70, 221, 301

Simharaṇa 219

Simhasēnāpati 211, 239

Simhavarman 75, 95, 97, 107, 108, 111, 112, 146, 119, 155, 156, 213, 216, 224, 266, 314

Simhavarman (Gaṅga) 154

Simhavarman (of Pushkaraṇa) 17

‘‘Śimhavikrānta-gāmī’’ 53

Simhavishṇu 216, 224, 314

Sinabharaṭaka 219

Sindhu 60, 224 B

Siṅgāhār 84

Singhāditya 278

Singra 96

Singuparu 277

Singupuram 37, 41, 301

Sinnar 311

Ṣiripuram 122

Ṣ́irōlī 283, 294

Śirpur 307, 319

Ṣirsi 209

Śishṭēśvarārya 48

Ṣītā 21

Śiva 20, 31, 38, 65, 68, 77, 78, 113 A, 147, 193, 194, 197, 188, 214, 218, 227, 231, 233, 244, 245, 252, 257-9, 265, 273, 294, 301, 311, 314, 317, 325, 330, 336, 329

Ṣ́ivabhāgapura 186,188,206

Ṣ́ivabhōjaka 132

Ṣ́ivachandra 264, 285, 286

Ṣ́ivadāsa 182, 190

Ṣ́ivadatta 112

Ṣ́ivadēva 237

Śivagupta 195, 200

Śivakapadraka 274
Śivakuṇḍavasu 84
Śivaliṅga 67, 224
Śivalingaka 306
Śivaḷḷi 215
Sivamogga 212, 215, 240
Śivanandavarmmā 252
Śivanandi 98
Śivaparaśiva 84
Śivārya 18
Śivaśarman 15, 74, 244, 322
Śivaskandanāgaśrī 4,
Śivaskandavarman 4, 6, 12, 281
Śivavīṇādhara 255
Sīyamangalam 314
Siyavallavarasar 287
Siwanā 141
Skanda 26, 174, 209
Skandāḍhya 12
Skandagupta 46, 105, 114, 115, 116, 120, 125, 137, 142, 142, 148, 164
Skandagupta-bhaṭa 164
Skandakōṭi 12
Skandamūlavarman 56
Skandanāga 195
Skandaprāla 239 A
Skandārya 9, 79
Skandaśarman 12, 128
Skandavarman (Pallava) 14, 49, 209
Skandavarman 56, 75, 95, 97, 107, 108, 111, 112, 146, 155, 156, 174, 186, 194, 209
skandha 54
skandhāvāra 146, 174, 177, 187
Ślōka 111
Smara 273
Smārta-agni 281
Smārttam 224 B
Smṛiti 252, 266, 273, 278, 281
Śōbhōnnarāja 254
Sōhajanā 164
Sohāwal 192
solar 316
Solstice:
Mahā-Saṅkramaṇa 244
Uttarāyaṇa 268, 312
Sōma 65, 115, 174 B, 196, 232, 263, 247, 289, 331
Sōmaghōsha 286
Sōmagirīśvara 265
Sōmapāla 74
Sōmapalli 4
Sōmārya 79, 100
Sōmaśarman 103, 117, 328
Sōmaśarmārya 79, 138
Sōmasvāmi 182, 232, 286
Sōmavaṁśa 252
Sōmavishṇu 84
Sōmayāga 232
Somayāji 263
Sōṇa 152
Soṇavva 237
Sorath 275
Soro 284
Sphuṭa 293
śrāddha 100
Śramaṇa 216, 224
Śrāmaṇa 58
Śramaṇakāchārya 96
Śramaṇa-Sangha 240
Śramaṇāśrama 224
Śrauta 243

Śrautāgni 281
Śrāvasti 315, 325
śrēṇi 1, 137, 141
Śrēṇyaka 1
Śrēshṭhi 125, 160, 213
Śrēshṭhiśarman 15
Śrī 336
Śrībhadra 74, 158
Śrīdatta 125, 162, 187, 280, 313
Śrīdēva 77
Śrīchandradēvī 140
Śrīchakra-drōṇa 217
Śṛigāḷapadrikā 245
Śrīgiridēvī 245
Śrī-Gohāli 98
Śrīkakulam 27, 45, 59, 70, 122, 231, 258, 293, 301, 310
Śrikīrtti 208
Śrīkṛishṇa 170
Śrikṛishṇavarman 247
Śrīlokhājota 325
Śrī-Māra 334
Śrī-Mūlarāja 266
Śrīnatha 84
Śṛingavarapukōta 27, 121
śṛingavēra-vīthī 27, 121
Śṛingēri 200
Śrīpāla 183
Śīparvata 65, 177, 258, 322
Śrīparvatasvāmi 174, 177, 258, 265, 266, 322
Śrīparvatēya 266
Śrīpati 336
Śrīpura 15, 177, 308, 319, 320
Śrirāma 174 B
Śrīsāhīkā 312
Śrīvallabha 111, 243
Śriyambāṭaka 291
Śrīyārya 101
Śruta 215
Śrutakīrtti 47, 207
Śruti 252, 255, 259, 266, 327
Śryā (Sirijja) 9
Stamba-khila 167
Stambha 224-C
Stambhēśvaradāsa 74
Sthāna 161
Sthanakundūra 65
Sthānakuñjapura 106
Sthānapāla 158
Sthaṇu 224 C
Sthāṇudatta 239 A
Sthāṇu-nandi 160
Sthānya 42
Sthapati-samrāṭ 173
Sthiti 171
Stūpa 36, 58, 174 C
ṣubandhu 165, 209, 254
Śubhachandrasvāmi 320
Subhadatta 280
Subhadēva 285
Ṣubrahmaṇya 31, 123, 132
Śuchipālita 309
Sudarśana 36, 106
Sudarśana-samskāra-grantha 115
Sudarśana-taṭāka 115
Ṣudatta-Bhaṭṭanaka 298
Śuddhōdana 211
Ṣuddikundūru 239
Śūdra 245
Śūdraka 256
Suḍumāka 313
Sudēvarāja 303, 308

Sugata 36
sugṛihīta-nāmadhēya 291
Sugrīva 23
Suguthūru 234
Sukanyādēvi 325
Sukētuvarman 48
Śukla-mṛittikā 323
Śuklayajurvēda 202, 219, 220, 306
Śukra 141, 322
Śukraśarmmā 84
Sukuli 58
Sulaha 335
Sulakkha 191
Śūlapāṇi 224-C, 259
Śūlika 191, 254, 259
Śūlin 330
Śulka 43, 106, 164, 1999
śulkavatā 161
Sulkis 259
Sullaha 330
Sul̤ikundīru 239
Sultanpur 84
Sumaṇḍala 268
Sumikā 308
Sun 183
Sunagara 27
Sunao Kala 237
Sundara-kāṇḍa 255
Sundhāti 102
Śunkuka 74
Supiā 125
Suprabhā 149
Supratīka 227
Supratīkasvāmi 309
Supratishṭha-āhāra 67,83,91
Suprayōga 95
Sūradatta 309
Sūrannna-taṭīka 310
Surāshṭra 115, 141, 221
Suraśmichandra 159
Surat 171
Surendravarman 149
Surēndra nagari 204
Surjivālī 275
Śūrpaṇakhā 23
Sūrya 115, 116, 259
Sūryadāsa 275
Sūryadatta 144, 193
Sūryadattasvāmi 182
Sūryasvāmi 73
Sūryavarman 259
Susahanāna 66
Suśarman 84, 222
Susuniyā Hill 17
Suvaḥ 277
Suvarṇakaksha 175
Suvarṇakāra 113 A, 155
Suvarṇakīya 219
Suvarṇamukhi 258
suvarṇa-śalākā 72
Suvarṇayaśa 280
Svachchhandapāṭaka 239 A
svadatti 224
svadharma 209
svādhyāya 215
Svaḥ 277, 330
Svāhā 336
Svāmi 238, 335
Svāmibhaṭa 316
Svāmidāsa 26, 39
Svāmidatta 20
Svāmidēva 84, 93
Svāmidēvārya 79
Svāmikīrttisvāmi 304
Svāmilladēva 106 A, 116
Svāmi Mahāsena 31
Svāmināga 195

Svāmi-Nārayaṇa 26, 30, 31, 70, 206
svāmipāda 281
Svāmịppa 162, 187
Svāmiśarman 269
Svāmyārya 12
Svarṇavīthī 309
'svasti go-brāhmaṇēbhyaḥ' 56
svastikā 240
'svasti-prajābhyaḥ' 65
svastyayana 43
Svātigaṅgaghōsha 168
Svātiśarmārya 79
Svayambūdēva 239A
Ṣvayambhūḥ 224B
Śvētāmbara 127
Śvētapaṭa 127
Ṣvētavālīkā-vītthi 245
Śvētavarāhasvāmi 239 A
Ṣyāmāḍhyā 69
Śyāmāka-kshētra 198
Syēna 273
Sylhet 20
Tāḍikoṇḍa 7
Tagara 270
Tagureyar 287
taila 186, 188
Tairthika 2, 12
Taittirīya 67, 73, 80, 81, 93, 102, 103,108, 132, 143, 156, 163
Taittirīya-charaṇa 117, 121, 126, 155, 200
Taittirīya-samhitā 68
tākālakkhōppāra 18
Ṭakka 84
Tala-Bhamara 254
Talaja 218
Talājā 296
Tāḷagunda 65, 66, 106
Taḷekāḍu 117, 154, 156, 169, 197-200, 216, 234, 238, 247, 248, 263, 289, 290, 330
Talavakkuṇṭa 288
Talavanapura 330
Talavara 132
Talavaradēva 293
Talavāṭaka 98, 149
Talāoḍa 186
Tāḷupāka 227, 229, 233, 235, 257
Tāmal 224
Tāmar 224
Tamasā 195
Tambatīrtham 183
Tāmbrāpa 75
Tāmbraparṇṇi 233
Tambre 183
Tāmparavaḍama 284
Tampa (Tampōyaka) 15
Tāmra 68
Tāmralipti 255
Tāmra-paṭṭa 98, 167
Tāmra-paṭṭikā 103, 111, 156
Tāmra-śśsana 176
tāna 114
Tanaś 220
Taṇḍantōṭṭam 107
Tāṇḍava 255
Tāṇḍikuppaka 310
Tāṇḍikoṇḍa 229, 235
Ṭaṇḍilvaluja 321
Taṅgōḍu-Naruva 235
Tanjāvūr 224
Tankhala 188
Tāṇṛikoṇṛa 7

Tāntiyaka 188
tantra 216
tantravidyā 119
tantuvāya 119
tapaḥ 277
Tapasapottaka 84
Tāpasīya 218
Tāpi 94
tāpita 284
Tarabhramaka 254
tāri-bhaumaḥ 48
Tarka 222
Tarsamiā 185
Tārūma 333
Taṭāka-phulla-vana 48
Tathāgata 323, 324, 326
Tāṭipāka 227
taṭṭān 263
tatva 248
Tāvishkyara 10
Tēdāva 244
Tekkali 27, 231, 277
Tellagamudy 121
Tellavally 121
Telugu 107
Tenem-Kuttal 42
Temple for Chakrabhṛit (Vishṇu) 115
  Gōvindasvāmi 98
  sun god 96, 137, 141
Ṭhākundīyā 319
Ṭhāṇā 161
Thānniyarkya-kōṭṭikkayya 42
Thāraka 297
Themṭaka-Kōḷika 219
Thma Kre 329
Thup Muci 327
Tiger-slayer-Type 28
Ṭīgaon 100
Tilabhaṭṭaka 20
Tilakēśvara 187
tilavāchana 100
timprisa 284
Tinishaka 218
Tippāra 20
Tippārūr 248
Tippūru 238
Tirmmari-Vēnasavā 291
Tirōḍi 88
tīrtham 183
Tīrthaṅkara 120, 176, 222, 225
Tiruchchirāppalli 224, 314
tirumugam 224
Tirupparuṭṭikunṛu 224
Tiruvanantapuram 194
Tiruvaṇṇāmalai 331
Tiruvūru
Tōḍi 53
Toḷḷā 156
Tōmara 20
tōṇi 291
Tons 195
Toṇṭāpara 122
Toramāṇa 186, 188-9, 230, 268, 292
Tōsaḍḍa 306
Tōsalā 231, 255
Tōsalī 313, 321
Tōṭāḍa 122
toṭṭa 197
Traikūṭaka 113
Traikūṭaka list of parihāras 171
Trenag 336
tribhuvana 245, 328, 330, 336
Tribhuvanēśa 328

Tribhuvanēśvara 328
tridaśapati 241
Trikaliṅga 231, 260
Trikūṭa 174 A
trikūṭaparvatapati 7
trilōkanātha (Vishṇu) 71
Trimandara-viraka 194
triṁśat - bhāga 330
Trimūrti 314
Triparvata 170
tripatākā 194
Tripurāntaka 259
trisahasravidyā 304
'triśakti' (enumerated) 75
trisamudra 111
Trisaṅgamaka 185
'tṛishṇā' 63
Triśira 22
Trivaranagara 177
trivargga 247, 322
trivēda 88, 139
trividyā 10
trivishṭapa 336 A
Trivritā 98
Triyāna 57
Truḷpaṛu 233
Tryambakēśvara 331
Tugu 331
Tulā-saṅkramana 244
Tumain 77
Tumbavana 77
Tumburu 20, 290
Tumkur 198, 213, 248
Tummala 227
Tummalaguḍem 266, 269, 57
Tuṇḍa 319
Tuṇḍaraka 304
Tūṇḍī 269
Tuṇḍīka 26
Ṭuṇḍrā 304
Tuni 269
Tushṭikāra 254
tvashṭakāra 118, 200, 216
Tvashṭriśarman 244
ubhaya 268
Uchchakalpa 153, 173, 175, 182, 192, 195-6, 199, 228
Uchchaṅgi 239
Uchchaśṛingi 239
Uchchhahrā 173m 175, 182, 195
uchchha-kara-bara 176
Udaipur 317
udapāna 63, 224-B
Udāvi 298
Udayagiri 50, 51, 69
Udayēndiram 224
Uddhava 224-B
Uditāchārya 38
Uḍra 231
udraṅga 113A, 188, 195
Udumbaragartā 165
Udumbaragarttā-pathaka 110
Ugrasēna 20
Ujjain 152, 174 A, 186
Ujjainī 311
Ụjjēṇa 186
Ukkāripadrakam 30
Ukthya 265
Umā 335
Umā (river) 67
Umāchal 151
Umaśarman 260
Umavarman 27, 37, 41
Umayaśa 84
Unā 274
Undāna 58

Uṅgara 182
Uṅguṇa 83
Unhissaka 326
unnata 274
Uṇṭaśarmma 84
Upadhā 115
Upādhyāya 227, 268
Upagupta 294
Upakōṭṭa 247
Upamita 38
Upamitēśvara 38
Upamita-Vimala 38
upapātaka 195, 218, 245
upari-bhāga
uparika 90, 92, 158, 160, 164, 173, 239a, 268, 280, 286, 309
uparikara 10, 13, 113a, 188
Upavēda 327
upavid 139
Upēndra 174-A, 336 A
Upēndragupta 174 C
Urajam 310
Urāmalla 279
Uranūra 199
Ūrdhvaliṅga 255
ūrdhvaśṛinga 313
Urjayat 115
Urllam 279, 293
Uṛukoṇḍa 229
Uru-raṇavigkrānta 291
Uruvupalli 95
uśānas 291, 322
uśīnara 286
utei 254
uṯiḍa 313
utkula 231
utpatti 330
'utsāna' 46
'Uttanna' 46
Utttamāśraya 266
Uttanūr 263, 288
uṭṭapālaka 298
uttarakhaṇḍa 283
Uttarāpatha 192
Uttarapaṭṭa 143, 161
Uttara-rāshtṟa 113 A
uttara-Tōsalī 284
uttarāyaṇa 121, 129, 260, 292
uttira-Khātikā 245
Uttiramērūr 265
Vada 48
Vaḍama 27
Vaḍḍakathā 263
Vaḍḍamānu 235
Vaḍnagar 221, 299
Vaḍphali 186, 188
Vadra 220
Vaḍrapāli 186, 188
Vāhaka 273
Vāhanāyaka 280
Vāhlīka 60
Vaidiśa 311
Vaidya 301
Vaijayanti 4, 123, 124, 127, 130, 133, 134, 138, 163, 169, 170, 214, 215, 232, 243, 244, 249
Vaijayantya 291
Vaikundha 236
Vaikuṇṭhaperumāḷ 328
Vaikuṇṭhaśarman 244
Vainyagupta 140
Vairāja 277
Vairūpa 277
Vaiśāli 55
Vaishayika 146, 268

Vaishṇavam 327
Vaishṇavī 164, 316
Vaiśikāchārya 253
Vaiśravaṇa 291
Vaiśravaṇasēna 340 A
Vaiśvadēva 72, 92, 110, 185, 218, 220, 221, 237, 273, 311
Vaiśvāsika 313
Vaiśya 182
Vaiśyavāṭaka 192
Vaitaraṇā 48
Vaitastika 20
Vaivasvata 247, 259, 263
Vaiyērakara 269
Vājapēya 12, 18, 261, 265, 281
Vājasanēya 84, 41, 100, 112, 147, 157, 62, 165, 187
Vājasanēya-Mādhyandina 144, 173
Vajra 274
Vajranandi 224
Vākāṭa 265
Vākāṭaka 18, 57, 67, 73, 79, 80, 81, 83, 86, 87, 88, 91, 93, 94, 100, 101, 102, 106 a, 106B, 109, 116, 14, 152, 153, 161, 171A, 174C, 187, 265, 266
Vākāṭaka tax-list 67, 83
Vakattaka 280
Vakra 144
Vakravaṇa 175
Vala 48, 185, 236, 267, 272
Vaḷā 296, 298
Valabhadra (god) 151
Valabhī 185, 218, 219, 221, 236, 267, 271, 272, 273, 274, 276, 278, 296, 298, 299
vala-yashthi 190
Vāli 23
Valivara-chaturvēdī 126
Valkhā 26, 30-32, 39, 40, 66, 110
Vallabha 12, 48, 49, 71, 108, 146, 243
Vallabha-jātīya 268
Vallabha-talavara 48
Vallabhēśvara 243
Vaḻḻavi 213
Vallisikā 311
Vallūra 174 B
Vālmīki 22, 21, 255
Vālugartta 193
Valvilli 146
Vāmadēva 277
Vāmana 30
Vāmanasvāmi 280
Vaṁs 260, 331
Vaṁśadhārā 231
Vānaprastha 245
Vanaśarman 244
Vanavāsini
Vaṅga 60, 291
Vangara 157
Vaṅgumīa 182
Vaṇiggrāma 186
Vāṇiyaka 186
Vaṅkatīrtham 183
Vaṅkēśvara 7
Vanna 248
Vāpa-Kshētram 198
Vappaśarman 301

Vapraka 331
Vaprakēśvara 331
Vāra (share) 79
Varadākhēṭa-mārga 94
Varadatta 160
Varāha 29, 36, 261, 270, 317
Varāhadāsa 224 - B
Varāhadāsa 278
Varāhadāsa I, 278
Varāhadēva 174 A, 174 B.
Varāhadinna 175, 182, 195
Varāhamihira 330, 5, 77
Varāhasvāmi 74, 161
Varāhavarttanī 132, 277, 292
Vārāhī 261, 316
Vārāhīdēva 261
Vāraka-maṇḍala 264, 285, 286, 309
Vārāṇasī 148, 332
Vīdy - m. 318
Varaṇḍaka 277
Varaśarman 79
Varaśarmārya
Vardhaki 274
Vardhamāna 24, 225, 239, 255, 280, 301
Vardhamāna-gaṇa 225
Vardhamānaka 88, 113 A
Vardhamānapura 27
Vardhamānēśvara 224
Vardhamāṇi-mahāvihāra 229
Vardhanā 34
Vārēgaon 100
Vargga 125
Varggapāla 74
Varika 34
Varishēṇāchārya-sangha 239
Varīya-gōga 183
Varṇasankaram 224-B
Varṇa 183, 245, 281
Varṇāśrama 183, 204, 245, 247, 259, 263, 281, 294
Varṇāsrama-dharma 57, 182, 222, 227, 257, 182
Varṇavṛiddhi 53
Vārshagaṇya 5
Vartmapāla 275
Varttanōka 321
Vāruchcha -rājya 100
vaṛumannam 281
Varuṇa 10, 11, 46, 61, 114, 15, 164, 311
Varuṇārya 88
Varuṇaśarman 157, 244
Varuṇavishṇu 159
Varuṇḍa 186
Varuṇōdari 186
vasaḍ-bhōga-maryādā 112
Vāsaka 91, 236, 258
Vasantavāṭaka 29
Vāsaśarman 246
Vāsishṭha 116, 122
Vāsishṭha-kula 121
Vāsishṭhīputra 59
vāstavya 186
Vastrakāra-kshētra 198
Vāstu 239A
Vāsubhadra 291
Vasubandhu 296
Vasudatta 132
Vasudattāryya 194
Vasudēva 291
Vāsudēva 37, 53, 54, 62, 64, 217, 22
Vāsudēvasvāmi 286

Vāsula 224-C
Vāsulaśarman 26
Vasumittra 160
Vasuntarashaṇḍika 144
Vasu-Pīṭhācharya 68
Vasurārya 102
Vasuśarman 244
Vasusvāmi 182
Vasuvāṭaka 301
Vaṭa 310
Vāta 219
Vāṭa 84
Vātabhoga 285
Vaṭagōhāli 149
Vaṭagrāma 271
Vāṭaka 41, 73, 82, 86, 98, 101, 188
Vāṭakam 12
Vātāpi 48, 243, 253
Vaṭaprajyaka 236
Vaṭapūraka 80
Vaṭavallabha 280
Vaṭavallaka 280
Vāṭchali 311
Vāṭhār 183
Vāṭikā 129, 183
Vaṭōdaka 77
Vatsa 273
Vatsabhaṭṭi 141
Vatsagulma 18, 106A, 106B, 118, 174A, 174C
Vatśakuṇḍa 309
Vatsapālasvāmi 264
Vatsarāja 113 A, 213
Vatsasvāmi 280
Vatsēsvara 113 A
Vaṭṭarikā 183
Vaṭṭeḷuttu 314
Vattūra 291
Vāyalūr 56
Vāyi 158
Vāyigrāma 98
Vāyu 115, 335
Veal Kantel 328
Vēda 7, 33, 38, 166, 249, 256, 278, 281, 287, 288, 313, 322, 327
Vēḍa 52, 91
Vēdāṅga 52, 166,249, 281, 327
Vēdāryya 102
Vēdasvāmin 182
Vedavyāsa 98,171,122,278
Velampalem 177
Velapakoṇḍā 106 A
Velgola 234
Vēlgola 234
Vēlinaka 84
Vēlkiṇḍakurikī 235, 257
Veḷḷakki 4
Vēlpalli 123
Vēlpukoṇḍa 229
Velpumaḍugu 103
Vēlpūru 174
Velputtoru 103
Velusuka 91
Vēlvaḍugamkēṇi 224
Velwad 278
Vembāra 152
Vēṇa 143
Vengēm-Khalla 325
Veṅgi 20
Vēṇgīpura 8,33,43,68,71
Veṅgō-rāshṭra 112
Veṇṇa 138
Vēṇujja (Vishṇuvāryya) 9

Verāval 274
Vēsāli 325, 326
Vēsantā 111
Vēsārājja 324
Vētragarttā 280
Vētravarman 90, 92
Vevvēru 119
Vibhaṅga 315
Vibhītakapānīyaka 30
Vibhītakī 84
Vibhu 53
Vibhudatta 90, 92, 193
Vibhurāja 72
Vichitrachitta 314
Vidarbha 139
Vidēśa-svāmi 284
Vidhyārya 18
Vidiśa 20, 51, 35, 51, 77, 311
Vidyādhara 141
Vidyādharasvāminī 318
Vidyādharī 141
Vidyā-trayam 174-C
Vidyādhāri-śākhā 69
Viet Nam 330
Vigraha 101
Vigrahas 268, 313
Vihāra 68, 85, 141, 174C, 198, 233, 266
Vihārakuṭī 236
Vihārikā 96
Vihitaghosha 309
Vija-arasa 106
Vijayakīrtti 199
Vijayānanda 225
Vijayanandi 160
Vijayapalli-vāṭaka 100
Vijayapura 104
Vijayapurī 177
Vijayasēna 280
Vijayasimha 291
Vijayasiṁhapura 41,104,132
Vijayaśiva (Mṛigēśa) 123, 127, 130, 133, 163, 214
Vijayavāḍā
Vijayavarman 245
Vijñāna 255, 290
Vijñapti 38
Vikramāditya 125
Vikramāditya 125
Vikramahēndra 322
Vikramāśraya 266, 322
Vikramēndra 258, 322
Vikramēndra-bhaṭṭāraka 266
Vikramēndravarman 227, 258, 265, 266, 269
Vilādāṇa 224
vịāśarman 108
Vilāsinī 115
Vilavaṇaka 83
Viḷaveṭṭi 75, 119
Vilembali 177
Viḷēndi 227
Vilōkanātha 280
Viṁśōpaka 186
Vīṇā 24, 255, 316
Vinayachandra 260, 277, 279, 292, 293
Vināyaka 174
Vinayapāla 285
Vinayasēna 285
Vindhya 224-B, 255
Vindhyapura 255
Vindhyaśakti 18, 87, 106A, 174A
Vindhyasēna 106A, 174A

Viṇṇagaram 71
Viṇṇar 270
viniyuktaka 185, 218, 273, 285
Vīrabhadra 316
Vīrachandra 326
Vīradāmaśarman 249
Vīradatta 85
Vīradattāryya 194
Vīradēva 197
Vīrāḍhyikā 188, 186
Virajā 138
Virajō-guhā-svāmi 16A
Vīrakōrchavarman 56
Vīrakōśa 227, 229, 322
Vīramangala 154
Vīranāga 84
Vīraputra 272
Vīrārya (Virajja) 9
Vīraśarman 65, 128
Vīrasēna 51, 63
Vīrasēnadantika 274
Vīravarma 75, 95, 97, 107, 108, 111, 112, 146, 154, 174, 327-9
Vīrayakuṇḍa 264
Virēya 225
viri 56
Viripara 6
Viriparu 56
Viriyin 324
Virōhana 149
Viśākha 221
Viśkhadatta 192
Viśkhapaṭnam 45, 260, 265
Viśākharya 86
Viśākhasvāmi 306
Viśākhavarman 15
vishaya 10, 59, 90, 154-6, 164, 169, 177, 197, 199, 213, 227, 229, 232-34, 237, 239, 247, 248, 257, 260, 264, 270, 277, 295, 286, 288, 290, 313, 321, 322
Vishayādhikaraṇa 98
vishayapati 84, 137, 167, 186, 188, 245, 280, 285, 313
Vishṇu 29-31, 50, 60, 67, 74, 82, 83, 94, 101, 114, 115, 131, 133, 141, 187, 188, 195, 197, 213, 217, 222, 224, 230, 244, 261, 266, 270, 280, 281, 294, 314, 322, 333, 336
Vishṇu (god) 103, 106, 111, 148, 152, 159, 164, 171
Vishṇu (Senāpati) 18
Vishṇubhadra 74
Vishṇudāsa50, 209
Vishṇudāsavarmmā 249
Vishṇudatta 16A, 143, 160, 161, 317
Vishgōpa 20, 107, 108, 112, 129, 197, 199, 216, 247, 263, 289, 290
Vishṇugōpavarman 95, 97, 129
Vishṇugṛiha 68, 71
Vishṇugupta 239A, 290
Vishṇuhāra 95
Vishṇukuṇḍi 7, 57, 174, 177, 183, 184, 195, 227, 258, 259, 265, 266, 269, 322

Vishṇukuṇḍyādhirāja 174, 184
Vishṇumitra 299
Vishṇunandi 195
vishṇupāda 60
Vishṇupālitabhaṭṭa 78
Vishṇuśarman 15, 16A, 119, 129, 213, 221, 244
Vishṇushēṇa 237
Vishṇusimha 262
Vishṇusvāmi 182, 303, 304
Vishṇuvardhana 34, 224-B
Vishṇuvarman 95, 213, 270
Vishnvārya 101
Vishii 106 A
Vishu 244
Vishuva-Vāchanaka 91
Viśpāmitra 340A
viśvajit-atirātra 334
Viśvaka 220
Visvakarman 4
Viśvāmitra 340 A
Viśvarūpa 217
Viśvaśankara 84
Viśvavarman 141
Viśvasvān 141
Vitasta 20
Vīthī 84, 96, 149, 280
vittamba-vaṇija-kshētram 198
Vizianagaram 45
Vo-Canh 334
Vōnkhara 231
Vōrāli 182
Vorttanōka 321
vōta 196
vrajapālaka 71
Vṛiddharāja 290
Vṛiddhaśarman 129
Vṛiddha-sthapaṭṭuki 286
'Vṛiddhirastu' 44
Vrīhimukha 291
Vṛishṇi 289
Vyāghra 120, 182, 195
Vyāghrachōraka 309
Vyāghradēva 153
Vyāghrapālikā 228
'Vyāghra-parākramah' 28
Vyāghrarāja 20, 300
Vȳaghrarajādiva 300
Vyāghrasēna 171
Vyāghrasvāmi 281
Vyākaraṇa 65, 255, 281
'Vyakt-āvyakta mūrti' 16A
vyāpṛita 6
Vyāra 13
Vyāsa 67, 101, 149, 167, 222, 258, 278
Vyāsa-gītā 83, 100, 282
Vyśya 245
Waḍgaon 91, 198
Waingangā 143, 161
Wardhā 73, 91, 109
Wāri 88
Warorā 91
Warūḍ
Wunna 67
Yādava 289
Yajana 290
Jajña 186, 215, 289, 290
Yajñachandra 325
Yajñapati 174B
Yajñārya 100
Yajñaśarman 112, 244, 260, 301
Yajńasvāmi 306

Yajurvēda 41, 65, 67, 93, 143, 169, 215, 221, 231, 237, 271, 276, 284, 306
Yakshadatta 316
Yakshārya 100
Yakshēsvara 255
Yama 20, 29, 46, 115, 166
Yamala-vāpi 219
Yamunā 5, 137, 159, 194
yāna 101
Yama-niyama etc. 155, 215, 290, 311, 327
Yāpanīya 134, 170
Yāpanīya-Saṅgha 170, 216
Yappajja 106B
Yasaṇ 125
Yaśapura 102
Yaśaśarman 27
Yaśōdharman 224-B, 224-C
Yaśōgupta 84, 172
Yaśōrāta 34
Yaśōvarddhana 34
Yaśōvishṇu 84
Yaudhēya 20, 50
Yavanēśvara 224-C
Yayāti 259, 264, 285, 286
Yawatmāl 93
Year:
  Regnal 12, 282
  Saka 500, 282
Siddhārtha 291
Aguptāyika 225
Bhādrapada 139
Māgha 340
Mahā-Aśvayuja 122, 157, 202, 222
Mahā-Chaitra 193
Mahā-Jyēshṭha 168
Mahā-Kārttika 56, 237, 310
Mahā-māgha 190
Mahā-Vaiśākha 144, 183
Pausha 124
Vaiśākha 134
Yckkēri 252
Yellamañchili 121
Yellāpur 270
Yeṟṟabaliguḍa 57
Yōtīla 220
Yudhishṭhira 67, 116, 12, 133, 199, 218, 278, 290, 291, 331, 336 A
Yuga 270
Yugaśaila 5
Yugeśvara 5
Yūpa 28, 34, 164, 331
yuvamahārāja 6, 14, 107, 108, 112
Yuvarāja 83, 154
Yuvaśrisēna 340 A

Note

Note

Note

Note

UṬṬAṄKITA VIDYĀ ARANYA TRUST

*The trust, as the name itself endowed by His Holiness **Jagadguru Pujyasri Paramahamsa Parivrajakacharya Chandrasekharendra Saraswati Sankaracharya Swamigal** of Sri Kanchi Kamakoti Peetha indicates, seeks to delve into and publish in a codified manner, as many as possible, important Sanskrit Epigraphic records of India and the adjacent countries and thus preserve for India and the world, the rich and profound cultural heritage of the land and its people.*

UṬṬAṄKITA VIDYĀ ARAṆYA TRUST SERIES

***

UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS
VOLUME I
VIDYARANYA

Contains sixteen epigraphs bearing on the great sage Vidyā Āranya who lived in the fourteenth century A.D., influenced contemporary life and was also instrumental in the founding of the Vijayanagara Empire.

Price Rs. 50.00

UṬTANKITA SANSKRIT VIDYA ARANYA EPIGRAPHS
(PRAKRIT AND SANSKRIT EPIGRAPHS)
VOLUME II
257 B.C. to 320 A.D.

Contains two hundred and eighteen inscriptions only nineteen of which are in Sanskrit and the rest in Prakrit language - all written in the same Brāhmī scipt. All Prakirt inscriptions have been provided with Sanskrit versions. A concordance of Prakrit and Sanskrit expressions is furnished as a separate Index. Inscriptions of Mauryas, Kushanas, Kshatrapas, Sātavāhanas and Ikshvakus among others are included in this volume.

Price Rs. 300.00

UṬṬAṄKITA SANSKRIT VIDYĀ ARAṆYA EPIGRAPHS
SANSKRIT INSCRITIONS
VOLUME III
320 A.D. to 600 A.D.

More than three hundred and thirtynine Inscriptions with [illegible]es of additional epigraphs and summaries of [illegible] for which texts are not supplied are given. [illegible] of the Guptas, Vākātakas, Kadambas, Gangas, [illegible] and other lesser known dynasties of the Krishna basin, South East Asia Pakistan occupied kashmir are included in the Volume.

Price Rs. 650.00

Volumes for subsequent periods are under preparation